THE

UNION

BIBLE DICTIONARY.

PREPARED FOR THE AMERICAN SUNDAY-SCHOOL UNION, AND REVISED BY THE COMMITTEE OF PUBLICATION

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PREFACE.

SOME years since, we reprinted from the British press an abridgment of *Brown's Dictionary of the Bible.* The original was materially improved by the editorial labours of the Rev. Dr. ALEXANDER. He did not, however, change the basis or general character of the work. He expunged a mass of superfluous and irrelevant matter; introduced such corrections and modifications as the improved state of biblical science suggested, and prepared many of the leading articles anew. These have been preserved as far as practicable in the new work. The extensive sale of the former dictionary shows conclusively the adaptedness of such a volume to the wants of the community.

Under this conviction, the society has incurred very heavy expenses in providing an *entirely new dictionary,* CORRESPONDING IN PRINCIPLE, CHARACTER, AND USES TO OUR OTHER PUBLICATIONS, AND INTENDED SO TO CONNECT THEM TOGETHER, AS TO MAKE, OF THE WHOLE, A COMPLETE BIBLICAL CYCLOPÆDIA.

Though the editor has been, of course, indebted to various sources for materials, and, in some instances, for copious extracts, the present volume may be regarded as *strictly* an original work.

The services of one of the most distinguished biblical scholars in the country have been employed in a general revision of it, and many of the most important articles have also received a critical examination from

several others, both clergymen and laymen, in whose competency and fidelity the utmost confidence may be felt.

The following general principles have been observed in the preparation of this work:—

I. No word is introduced, as the subject of an article, which is not found in the canonical books of the common translation of the Bible, and at least one passage is cited in which the word occurs. Of course such words as AFRICA, APOCRYPHA, ANTELOPE, APOCALYPSE, DELUGE, DEAD SEA, &c. are excluded. Any other rule would be too indefinite for practical application.

II. No word is introduced simply for the purpose of defining it, unless it has a peculiar scriptural use or signification, which would not be found in a common defining dictionary.

III. Whatever could be regarded as sectarian by any denomination of evangelical Christians is, of course, scrupulously excluded.

IV. No word is admitted into the body of the dictionary of which all that can be said is found in immediate connexion with the word itself.* For example, ARD (Gen. xlvi. 21) is mentioned as one of the sons of Benjamin; and as the passage itself contains all that can be said of him, the word is omitted.

V. The leading articles embrace, as far as practicable, the various topics that properly fall under it. For example: under the word DWELLINGS will be found the principal facts in relation to the structure of eastern

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* At the end of our *Scripture Biographical Dictionary* will be found a perfect catalogue of all the proper names which occur in the Scriptures, with the pronunciation of each, and a reference to one or more passages in which it occurs.

houses, as the *court*, *roof*, *windows*, *doors*, *parlours*, *chambers*, &c., so that the article is in itself a concise history of the subject. The various topics are generally distinguished, however, by putting the principal words in italics, thus enabling the reader to select them at pleasure.—So of the articles, ARMS, BOOK, BURIAL, CLOTHES, FEASTS, HEBREWS, SACRIFICES, &c.

VI. Though each article is complete in itself, and as full as it may be in a work of this size, we hope that most biblical inquirers are disposed to seek still farther information. This, we apprehend, is afforded in a good degree by other publications of the society, which are or may be within the reach of all. To the particular volume from which such farther information may be obtained, reference is made in the proper place; and the society's name is repeated in connexion with each reference—1st, Because there are sometimes several works extant with like titles, only one of which is published by us; and, 2dly, Because each article, with all its references, being distinct and independent, should be as explicit as any other.

By this feature of the work, instead of burdening the student with folios of unprofitable learning, we open to him very copious fountains of biblical knowledge on the cheapest terms, in the simplest and most available form, and of a character supposed to be unexceptionable to every evangelical mind.

VII. We have made all practicable use of the information furnished by modern travellers in the east, and especially by American missionaries, to whose journals frequent references will be found. In every case where the testimony of known and living witnesses could be brought, to give present existence and reality to distant times and places, we have not failed to introduce it.

VIII. It is confidently believed that in no volume of the kind are there fewer errors in references. Great care was taken to have the copy accurate in this respect; the proofs were read by the author, and at the same time by a very accurate and experienced proof-reader, and by both was every reference carefully examined by the Bible; and since the work was stereotyped the whole has been read again, and every reference re-examined and compared with the Bible.

A

DICTIONARY

OF THE

HOLY BIBLE.

AARON, (Ex. vi. 20,) the first high priest of the Jews, was the son of Amram, of the tribe of Levi, and was born about the year 2430. He was three years older than his brother Moses, and being a more ready speaker, he was appointed by the Lord to assist Moses in guiding and controlling the Israelites, in their journey from Egypt to Canaan.

The relation which Aaron sustained was thus expressed by the Lord to Moses:—*He shall be thy spokesman unto the people. He shall be to thee instead of a mouth, and thou shalt be to him instead of God.* (Ex. iv. 16.) *I have made thee a God to Pharaoh; and Aaron thy brother shall be thy prophet.* (Ex. vii. 1.)

Aaron married Elisheba, the daughter of Amminadab, and had four sons, Nadab, Abihu, Eleazar, and Ithamar. The two former were punished with death for a heinous sin, and the priesthood remained in the other two. (See ABIHU.)

As most of the important events in the life of Aaron are intimately connected with his brother's history, they will be reserved for that article. (See MOSES.) Those in which Aaron was only or principally concerned, are briefly the following.

At an early period after the departure of the children of Israel from Egypt, Aaron and his sons were set apart by God's direction, and with the most solemn ceremonies, to minister in the priest's office, which Aaron continued to fill until his death. (Heb. v. 4.)

Before his consecration, and while Moses was in the mount, receiving the law from God, the people became impatient, and besought Aaron to make them idol gods. He thereupon commanded them to break off the golden earrings of their wives and children; which being collected and brought to Aaron, he made out of them an idol in the shape of a calf, like one of the idols of Egypt. Before this image the people danced and shouted, saying,—*These be thy gods, O Israel, which brought thee up out of the land of Egypt.* This act, and the aggravating circumstances connected with it, (Ex. xxxii. 25,) involved Aaron in great guilt. His two sons, Nadab and Abihu, were

soon afterwards destroyed in a most sudden and fearful manner. At a later period, Aaron, with his sister Miriam, spoke reproachfully concerning Moses, and God was very angry with him; but upon the confession of his sin, he was pardoned. (See MIRIAM.)

Korah and others were offended with Moses and Aaron, and charged them with taking upon themselves authority which belonged as much to others as to them. Moses expostulated with them, and especially with Korah; but his remonstrance was all in vain, and the next day the rebel and his companions were suddenly destroyed. (See KORAH.)

Immediately after this fearful exhibition of the anger of God, and while we should suppose the terror of such judgments would still possess their minds, the people of Israel renewed their murmurings against Moses and Aaron. (Num. xvi. 41.) A dreadful plague having appeared suddenly in the midst of them, which threatened the people with utter and immediate destruction, Aaron, at the command of Moses, took a censer with incense, and ran quickly into the midst of the congregation, and stood between the living and the dead, until he had made an atonement for them, and the plague was stayed. (Num. xvi. 44—50.)

A signal attestation was granted to Aaron's official authority in the following manner. Twelve rods or branches of the almond tree were taken, one for the head of each house, or tribe, of Israel; and upon the rod of the tribe of Levi was written the name of Aaron. The rods were laid together in a particular place in the tabernacle; and the next day, when Moses went into the tabernacle, the rod which had Aaron's name upon it "was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." This wonderful miracle was made known to the people by an exhibition of the rod; but it was immediately taken back into the tabernacle, to be kept there for ever, *for a token against the rebels*, (or *the children of rebellion*.) (Num. xvii. 10.)

When the supply of water was miraculously furnished in the desert of Zin, Aaron neglected to acknowledge the power of God, and for this was denied the privilege of entering into the promised land. In the fortieth year after he had left Egypt, he was commanded to go up with Moses his brother, and Eleazar his son, into mount Hor, in sight of all the congregation, that he might die there. (Num. xx. 28.) The place of Aaron's death is called Mosera, in Deut. x. 6; but the same spot is denoted in both passages. Burckhardt tells us that mount Hor stands upon the western side of a valley once called Mosera. Josephus and other historians place the sepulchre of Aaron on mount Hor, where it is still venerated by the Arabs. A modern traveller visited the place, and found the supposed tomb in the care of a crippled Arab, eighty years old. The monument is about three feet high, and is protected by a small, white building, with a cupola. (See HOR.)

The circumstances of Aaron's death are peculiarly interesting and impressive. On his way to the mount his official robes were transferred to his son and successor in the priesthood, and he died in the top of the mount, B. C. 1451, aged one hundred and

twenty-three years. (Num. xxxiii. 39.) When Moses and Eleazar came down, and the people saw that Aaron was dead, they mourned for him thirty days, even all the house of Israel. (Num. xx. 29.)

Aaron is called *the saint of the Lord*. (Ps. cvi. 16.) Some have supposed that he assisted Moses in writing parts of the Pentateuch, and thus they account for any supposed difference of style, &c. His history is given us in the books of Exodus, Leviticus, Numbers, and Deuteronomy.

AARONITES. (1 Chron. xii. 27.) Levites of the family of Aaron: the priests who served the sanctuary. Eleazar, Aaron's son, was their chief. (Num. iv. 16.)

AB. (See MONTH.)

ABADDON. (Rev. ix. 11.) The Hebrew name for the angel of the bottomless pit, and answering to the Greek name Apollyon. They both signify *the destroyer*.

ABANA. (2 Kings v. 12.) A river of Syria, near Damascus, supposed to be one of the branches of the Barradi, or Chrysorrhoas. It rises at the foot of mount Lebanon; divides into several small streams eastward of Damascus, watering the whole country in the vicinity; then they unite again, and the river continues its course till it empties into a small marshy lake, fifteen or twenty miles distant from the city.

This and the river Pharpar supplied an abundance of water, and rendered the country around Damascus, though on the edge of a desert, one of the most beautiful and fertile spots in the world; while the streams of Judea or Israel, with the exception of the Jordan, are nearly dry the greater part of the year, and, running in deep and rocky channels, give but partial fertility to the land through which they flow. This may well account for the question of Naaman:—"Are not Abana and Parphar, rivers of Damascus, better than all the waters of Israel?"

ABARIM. (Deut. xxxii. 49.) A general name given to a mountainous ridge, running from north to south, east of Jordan, and before the northern border of Moab. Nebo was one of the conspicuous mountains in the chain, and Pisgah was one of the highest of the summits of Nebo. The modern mount Dhana is supposed to be a part of Abarim Ije-abarim, (Num. xxi. 11,) meaning "heaps of Abarim," is another name for the same chain.

ABBA. (Rom. viii. 15.) The Hebrew word *ab*, from which abba is derived, signifies, in its root, *acquiescence*. The title, *abba*, was not allowed to be used by servants or slaves when addressing the head of the family,—a circumstance which gives much force to the term in the passages cited. The full meaning of this term cannot be expressed in our language. It implies a high degree of love, confidence, and submission, as well as a most endeared and intimate connexion and fellowship. (Mark xiv. 36. Gal. iv. 6.) The word *ab* (meaning *father*) is mentioned as one of the first and simplest words of infancy. (Isa. viii. 4.)

ABEDNEGO. (Dan. i. 7.) The Chaldee name which was given by an officer of the king of Babylon to Azariah, one of the four children or youths of Judah, taken captive at Jerusalem about the year 3398, and ordered by the king to be trained for his particular service. (See DANIEL.) It was customary for masters to give new names to their servants

or captives. The other three were, Daniel, (or Belteshazzar.) Hananiah,(or Shadrach,) and Mishael, (or Meshach.)

After Daniel's promotion to be ruler over the whole province of Babylon, his three companions were, at his request, elevated to places of trust. Nebuchadnezzar the king saw fit to make a golden image; and having dedicated it with great pomp, he commanded that, at a certain signal, the people of all nations and languages should fall down and worship the image, and that those who refused should be cast into the midst of a burning furnace. In this act of idolatry, Shadrach, Meshach, and Abednego would not unite, though commanded by the king himself. They replied that they were not anxious to answer the king in this matter, as the God whom they loved and served was able to deliver them, to whatever extremity they might be reduced.

The king was filled with fury, and commanded the furnace to be heated sevenfold hotter than was usual; and the strongest men were employed to bind them, and cast them into the flames. Strong men were ordinarily employed for this purpose, to meet any resistance that might be attempted; but some think that the phrase "most mighty men," used here, means the chief officers of the army, who were selected to make the punishment more imposing and exemplary.

With all their garments on, they were cast into the furnace, and so intense was the heat that the executioners were destroyed by it. The king was present to witness the execution of the sentence; and, though the three men at first fell down bound in the midst of the flames, yet when he looked, expecting to see them destroyed, he beheld them loosed from their bonds; walking unhurt in the midst of the fire, and a fourth person with them whose form was "like the Son of God." This was the king's language, and whatever *he* might have intended by the term, "Son of God," the fourth person, to whom he refers, was probably an angel of God, sent for this purpose, as he was afterwards sent to shut the mouths of lions for the protection of his servant Daniel; or it might have been the eternal and uncreated Son of God, appearing to protect and deliver his faithful servants in the time of their calamity. (Matt. xxviii. 20.)

Upon the call of the king from the mouth of the furnace, these three servants of the most high God came forth, in the presence of the princes and rulers of the country; and so completely had they been protected by the mighty power in which they trusted, that not a hair was singed; the colour of their coats was not changed, nor was there even the smell of fire upon them.

The monarch, astonished at this evident interposition of the Almighty in their behalf, forthwith passed a decree, threatening to punish in the severest manner any one who should speak against the God of Shadrach, Meshach, and Abednego; *because* (said he) *there is no other God that can deliver after this sort;* and the men were restored to their places in the province. (Dan. iii.)

ABEL (Gen. iv. 2) was the second son of Adam and Eve. He was occupied as a keeper or feeder of sheep; and in process of time brought of the firstlings, or first-fruits of his

flock, an offering unto the Lord. It is supposed that besides a thank-offering, Abel brought a sin-offering, and thus evinced his penitent sense of sin, as well as his faith in a promised Saviour. This may be a reasonable conjecture, but has not scriptural authority. God was pleased, however, to accept his offering, and to give him evidence of it. (Heb. xi. 4.) Not so with Cain. Either his sacrifice, or the manner of presenting it, was offensive to God, and the offering was rejected. (1 John iii. 12.) Cain was exceedingly angry, and, filled with envy, he embraced an opportunity when they were in the field together, to take his brother's life. (Gen. iv.)

Our Saviour distinguishes Abel by the title *righteous*, (Matt. xxiii. 35.) He is also one of the faithful "elders" mentioned in the epistle to the Hebrews, (ch. xi.) and is justly called the first martyr.

BLOOD OF ABEL. (Heb. xii. 24.) The blood of sprinkling, or the blood of Jesus Christ shed for the remission of sins, speaks better things than the blood of Abel, inasmuch as the latter speaks only of the malice and madness of the heart of man, and cried to God from the ground for vengeance on the murderer's head; while the blood of Christ, which flowed freely for the guilty and ruined sinner, speaks peace and pardon for every penitent and believing soul. (1 John i. 7.)

ABEL—GREAT STONE OF, (1 Sam. vi. 18,) was in the field of Joshua of Beth-shemesh, where the ark of the Lord rested when it was returned by the Philistines to Kirjath-jearim.

ABEL-BETH-MAACHAH, (2 Kings xv. 29,) a city in the northern district of the tribe of Naphtali, lying south-east of Cesarea-Philippi. To this place Sheba, the son of Bichri, fled and posted himself, when pursued by Joab, general of the army of David. The citizens, however, who feared a siege if they harboured him, cut off his head, at the suggestion of a woman, and threw it over the wall to Joab. (2 Sam. xx. 14—22.) The city was afterwards captured. (1 Kings xv. 20. 2 Kings xv. 29.) Perhaps the phrase *mother in Israel*, (2 Sam. xx. 19,) if it was designed to apply to the place at all, may denote its size and importance.

ABEL-MAIM (2 Chron. xvi. 4) is called Abel-Beth-maachah, (1 Kings xv. 20,) and appears to have been the same place. (See ABEL-BETH-MAACHAH.)

ABEL-MEHOLAH. (Judg. vii. 22. 1 Kings xix. 16.) A town in the plain of Jordan, about ten miles south of Beth-shean, and between that and Shechem; distinguished as the birthplace of Elisha, and as the refuge of the Midianites when pursued by Gideon.

ABEL-MIZRAIM (Gen. 1. 11) means *the mourning of the Egyptians*. It was probably in the plains of Jericho, and is placed by ancient writers between the city of Jericho and the river Jordan. The threshing-floor of Atad was here, and the name Abel-mizraim was derived from the circumstance, that here Joseph and his company halted seven days to mourn, as they were passing from Egypt to Canaan to bury Jacob. (Gen. 1. 10, 11.) The term "*beyond Jordan*," which is used in describing the place, refers to the situation of the sacred writer at the time of writing. As he was on the east of the river, Abel-mizraim was *beyond* or on the west side.

ABEL-SHITTIM, or SHITTIM. (Num. xxxiii. 49; xxv. 1.) A town, six or seven miles distant from the east bank of the Jordan, opposite to Jericho. It was the place of one of the last encampments of Israel, on that side of the river. Some have supposed (and modern geographers confirm the opinion) that Shittim was a village, and Abel-shittim the plain or valley in which it was situated. It was at this place, almost at the end of their miraculous journeyings, that the people of Israel fell into the snares of the daughters of Moab, and committed the grossest idolary, for which they were visited with a desolating plague which destroyed 24,000 people. Hence, perhaps, the name *Abel*, from the mourning that such mortality must have occasioned. The spies whom Joshua sent to Jericho went from Shittim. (Josh. ii. 1.)

ABIA, course of. (Luke i. 5.) In 1 Chron. xxiv. we have an account of the divisions of the priests into twenty-four classes, courses, or orders, who ministered at the altar in rotation. The courses were distinguished by the name of the most prominent member of the family from which the course was taken. The eighth of these courses fell to the family of Abia, or Abijah; and to this course belonged Zechariah, the father of John the Baptist.

ABIATHAR. (1 Sam. xxii. 20.) The tenth high priest of the Jews, and fourth in descent from Eli. Doeg, at the command of king Saul, fell upon the priests of the Lord at Nob, and slew them. Among the slain was Ahimelech. His son Abiathar escaped from the carnage, and taking with him some part of the priest's garments, fled to David at Keilah, and told him what Saul had done. David received Abiathar, and protected him, and he afterwards became high priest. Thus there were two high priests in Israel at the same time,—Abiathar in the party of David, and Zadok in the party of Saul, (2 Sam. viii 17;) but in consequence of his supporting Adonijah in his pretensions to the throne of David, Solomon, upon becoming king, thrust Abiathar out of the priesthood, (1 Kings ii. 27,) and conferred the office exclusively upon Zadok. (See ZADOK.) Thus was fulfilled the word of God to Eli, (1 Sam. ii. 31;) for Abiathar was the last of the priests of the house of Ithamar, to which Eli belonged; and Zadok, who succeeded him, was of the family of Eleazar; and so the priesthood passed into its former channel. Abiathar, mentioned in Mark ii. 26, has been supposed by some to be the same with Ahimelech. Others have thought (though without much reason) that the evangelist refers to some "history of the days of Abiathar" then extant, in which the conduct of David and Ahimelech in the matter of the shew-bread was recorded, and that the allusion was well understood by those who heard it. The most probable solution of the difficulty is, that as both officiated at the same time, and both received the title, the name of either was used to designate that period. The facts to which the gospel alludes, in the passage cited, are fully stated in 1 Sam. xxi. (See LIFE OF DAVID, by the American Sunday-school Union, pp. 85—87, and 104.)

ABIEZER. (Judg. viii. 2.) The passage contains a highly figurative expression. Gideon was of the family of Abiezer. The Ephraimites complained

because they were not called upon to go out to battle against the Midianites. Gideon attempted to pacify them; representing his own victory, with a force of three hundred men chiefly of the family of Abiezer, as of very little importance, in comparison with the capture of two of the princes of Midian, which the men of Ephraim had accomplished. Though the latter, in respect to numbers, might be as the gleaning of the vineyard, yet in the glory and importance of it, it was more than the whole vintage which the men of Abiezer had gathered.

ABIGAIL. (1 Sam. xxv. 3.) The wise and beautiful wife of the churlish and wicked Nabal. When her husband had exposed himself to the anger of David, by his rude and contemptuous treatment of his messengers, Abigail hastened to meet him, while he was on his way with four hundred men to revenge the insult. She managed the affair with so much prudence as to pacify David, and obtain his blessing. About ten days after her return, the Lord visited Nabal with sickness, and he died, and Abigail became David's wife. A beautiful sketch of this portion of sacred history may be found in the LIFE OF DAVID, by the American Sunday-school Union, ch. xv.

ABIHU. (Ex. xxviii. 1.) One of the sons of Aaron, who, with his brothers, Nadab, Eleazar, and Ithamar, were separated or set apart by God to the office of the priesthood. Soon after they entered on their sacred duties, Nadab and Abihu were guilty of a violation of God's commands, respecting the manner of offering incense, and were instantly consumed. (Lev. x. 1, 2.) This event happened in the wilderness of Sinai. The nature of their offence is very obvious; they used common fire instead of the fire which they were required to use; and some suppose they were drawn into this presumptuous sin by the too free use of wine.

ABIJAH. 1. (1 Kings xiv. 1.) A son of Jeroboam, who died under interesting circumstances, in early life. (See JEROBOAM.) 2. (2 Chron. xiii. 1.) Abijah or ABIJAM, the son of Rehoboam and Michaiah, succeeded his father as king of Judah. He made war against Jeroboam, king of Israel, and defeated him, with a loss of 500,000 men. He began to reign in the 18th year of Jeroboam, and was succeeded by his son Asa in the 20th year of Jeroboam, so that he reigned only a part of three years. There is an apparent contradiction in respect to the parentage of this person, as it is given in 1 Kings xv. 2, and 2 Chron. xiii. 2, which may be explained as follows. Abishalom is the same with Absalom. (2 Chron. xi. 21.) The term daughter is given indifferently in the Bible, not only to one's own child, but to a niece, granddaughter, or great-granddaughter. Rehoboam had already taken two wives from the family of David, (2 Chron. xi. 18,) and of course would find no difficulty in taking a third wife from the same family, in the line of Absalom. We have only to suppose then that Maachah and Michaiah mean the same person; and that she was the daughter of Uriel, and the grand-daughter of Absalom, and the whole difficulty is removed.

ABILENE. (Luke iii. 1.) A province of Syria, lying west of Damascus and north of

Galilee, of which Lysanias was tetrarch in the time of John the Baptist.

ABIMELECH, 1. (Gen. xx. 2, and xxvi. 1,) was king of Gerar, and being deceived by Abraham, he sent and took Sarah, Abraham's wife, to be his wife. God warned him, however, in a dream, of Sarah's relation to Abraham, and thus withheld him from the commission of sin, because he did it in ignorance. (Gen. xx. 6.) Abimelech, having rebuked Abraham, restored Sarah to him with many gifts, and offered him a dwelling-place in any part of the land. God afterwards remitted the punishment of the family of Abimelech. At a subsequent period, Abimelech (or his successor of the same name) was deceived, in like manner, by Isaac, respecting his wife Rebekah, while they dwelt in Gerar during a time of famine in Canaan.

2. (Judg. viii. 31.) A son of Gideon, who, after the death of his father, persuaded the men of Shechem to make him king. (Judg. ix. 18.) He afterwards put to death seventy of his brothers who dwelt in his father's house at Ophrah, leaving only Jotham, the youngest, alive. After several defeats he was at last mortally wounded by a piece of a millstone thrown upon his head by a woman from the top of a tower in Thebez. That it might not be said a woman slew him, he called to his armour-bearer to stab him with his sword, and thus he died. (Judg. ix. 54—57.)

ABINADAB. 1. (1 Sam. xvi. 8.) One of the eight sons of Jesse, and one of the three of his sons who followed Saul in battle.

2. (1 Sam. xxxi. 2.) One of Saul's sons who was slain at the battle of Gilboa.

3. (1 Sam. vii. 1, and 1 Chron. xiii. 7.) A Levite of Kirjath-jearim, with whom the ark of the Lord was deposited when it was brought back from the Philistines.

4. (1 Kings iv. 11.) One of the twelve officers appointed by Solomon to provide alternately, month by month, food for the king and his household.

ABIRAM. 1. (Num. xvi. 1.) One of the sons of Eliab, the Reubenite, who were destroyed with Korah for a conspiracy against Moses. (See KORAH.)

2. (1 Kings xvi. 34.) The first-born of Hiel, the Bethelite.

ABISHAG. (1 Kings i. 15.) A fair woman of Shunem in the tribe of Issachar, who was selected by the servants of David to minister to him in his old age, and to cherish him. After David's death and the ascension of Solomon to the throne, Adonijah desired Abishag in marriage, but Solomon perceived his policy, (see ADONIJAH,) and caused him to be put to death. (1 Kings ii. 25.)

ABISHAI. (2 Sam. ii. 18.) A son of Zeruiah. He was a nephew of David, and among the chief of his mighty men. He accompanied David to the camp of Saul, and counselled him to take Saul's life. See a full account of this interesting scene, with an illustrative engraving, in the LIFE OF DAVID, by the American Sunday-school Union, chap. xvi.

Abishai, with Joab his brother, attacked and defeated the Syrians and the children of Ammon (2 Sam. x.) David appointed him, in conjunction with Joab and Ittai, to the command of the people when

they went forth to battle against Israel, in the wood of Ephraim. (2 Sam. xviii. 2.)

Abishai afterwards rescued David from the giant Philistine Ishbi-benob, whom he smote and killed. (2 Sam. xxi. 16, 17.)

The victory over the Edomites in the valley of Salt, which is ascribed to David, (2 Sam. viii. 13,) is ascribed to Abishai, (1 Chron. xviii. 12.) Probably Abishai actually obtained the victory, but as he was an officer under David, it might also with propriety be spoken of as David's achievement.

Abishai was associated with Joab in the assassination of Abner. (2 Sam. iii. 30.)

ABJECTS. (Ps. xxxv. 15.) Low, base persons, and, as some suppose, hired assassins.

ABNER, (1 Sam. xiv. 50,) the son of Ner, was a near relation of Saul, and a faithful and distinguished general of his armies. We first hear of him, particularly, as the captain of the host, of whom Saul inquired concerning the stripling, David, whose victory over Goliath had excited his astonishment; and after a little time Abner introduced David to Saul, with the head of the giant Philistine in his hand.

It was through the want of vigilance in Abner that Saul's life was placed in David's power in the wilderness of Ziph. (1 Sam. xxvi. See DAVID, SAUL.)

After David was anointed king of Judah, Abner procured the appointment of Ishbosheth, Saul's son, as king of Israel; and in process of time the army of David, under Joab, and the army of Israel, under Abner, arrayed themselves on either side of the pool of Gibeon. While occupying this position, twelve men of each army met and fought desperately. This contest was followed by a general battle, which resulted in Abner's defeat. He fled, but was pursued by Asahel, who "was light of foot as a wild roe." When in the heat of pursuit, Abner counselled him to desist, and threatened to turn upon him and slay him if he did not; but Asahel refused to turn aside, and Abner "with the hinder end of his spear" smote him so that he died. Joab and Abishai were also engaged in the pursuit, but at Abner's entreaty they desisted and returned.

As David's strength increased, the house of Saul, though faithfully served by Abner, became gradually weaker, till at length Ishbosheth charged Abner with an offence against Saul's family. He was exceedingly irritated by the charge, and immediately forsook the interests of Saul's house, and espoused the cause of David. David received him cordially, and sent him away in peace to persuade Israel to submit to David's government.

While he was gone on this errand, Joab returned; and hearing what had been done, he went to the king, and warned him against Abner as a spy and traitor. Soon after, and without David's knowledge, Joab sent for Abner; and when he arrived, took him aside privately, and murdered him, in revenge of the death of his brother Asahel; and they buried him in Hebron.

The estimation in which he was held by the king and people appears from the sacred history. The king wept and refused his food, and all the people wept; *and the king said unto his servants, Know*

ye not that there is a prince and a great man fallen this day in Israel? (2 Sam. iii. 38.)

ABOMINABLE, ABOMINATION. 1.(Gen.xlvi.34.) An abomination, or an abominable thing, is a thing hateful or detestable, as the employment or calling of shepherds was to the Egyptians. 2. (Lev. xi. 13, and Deut. xxiii. 18.) Under the Mosaic law those animals and acts are called abominable, the use or doing of which was prohibited. 3. (Jer. xliv. 4, and 2 Kings xxiii. 13.) Idolatry of every kind is especially denoted by this term. 4. (Isa. lxvi. 3.) Sins in general.

The ABOMINATION OF DESOLATION (Matt. xxiv. 15, and Dan. ix. 27, and xii. 11) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and therefore, abominable images upon them, as in the annexed cut,

the approach of which would warn the city of its desolation. When the city should be besieged, and these idolatrous standards should be seen "in the holy place," or more strictly, in the vicinity of the holy city, thus threatening a complete conquest and speedy destruction, it would be time for the men of Judea to flee to places of refuge to save themselves from tribulation and death.

ABRAM, ABRAHAM, (Gen. xi. 27,) was the son of Terah, and was born at Ur, a city of Chaldea, the location of which is uncertain, about A. M. 2008.

While he was dwelling in his father's house at Ur, God directed him to leave his country and kindred, and go to a land which should be shown him; promising, at the same time, to make of him a great nation, and to bless him, and to make his name great, and that in him all the families of the earth should be blessed.

Obedient to the heavenly calling, Abram took Sarai his wife, and with Terah his father, and other members of the family, left Ur to remove to Canaan; and stopped at Haran.

It is supposed by some that while they dwelt in Ur, Abram fell into the idolatrous practices which prevailed around him; but in the absence of all evidence on this point, the contrary may surely be inferred from the readiness with which he obeyed God, and the faith he manifested in a manner so exemplary and rare.

While they were dwelling at Haran, in Mesopotamia, Terah died. Abram, who was then seventy-five years old, pursued his journey to Canaan; and having reached Sichem, one of the oldest cities of Palestine, (see SHECHEM.) the Lord appeared to him, and repeated his promise to give him the land

A grievous famine soon visited the country, and Abram was obliged to go into Egypt. Fearful that Sarai's beauty might attract the notice of the Egyptians, and that if they supposed her to be his wife, they would kill him to secure her, he proposed that she should pass for his sister. It happened as he expected. The servants of Pharaoh, the king of Egypt, commended her beauty so much, that he sent for her, and took her into his house, and loaded Abram with tokens of his favour; but the Lord punished him severely, so that he sent away Abram and his wife, and all that he had.

Having become very rich in cattle, silver, and gold, he returned from Egypt to Canaan. Lot, his nephew, had been with him, and shared his prosperity; and it happened that his servants fell into some strife with the servants of Abram. As it was evident that their property was too great for them to dwell together, Abram, though in every respect entitled to deference, generously proposed to his nephew to avoid controversy by an amicable separation. He offered Lot his choice of the territory, on the right or left, as it pleased him. A rare illustration of meekness and condescension. Lot chose to remove to the eastward, and occupy that part of the fertile plain of Jordan where Sodom and Gomorrah stood.

Then the Lord appeared again to Abram, and renewed the promise of the land of Canaan, as his inheritance, in the most explicit manner. He thence removed his tent to the plain of Mamre in Hebron. In an invasion of the cities of the plain by several of the petty kings of the adjoining provinces, Sodom was taken, and Lot and his family carried captive. When Abram received intelligence of it, he armed his trained servants, born in his house, (three hundred and eighteen in number,) pursued the kings, and defeated them, and brought Lot and his family and their substance back to Sodom; restoring to liberty the captives who had been taken, with all their property, of which he generously refused to take any part, as the reward of his services or as the spoils of victory. On his return he was met by Melchisedek king of Salem, and priest of the most high God, to whom he gave a tenth of all that he had. (See MELCHISEDEK.)

Two or three years after this the Lord appeared again to Abram in a vision; repeated to him the promises, and accompanied them with the most gracious declaration of his favour. He appointed a certain sacrifice for him to offer, and towards night caused a deep sleep to fall upon him, attended by a horror of great darkness, during which there were revealed to him some of the most important events in his future history, and in that of his posterity, which were all accomplished in due time, and with wonderful exactness.

The revelation related, 1. To the captivity of Israel by the Egyptians, and their severe and protracted bondage; 2. To the judgments which Egypt should suffer because of their oppressions of God's chosen people, and the circumstances under which they should leave Egypt; 3. To Abram's death and burial; and, 4. To the return of his posterity to the promised land.

In the same day the covenant respecting the land of

promise was renewed, and confirmed with the strongest expressions of divine favour. Sarai however was childless, and she proposed to Abraham that Hagar, an Egyptian woman living with them, should be his wife; by whom he had a son whom he called Ishmael.

At ninety-nine years of age, he was favoured with another most remarkable vision. The Almighty was revealed to him in such a manner that he was filled with awe and fell upon his face, and we are told that "God talked with him." The promise respecting the great increase of his posterity, and their character and relation to God, as well as respecting the possession of Canaan, was repeated in the most solemn and explicit terms; his name was changed from Abram (*a high father*) to Abraham, (*father of a great multitude,*) and the circumcision of every male child, at eight days old, was established as a token of the covenant between him and God. (See CIRCUMCISED.) At the same time the name of Sarai (*my princess*) was changed to Sarah, (*the princess,*) and a promise was given to Abraham that Sarah should have a son, and be the mother of nations and kings.

It seemed so entirely out of the course of nature that they should become parents at their advanced age, that Abraham, filled with reverence and joyful gratitude, fell upon his face, and said in his heart, *Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?*

Nevertheless against hope he believed in hope, and being not weak in faith he staggered not at the promise of God, but was fully persuaded that what he had promised he was able also to perform; and his faith was imputed to him for righteousness. (Rom. iv. 18—22.)

Abraham, finding that the blessings of the covenant were to be bestowed on his future offspring, immediately thought of Ishmael, in whom he had probably before supposed the promises were to be fulfilled, and he uttered the solemn and affecting prayer—*O that Ishmael might live before thee.* God heard him, and almost while he was yet speaking, answered him by making known to him his great purposes respecting Ishmael. (Gen. xvii 20, and xxv. 16.)

As soon as the vision had closed, Abraham hastened to obey the divine command, and with Ishmael his son, and all the men of his house, was circumcised in the self-same day. He was not long without another divine communication. As he sat in the door of his tent in the heat of the day, three men approached him. He received them with all the courtesy and hospitality which distinguished eastern manners, and after they had refreshed themselves they inquired of him respecting Sarah, and repeated the promise respecting the birth of her son.

It was on this occasion, or in connexion with these circumstances, that a divine testimony was given to the patriarchal character of Abraham. (Gen. xviii. 19.) It was because of his faithfulness that he was favoured with a revelation of God's purposes, respecting the devoted cities of the plain, and with an opportunity to plead for them; and it was for Abraham's sake, and probably in answer to his prayers, that Lot and his family were rescued from the sudden destruction which came upon Sodom.

After this, Abraham removed to Gerar, and here he made a second attempt to have Sarah taken for his sister. (See ABIMELECH.) Here, also, the prediction was fulfilled, respecting the birth of a son. Sarah had a son, whom he called Isaac, and who was duly circumcised on the eighth day.

Abraham was much tried by an unhappy occurrence, in which Hagar and Ishmael were principally concerned; but God supported him by an explicit promise, that in Isaac his seed should be called. (Gen. xxi. 10—13.)

Abraham so obviously had the favour and blessing of God in all that he did, that Abimelech, the king, proposed to make with him a covenant of perpetual friendship; and a matter of wrong about a well, of which Abimelech's servants had violently deprived Abraham, was thus happily adjusted. This transaction was at a place which was thereafter called Beersheba—*the well of the oath*, or *the well of swearing*. (Gen. xxi. 23—31.)

We now come to one of the most interesting and important passages in the patriarch's history. God was about to try him, that he might exhibit to the world, in all following time, an illustrious example of the power of faith. He was commanded to take his son—his only son Isaac, whom he loved, and in whom all the promises of God were to be accomplished—and to offer him up for a burnt-offering upon a distant mountain. Without an inquiry or murmuring word, and with a promptness which showed the most entire submission, Abraham obeyed the mysterious command. A journey of three days was accomplished. Every preparation for the offering was made, and the knife was in his hand, which was uplifted to slay his son, when his purpose was arrested by a voice from heaven, requiring him to spare the lad; inasmuch as the proof of the father's faith and obedience was full. A ram was provided in the neighbouring thicket, which he took and offered up; and after having been favoured with special tokens of the divine approbation, he returned with his son to Beersheba. This grand trial and illustration of the patriarch's faith took place, as it is supposed, upon Mount Moriah. (See JERUSALEM & MAP.) In commemoration of it, he gave to the place the name *Jehovah-jireh*, (*the Lord will see or provide*,) intimating a general truth respecting the divine faithfulness and care; and in prophetical allusion, as some suppose, to the great sacrifice which, in fulness of time, was to be offered upon that same spot for the sins of men. (Gen. xxii. 14.)

At the age of one hundred and twenty-seven years Sarah died, and Abraham purchased the cave of Machpelah, in the field of Ephron, near Hebron, for a family burial-place, and there buried his wife.

Isaac had now arrived at mature age, and Abraham called one of his servants, probably Eliezer, (Gen. xv. 2,) and made him swear that he would obtain a wife for Isaac, not among the Canaanites, (where they then dwelt, and who were to be cut off according to the revealed purpose of God,) but in Abraham's native country, and from among his own kindred. This enterprise terminated successfully, and every desire of the patriarch respecting Isaac's marriage was answered.

Abraham married a second time, and had several sons; but he made Isaac his sole heir, having in his lifetime distributed gifts among the other children, who were now dispersed; and at the great age of one hundred and seventy-five years he died in peace, and was buried by Isaac and Ishmael, in the same sepulchre with Sarah, A. M. 2183. (See HISTORY OF ABRAHAM, by the American Sunday-school Union.)

ABRAHAM'S BOSOM. (See BOSOM.)

ABSALOM (2 Sam. iii. 3) was a son of David, by Maacah, daughter of Talmai king of Geshur. He was remarkable for his beauty, and for his hair, which is said to have weighed 200 shekels when cut off every year. As to the precise meaning of this weight, however, there has been much speculation. It is supposed that the shekel by which its weight is expressed, means a lighter weight, by one third or one half, than the common shekel. Others suppose that the value, and not the weight, is denoted; and others, still, contend that what with gold-dust and powder, which were both profusely used in dressing the hair, the weight (supposing weight to be meant, and the common shekel to be used) is not at all incredible; being, according to Michaelis, not quite three pounds Troy weight, though it may be sufficiently remarkable to be noticed by the historian.

Absalom had a fair sister whose name was Tamar; and Amnon his half-brother having injured her, Absalom was revenged by taking Amnon's life at a feast, to which he had invited him, (2 Sam. xiii. 29,) and immediately after this he fled to the house of Talmai, his mother's father, at Geshur.

Joab, in order to secure Absalom's return and restoration to his father's favour, employed a woman of Tekoa to appear before David, and feign a case similar, in its leading circumstances, to the situation of Absalom, and having obtained his decision, to apply the principle to the real case. After a favourable decision was obtained in the feigned case, the woman began to plead for Absalom's return. The king immediately suspected Joab's concern in the plot, and the woman confessed that it was wholly planned by him.

David, however, directed Joab to go to Geshur, and bring Absalom back to Jerusalem, after an absence of three years; but his father would not receive him into favour, nor admit him to his presence; nor did he see his face for two years more.

Wearied with his banishment, Absalom often attempted to obtain an interview with Joab; but for some cause Joab was not disposed to go to him. To compel him to come, Absalom resorted to a singular expedient; he directed his servants to set fire to Joab's fields. Joab immediately came to Absalom; was persuaded to plead with the king in his behalf; succeeded in his effort, and Absalom was received into full favour.

But with a proud and wicked heart, he could not cease to do evil. His father's throne became the object of his ambition, and he procured chariots and horsemen, and other appendages of rank and royalty; and stood in the public places courting the favour of the people by the meanest arts; persuading them that their rights were not regarded by the government, and that it would be for their interest

to elevate him to power, that equal justice might be administered to all. By these and other means, Absalom stole the hearts of the men of Israel.

In pursuing his wicked and traitorous design, and with a pretended regard to filial duty, he asked his father's permission to go to Hebron, and pay a vow which he said he had made. The unsuspicious king consented, and Absalom immediately sent men throughout Israel, who were, at a given signal, to proclaim him king in Hebron.

He also took two hundred men with him from Jerusalem, though they did not know his plan; and then sent for Ahithophel, who was David's counsellor, that he might have his advice and assistance.

Absalom's party increased rapidly, and intelligence of the conspiracy was communicated to the king, and so alarmed him, that he fled from the city.

At length David persuaded Hushai to go to Absalom, who had now come back to Jerusalem with his party, and become his servant; and when opportunity occurred, to give such counsel as should defeat Ahithophel's plans, and bring confusion and discomfiture upon Absalom.

By a train of singular providential interpositions, (an account of which belongs rather to the life of David, than to this article,) Absalom's ruin was hastened.

Before David's men went out to battle with the revolted party, he gave them special charge respecting Absalom, and commanded them to deal gently with him for his father's sake.

The two parties met in the wood of Ephraim, and the battle was severe and bloody. Absalom rode upon a mule, and in passing under the thick boughs of an oak, he was caught by his head in the fork or angle of two branches, and the mule passed onward, leaving him suspended in the air. Joab, one of David's chief captains, being informed of it, took three darts and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak; and they took his body and cast it into a pit in the wood, and covered it with stones. A. M. 2981.

ABSALOM, PILLAR OF. (See PILLAR, JERUSALEM. See also the LIFE OF DAVID, ch. xiii., by the American Sunday-school Union.)

ACCAD. (Gen. x. 10.) A city in Shinar, built by Nimrod. Modern travellers have intimated the probability that the ruins of this ancient city are to be seen about six miles from the present Bagdad.

ACCHO, now ACCA or ACRE, (Judg. i. 31,) or Ptolemais, (so called after the first Ptolemy king of Egypt, into whose hands it fell about one hundred years before Christ,) was a sea-port town, on the bay of Acre over against mount Carmel, about thirty miles south of Tyre. It was in the territory assigned to the tribe of Asher, and one of the cities from which they were unable to expel the Canaanites; and it is even now considered the strongest place in Palestine. It is mentioned in Acts xxi. 7. Its population is from 10,000 to 15,000, chiefly Jews. The remains of this ancient city are very numerous. Buckingham, who visited it in 1816, found several fragments of buildings, that he had no doubt were constructed in the earliest ages, especially thresholds of doors, and pillars for galleries or piazzas,

and slabs of fine marble, which he supposed were used for the pavement of courts. These ruins are now used in the erection of new buildings, and all appearances of ancient grandeur are fading away. The place has been noted in modern times for the successful resistance it made under Sir Sydney Smith to the French army in 1799. In 1832, the place was under the dominion of the pacha of Egypt. (See GEOGRAPHY OF THE BIBLE, by the American Sunday school Union, p. 127.)

ACCURSED, CURSED. 1. (Josh. vi. 17.) Devoted to destruction. 2. (1 Cor. xii. 3.) A deceiver. 3. (Gal. i. 8, 9.) Separated from the church. (See ANATHEMA. See also BIBLICAL ANTIQUITIES, by the American Sunday-school Union. ch. v. § 1.)

ACELDAMA. (Acts i. 19.) A field for the burial of strangers, which the chief priests bought with the money returned by Judas, as the price of the Saviour's blood. (Matt. xxvii. 6—8.) Hence its name *Aceldama*, or *field of blood*. It was just without the wall of Jerusalem, south of mount Zion, and was originally called the potter's field, because it furnished a sort of clay suitable for potter's ware. Hence, too, the burial-place for strangers, which is attached to many large cities, is called *potter's field*. Aceldama is now used as a burying-place by the Armenian Christians in Jerusalem. (See MAP OF JERUSALEM, by the American Sunday-school Union.)

ACHAIA. (Acts xviii. 12. Rom. xvi. 5. 2 Cor. xi. 10.) In the most comprehensive use this term was applied to all the region lying south of Thessaly and Macedonia as far as the Morea, and sometimes included the whole of Greece; but in a limited use it embraced only the district between Macedonia and the Peloponnesus, of which Corinth was the capital. (See CORINTH.)

ACHAN, or ACHAR. (Josh. vii. 18.) A son of Carmi, of the tribe of Judah, who secretly took and concealed several valuable articles from among the spoils of Jericho, in direct violation of the divine command. (Josh. vi. 17, 18.) For this sin judgment came upon the whole camp of Israel. (See JOSHUA.) By a process which God appointed, Achan's guilt was discovered, and he was taken into a valley north of Jericho, thence called the valley of Achor, (see ACHOR,) and was there stoned to death.

ACHISH. (1 Sam. xxi. 10.) A king of Gath, to whom David fled, and with whom he afterwards formed an alliance, through fear of Saul.

ACHMETHA. (Ezra vi. 2.) The Ecbatana of ancient Media, and the place where the records of the kingdom were preserved. The place is occupied, as it is supposed, by the modern city Hamadan, in Persia. It was surrounded by seven walls, and at one period was considered the strongest and most beautiful city of the east, except Nineveh and Babylon.

ACHOR, VALLEY OF. (Hosea ii. 15.) A place in the vicinity of Jericho, where Achan was stoned for an offence which brought trouble upon the whole camp. (See ACHAN.) The figurative use of the word in the passage cited is susceptible of divers interpretations. The most common is, that as the valley of Achor was the place of great distress and trouble to Israel on their first entrance to Canaan, it would become a place of hope

and joy on their return from the captivity which they were then enduring. This opinion is perhaps confirmed by Isa. lxv. 10.

ACHSHAPH. (Josh. xii. 20.) A city conquered by Joshua, and afterwards assigned to the tribe of Asher. It was not far from Accho. (Josh. xix. 25.)

ACHZIB. 1. (Josh. xix. 29.) A city of the tribe of Asher. (Judg. i. 31.) Its present name is Zîb. It is found near the seacoast, ten or twelve miles north of Ptolemais, and was visited by Buckingham in 1816. 2. (Josh. xv. 44, and Mic. i. 14.) A town of Judah.

ACRE. (1 Sam. xiv. 14.) In the passage cited, it is supposed to be used proverbially for a very small space.

ACTS. The fifth book in the order of the New Testament is called "The Acts of the Apostles," and is commonly referred to as *The Acts*, and sometimes *Acts*—without the article. It is supposed to have been compiled by Luke the evangelist, as early as A.D. 64, and may be regarded as a continuation of his gospel. It was originally written in Greek; and contains the history of the Christian church during the interesting period which elapsed from the ascension of our Saviour, to the imprisonment of Paul at Rome—a period of about thirty years. It contains a minute history of the descent of the Holy Spirit on the day of Pentecost; the manner and success of the preaching of the apostles; and the gathering and establishing of Christian churches by them, both among Jews and Gentiles; the conversion of Paul, and the travels and labours of himself and his companions; the trials and sufferings they endured in propagating the gospel, and the signs and wonders which were wrought in attestation of their authority.

This book is particularly valuable as containing a vast body of evidence of the divine power and mission of Jesus Christ, and of his grace and faithfulness; by which the religion he taught was established and widely propagated, and the salvation offered by his gospel was most clearly and gloriously illustrated.

This book is called by some of the oldest writers *the gospel of the Holy Ghost*, and *the gospel of our Saviour's resurrection*.

Many pretended copies of this book, or other records of the apostolic acts, have been introduced to the world; but have been soon proved to be spurious. The American Sunday-school Union have published, in a very cheap and convenient form, a HELP to the study of this book; which consists in a complete analysis of each passage, and such inferences and illustrations as are adapted to the use of the student. It is called Help to the Acts, parts i. and ii. The *fifth volume* of the UNION QUESTIONS, by the American Sunday-school Union, embraces this book, and the LIFE OF PAUL, another of the publications of the American Sunday-school Union, may be read with great advantage in connexion with the inspired history.

ADAM. (Gen. ii. 19.) The great ancestor of the human family. On the sixth and last day of the work of creation, man was made of the dust of the ground, yet in God's image and after his likeness. The Lord God breathed into his nostrils the breath of life, and caused him to become a living soul. He also gave him dominion over the fish of the sea, and the fowls of the air, and

every living thing that moves upon the earth. The complete dominion which was given to him is expressed in a variety of forms. (Gen. i. 26—30, and ii. 16—20.) Nothing can be more interesting than the history of man's creation. The fabric of this beautiful world was finished; the firmament was established; the mountains were fixed upon their deep foundations, and to seas and oceans were assigned the bounds which they should not pass; the heavens were stretched out like a curtain, and the sun, moon, and stars appointed to their courses. The earth was adorned with grass and herbs and trees, suited for the comfort and sustenance of the living creatures, cattle, and creeping things that had just commenced their existence upon its surface, and all had been pronounced good by the infinite Creator himself.

To enjoy this glorious revelation of divine power, wisdom, and goodness—to have dominion over this vast multitude of living creatures, and more than all to be the happy subject of God's government—bearing his image and likeness, and having communion with him, as the former of his body and the father of his spirit, MAN WAS FORMED; not born, but created—not in feeble, helpless infancy, but in the maturity of his physical and intellectual nature; not a sinful, diseased, dying creature, but in the image and after the likeness of the perfectly holy and eternal Creator.

. . . . A creature, who, not prone
And brute as other creatures, but endued
With sanctity of reason, might erect his stature—
And upright, with front serene,
Govern the rest—self-knowing: and from thence
Magnanimous to correspond with heaven.

A garden was planted by the hand of God for the residence of Adam. Every tree that was pleasant to the sight, or good for food, grew there. And it was refreshed and fertilized by a river that flowed through the midst of it.

This garden was committed to his care, to dress it, and to keep it, and of every tree but one he was allowed to eat; but of the tree of knowledge of good and evil he was forbidden to eat, under the penalty of death. As soon as he was fixed in this happy abode, God brought to him the beasts of the field and the fowls of the air which he had created, and Adam gave them names; and whatsoever Adam called every living creature that was the name thereof.

But it was not good that man should be alone, and his Creator formed a companion for him; bone of his bone, and flesh of his flesh; a help-meet for him,—that is, as a friend and associate fitted to aid and comfort him, and like him pure and immortal. They were perfectly happy in each other, and in the favour and communion of God—

Reaping immortal fruits of joy and love,
Uninterrupted joy—unrivalled love—
In blissful solitude.

We are not informed how long they continued in this pure and happy state, but we know they lost it. Adam disobeyed the simple and reasonable command of God. At the suggestion of Eve, his wife, who had been herself tempted by the serpent to eat, he partook with her of the fruit of the only forbidden tree, and thus they incurred the displeasure of their Maker, and the penalty of his just law.

The first indication of guilt was the consciousness of shame; and the next a vain

attempt to hide themselves from the presence of Him, whose eyes are in every place, beholding the evil and the good.

Without delay each of the parties to the fatal transaction received a dreadful doom. (See SERPENT, EVE.) As for man, the ground was cursed for his sake, and he was condemned to eat bread in the sweat of his face till he should return to the dust of which he was formed, or suffer the death to which he was now sentenced. Not only should his body decay and perish, but the death to which he was thus doomed included separation from the favour of God, and condemnation to endless sorrow and suffering.

Thus, by one man sin entered into the world, and death by sin. Their nakedness, which was now their shame, being covered, they were both driven from their happy home in Eden, never to return: and, in the hardship of toil and labour, and, in the sorrow and sufferings of childbirth, they began at once, respectively, to feel the woes in which their transgression had involved them.

In a little while the dreadful power of sin and its temporal consequences were shown them in a combined and most revolting form. Abel — the righteous Abel—their beloved son, was cruelly and wantonly murdered by the hand of his brother.

The history of Adam closes abruptly. At the age of one hundred and thirty he had a son whom he called Seth; and who was born in his own likeness and after his own image, (no longer in the likeness and after the image of God.) He lived eight hundred years after the birth of Seth, making the whole term of his life nine hundred and thirty years—and he died B. C. 3074. (For a simple and beautiful history of the creation and of the fall of man, see BIBLE SKETCHES, and the FIRST MAN, both by the American Sunday-school Union.)

ADAMANT. (Ezek. iii. 9.) One of the hardest and most costly of precious stones. The original is elsewhere translated diamond. It is employed as an emblem of the heart of the wicked. (Zech. vii. 12.) Some suppose it was used for cutting, engraving, and polishing other hard stones and crystals. (See DIAMOND.)

ADAR. (See MONTH.)

ADDER. 1. (Gen. xlix. 17.) A venomous serpent whose poison is very subtle, and almost instantly fatal. The word translated *adder*, in various passages of the Bible, does not always mean what the English word denotes. In Gen. xlix. 17, the original word denotes a serpent of the viper kind, of the colour of sand, which lurks in the tracks of the wheels, and bites the unwary traveller or his beast. 2. In Ps. lviii. 4, and xci. 13, the word translated adder is supposed to mean an asp. 3. In Ps. cxl. 3, some suppose the spider or tarantula is meant, and others the asp. (Rom. iii. 13.) 4. In Prov. xxiii. 32, the word may be rendered cockatrice with equal propriety.

It is remarked of the adder or asp, that he is not moved or affected by sounds which fascinate other serpents; and some suppose that the most venomous of the adder species is naturally deaf. Hence the allusion in Ps. lviii. 4. (See ASP.)

ADJURE. 1. (Josh. vi. 26.) To bind under a curse. 2. (Matt. xxvi. 63.) Solemnly to require a declaration of the

truth at the peril of God's displeasure. Such is considered the language of the high-priest, "I adjure thee," &c. or, "I put thee to thy oath;" when the Saviour replied to the inquiry to which he had before been silent. (Matt. xxvi. 63. Compare 1 Sam. xiv. 24, 38. and 1 Kings xxii. 16, with Josh. vi. 26.)

ADMAH. (Deut. xxix. 23.) The most easterly of the five cities of the plain or vale of Siddim, which were miraculously destroyed by fire, because of their great wickedness. Some infer from Isa. xv. 9, the last clause of which is translated by the Septuagint, *and upon the remnant of Adama*, that Admah was not entirely destroyed; but the more probable supposition is, that another city of the same name was afterwards built near the site of the former.

ADONI-BEZEK. (Judg. i. 5.) Lord or king of Bezek. He fled from the armies of Judah, but was caught and disabled by having his thumbs and great toes cut off, so that he could neither fight nor fly. He was then carried to Jerusalem, where he died. He seems to have regarded the maiming he suffered as a just requital of his own cruelty, he having mutilated seventy kings or chieftains in the same inhuman manner.

ADONIJAH. (2 Sam. iii. 4.) David's fourth son. He was born at Hebron, and after the death of his brothers Amnon and Absalom, he made pretensions to the throne of his father. He prepared himself with horses and chariots, and other marks of royalty, and took counsel with Joab and Abiathar how he could best accomplish his purpose.

Bathsheba, Solomon's mother, fearing that her son's title to the throne might be disturbed, immediately informed the king of Adonijah's revolt; and Nathan the prophet confirming the statement of the matter, David gave Bathsheba the strongest assurances that her son should reign after him; and he caused Solomon to be actually anointed and proclaimed king with great shoutings. (1 Kings i. 39.)

Adonijah was just ending a feast when he heard the noise of the shouting, and Jonathan came in and told him all that had taken place. His guests fled precipitately, and Adonijah himself ran and caught hold of the horns of the altar, which seems to have been regarded as a place of safety from violence.

After David's death, Adonijah persuaded Bathsheba to ask Solomon her son, who was now on the throne, to give him Abishag for his wife. Solomon saw at once through the policy of Adonijah, and his self-interested advisers He knew that he might as well have asked for the kingdom at once as to ask for the king's widow, for then, being the elder brother, he could make a plausible claim to the throne at the first favourable juncture; which would directly contravene the express appointment of God made known to David, and probably to his family also. (1 Chron. xxviii. 5.) So he caused him to be put to death by the hand of Benaiah.

ADONIRAM. (See ADORAM.)

ADONI-ZEDEK. (Josh. x. 1.) King of Jerusalem, at the time the country was entered by the Israelites. Hearing of Joshua's victories over Ai and Jericho, and finding that the inhabitants of Gibeon (one of the most important cities of the kingdom) had made a league with him, he called

four other kings of the Ammonites to his aid, and laid siege to Gibeon with a view to destroy it, because it had made peace with Joshua and the children of Israel.

But the Lord was against them, and with the edge of the sword and a violent hail-storm which overtook them, they were completely overthrown and destroyed. The victory was attended with a signal miracle. (See JOSHUA.)

Adoni-zedec, with his allies, fled and concealed themselves in a cave at Makkedah. They were soon discovered, however; and were confined and watched, until the last of their adherents was either cut off or driven into some fortress. They were then called out of the cave, and brought before Joshua.

In the presence of the men of Israel, who were summoned for the purpose, Joshua required the captains of his army to put their feet upon the necks of the captive kings, declaring at the same time, that such would be the doom of all the enemies of Israel. He then caused them to be slain, and to be hanged on separate trees until evening, and then their bodies were taken down, and cast into the cave in which they had concealed themselves. (Josh. x. 27.)

ADOPTION (Gal. iv. 5) is an act by which one is received into a man's family as his own child, and becomes entitled to the peculiar privileges of that connexion, as fully and completely as a child by birth. (Ex. ii. 10, and Esth. ii. 7.)

In the figurative use of the term by the sacred writers, it implies that relation which we sustain to God, when, by his grace, we are converted from sin to holiness. The spirit of adoption is received, and we are made the children, (or *sons*) and heirs of God, and joint-heirs with Christ. (See BIBLICAL ANTIQUITIES, by the American S. S. Union, ch. vi. § ii.)

ADORAM. 1. (2 Sam. xx. 24.) An officer of the customs under David.

2. An officer of Rehoboam's treasury, (perhaps the son of the former,) who was stoned to death by the people of Israel who followed Jeroboam. (1 Kings xii. 18.) Some suppose him to have been the same with Adoniram, (1 Kings v. 14,) who was over the customs in Solomon's reign; and that the people were so indignant at the oppression they had suffered through his agency, that they took this method of revenge.

ADRAMMELECH. 1. (Isa. xxxvii. 38.) A son of Sennacherib king of Assyria. He and his brother Sharezer killed their father while he was in the act of idolatry. Their motive for this parricidal act is not known. They both fled to Armenia, and Esarhaddon succeeded to the crown.

2. (2 Kings xvii. 31.) An idol god of Sepharvaim, supposed to represent the sun, while another idol called Anammelech represented the moon. Sacrifices of living children were made to these idols.

ADRAMYTTIUM. (Acts xxvii. 2.) A seaport of Mysia, opposite the island of Lesbos, in the north-western part of Asia Minor. It is known by the modern name of Edremit or Ydramit, and lies about sixty or eighty miles north of Smyrna. It was in a ship belonging to this port that Paul embarked, when he was about to go from Cesarea to Rome as a prisoner. (See MAP to art. PAUL.)

ADRIA (Acts xxvii. 27) is

now the gulf which lies between Italy on one side, and the coast of Dalmatia on the other. It is called the gulf of Venice. In the apostle's time it is supposed to have denoted the whole breadth of the Mediterranean sea, from Crete to Sicily.

ADRIEL. (See MERAB.)

ADULLAM. (Josh. xv. 35.) An ancient and celebrated city of Judah, fifteen or twenty miles south-west of Jerusalem. The king of the place was slain by Joshua. It was fortified by Rehoboam, and probably on account of its strength was called the glory of Israel. (Mic. i. 15.) Near this city was a cave, where David secreted himself when he fled from Achish. The cave, which is supposed to be the same, was visited by Mr. Whiting, an American missionary, April 17, 1835. He describes it as uneven, intricate, and very capacious; and says it is perfectly plain that four hundred men might conceal themselves in the sides of the cave, as David's men did, and escape observation. (1 Sam. xxii. 1. See MAP to art. CANAAN.)

ADULTERY. (Jer. iii., 9. Matt. v. 28.) A crime expressly prohibited by the seventh commandment, and always obnoxious to severe penalties, both by divine and human laws. The term is often employed with great force in the Bible, to denote the unfaithfulness and idolatry of the people of God, and their violation of the most sacred engagements.

ADUMMIM. (Josh. xv. 7.) A rising ground at the entrance of the wilderness of Jericho. The name signifies *red* or *bloody*, in allusion, as it is supposed, to the frequent murders committed in its vicinity. There are circumstances to show that the scene of our Saviour's parable of the good Samaritan was laid here. (Luke x. 30—36. See GEOGRAPHY OF THE BIBLE, by the American Sunday-school Union, p. 92.)

ADVOCATE. (1 John ii. 1.) One that pleads another's cause. It is one of the official titles of Jesus Christ the righteous, and its import may be learned from John xvii. Rom. viii. 34, and Heb. vii. 25.

ÆNON. (See ENON.)

AFFINITY. (1 Kings iii. 1.) Relation by marriage, in contradistinction from consanguinity, which is relation by blood or birth. The degrees of affinity, or the nearness of relationship which should prevent marriage under the law, may be found in Lev. xviii. 6—17. This subject is regulated in the United States by the laws of the several States.

AGABUS. (Acts xi. 28.) A prophet who foretold (A. D. 43) the famine, which, as profane history informs us, took place the following year. A few years after, (Acts xxi 10,) he met Paul at Cesarea, and warned him of the sufferings he would endure if he prosecuted his journey to Jerusalem. Some have supposed that Agabus was one of the seventy disciples, and that he suffered martyrdom at Antioch.

AGAG (Num. xxiv. 7) was a king of the Amalekites. Some think this was the common name of their kings, as Pharaoh was the common name of the kings of Egypt. From the allusion to him in the prophetic passage above cited, we may suppose him to have been one of the greatest kings of the earth.

Another person of the same name was captured by Saul at the time the Amalekites were destroyed, (1 Sam. xv. 8,) but

his life was spared, and he was afterwards brought to Samuel, who hewed him in pieces, (1 Sam. xv. 33;) a punishment not uncommon in other places and later times.

Hammedatha, Haman's father, is called an Agagite, (Esth. iii. 1,) probably because he was an Amalekite.

AGAR or HAGAR. (Gal. iv. 25.) The history or condition of Hagar is used allegorically in this passage to illustrate the nature of the dispensation from Mount Sinai. Mount Sinai is called Agar by the Arabians. (See HAGAR.)

AGATE. (Exod. xxviii. 19, and xxxix. 12.) A precious stone, semi-transparent, and beautifully variegated. It often presents a group of figures disposed with so much regularity as to seem like a work of art; such as trees, plants, rivers, clouds, buildings, and human beings. The name is supposed by some to be derived from the river Achates in Sicily, where the stone was formerly found in great abundance. The word translated *agate* (Isa. liv. 12, and Ezek. xxvii. 16) is supposed to denote the *ruby*.

AGRIPPA. (Acts xxv. 13.) Son and successor of Herod the persecutor. (Acts xii. 1.) Porcius Festus, the successor of Felix in the government of Judea, came to Cesarea; and while there, Agrippa (who was governor or king of several of the eastern provinces of the Roman empire) came, with his sister Bernice or Berenice, to pay him a visit of congratulation upon his accession to office. The conversation between them turning upon Paul, who was then in confinement at Cesarea, and whose remarkable history must have been very notorious, Festus stated the whole matter to Agrippa, and greatly excited his curiosity to see and hear him.

Festus, to gratify his friends, but under the pretence of getting from Paul the subject-matter of his complaint, that he might communicate it to the emperor, to whom he had appealed, took the judgment-seat with great pomp, and surrounding himself with the chief men of the city, ordered Paul to be brought into his presence.

When the devoted apostle appeared before them, Festus, addressing himself particularly to Agrippa, assigned the reasons for requiring Paul to appear at that time, and then gave the prisoner an opportunity to state his own case, which he did with unparalleled force and eloquence. Festus could only meet his arguments with the charge of madness; but Agrippa, to whose conscience he made an abrupt, though not the less respectful and irresistible appeal, was compelled to make that memorable exclamation, "Almost thou persuadest me to be a Christian." Paul closed his address by a most affectionate exhortation to the king; the assembly then separated, and we hear nothing more of Agrippa but an expression of his regret (Acts xxvi. 32) that the faithful and eloquent apostle could not be set at liberty. (See LIFE OF PAUL, by the American Sunday-school Union, ch. xvii.) Agrippa died about A. D. 90, aged 70 years.

AHAB. 1. (1 Kings xvi. 29.) The son of Omri, and his successor as king of Israel. He reigned twenty-two years, and the seat of his kingdom was at Samaria. He married Jezebel, a Zidonian woman of proverbially wicked character. She was a gross idolater,

and Ahab followed her in all her idolatrous practices; became at once a worshipper of Baal, and even made a grove and built an altar for this abominable service. At a very early period of his history, the sacred historian says of him, that he did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

He was warned by the prophet Elijah of approaching drought and consequent famine, which was very sore in Samaria. In the third year of the famine, Ahab called Obadiah, the governor of his house and a godly man, to pass through half the land, while he would pass through the other half, and see if they could not collect grass enough, on the margins of fountains and brooks, to save their horses and mules from perishing.

In the course of his journey, Obadiah met Elijah, who had been commanded by God to show himself to Ahab, and at Elijah's request Ahab came to meet him.

When Ahab appeared in Elijah's presence, he abruptly said to him—Art thou he that troubleth Israel? The prophet replied by a faithful rebuke of the king's idolatry, and proposed to demonstrate to him that the gods he was serving were no gods. To this end he persuaded Ahab to gather the prophets of Baal, whom he worshipped, into one company in mount Carmel, and there the folly of their idolatry was exposed in a most signal manner. (See ELIJAH.) The prophets of Baal were all taken and destroyed at Elijah's command, and before Ahab could return to Samaria there was a great rain.

About six years after this, Benhadad king of Syria, with a vast army, besieged Samaria, but Ahab sallied out upon him by surprise;—cut off a large proportion of his army, and put to flight the residue; Benhadad himself escaping upon a horse.

The king of Syria, supposing that his defeat was owing to some advantage of location which Ahab's army enjoyed, flattered himself that if he could go to battle in the plain, he should conquer him. Accordingly in about a year he laid siege to Samaria again. Of this Ahab had an intimation from the prophet immediately after the former victory, and he had prepared himself accordingly. God again gave him the victory, and the Syrians lost 100,000 footmen in one day, besides 27,000 who were killed by a wall which fell upon them at Aphek, whither they fled. Benhadad was among the captives, and after making a treaty with the victorious Ahab, he went his way.

Ahab was immediately informed that he had been guilty of a great sin in suffering the king of Syria to escape, inasmuch as he had been delivered into his hands by a marvellous interposition of God's providence, and his character and conduct had been such as to mark him for the divine displeasure. Besides this, the motives of Ahab in making the treaty may be regarded as ambitious, if not corrupt; and he was therefore informed that his own life should go for the life of Benhadad, and his people for Benhadad's people.

Heavy and fearful as this sentence was, we find the wicked king of Israel sinking deeper and deeper in guilt. Naboth, one of his neighbours, had a vineyard, which was situated just by Ahab's palace,

and as it was a convenient and desirable spot for him to possess, he asked Naboth to give it to him, promising at the same time to give him a better vineyard, or the worth of it in money, as he might choose. All this seemed very fair, but Naboth did not wish to part with his vineyard on any terms. It was the inheritance he had received from his fathers, and for this and other causes its value to him was peculiar, and such as neither money nor any other vineyard in exchange could compensate. He therefore declined the king's proposal.

Mortified and disappointed by Naboth's refusal, he laid down upon his bed, and refused to eat. Jezebel, his wicked wife, inquired the cause of his sadness, and assured him that he might set his heart at rest, for he should have his desire; and she forthwith commenced a train of measures which resulted in the murder of Naboth; and Ahab then took possession of the vineyard.

But his judgment lingered not. Elijah was sent to charge him with the sin to which he had been accessary, and to forewarn him, not only of his own fearful doom, but of the certain and utter destruction of his posterity: *In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.*

Guilty as Ahab was, he had not yet lost all sense of sin, and when the judgments of God were so near him, he humbled himself and fasted; and for this he was exempted from the punishment in his own person, but it was inflicted on his son.

The circumstances of Ahab's death are deeply interesting and instructive. He proposed to Jehoshaphat king of Judah, to make war on Ramoth-gilead which was in the possession of the king of Syria. Jehoshaphat expressed his willingness to join him, but suggested the propriety of first inquiring what the will of the Lord was respecting the enterprise. So Ahab summoned his four hundred false prophets, and they all prophesied favourably.

Jehoshaphat seems to have been suspicious of the character of Ahab's prophets, and he therefore inquired if there was no prophet of the Lord besides them. Ahab referred him to Micaiah, expressing at the same time his aversion to him, because his prophecies were always evil. However, Micaiah was sent for, and the messenger (having probably been instructed to that effect by Ahab) informed him of what had been done, and desired him to prophesy favourably, as the other prophets had done.

When Micaiah came before the two kings, who were seated each on a throne at the entrance of the gate of Samaria, and all the prophets before them, the question was proposed to him as it had been proposed to the other prophets,—Shall we go against Ramoth-gilead to battle, or shall we forbear? The prophet advised him to go, but evidently with such a tone and manner as indicated that he was not speaking in the spirit of prophecy. He therefore solemnly and earnestly urged him to tell him nothing but the truth, in the name of the Lord. Micaiah then disclosed to him the whole matter, and showed him, not only that his enterprise against Ramoth-gilead would be defeated, but that God had suffered the prophets who had prophesied favourably of it, to be filled with a lying spirit,

that they might lead him on to the certain ruin which awaited him.

Ahab sent the faithful prophet back to Samaria, and ordered him to be imprisoned till his return from the battle. So the infatuated kings of Israel and Judah, in the face of the counsel of the Almighty, went up to battle against the king of Syria at Ramoth-gilead.

In order to secure himself against the direct aim of the enemy, Ahab entered the battle in disguise. But a certain man drew a bow, as he supposed, at a venture, yet the arrow was directed with unerring aim to the heart of the wicked Ahab, and the blood flowed out into the chariot, so that he died that night. His army was scattered, in literal accordance with Micaiah's prophecy. His body was carried to Samaria to be buried, and the blood was washed from the chariot in the pool of Samaria, and the dogs licked it as it was foretold. (1 Kings xxi. 19.)

2. (Jer. xxix. 21, 22.) A son of Kolaiah, and a false prophet, who, with Zedekiah, another false prophet, prophesied falsely to the children of Israel, when in captivity at Babylon. Jeremiah was commanded to make known to them that they should be delivered into the hands of the king of Babylon, who would slay them; and so dreadful would be their end, that thereafter it should be a form of cursing,—*The Lord make thee like Zedekiah and like Ahab*, whom the king of Babylon roasted in the fire. This was a common Chaldean punishment. (Dan. iii. 6.)

AHASUERUS. 1. (Dan. ix. 1.) The father of Darius the Median, and the same with Astyages.

2. (Ezra iv. 6.) Supposed to be the son and successor of Cyrus.

3. (Esth. i. 1.) The husband of Esther. Who this king was is alike uncertain and unimportant. We are told that he reigned from India to Ethiopia, over one hundred and twenty-seven provinces; that his palace was in Shushan, the royal city of Persia, and that in the third year of his reign he made a splendid feast for his princes, servants, and people, which is particularly described in Esth. i. 3–8. In the height of this magnificent entertainment, the king summoned Vashti his wife into the royal presence, that he might show his guests her great beauty. She declined going, and for that cause was separated from the king and from the royal estate, and was succeeded by Esther, the cousin and adopted daughter of Mordecai, a Jew, who resided at the palace.

Haman, the chief officer of the king's household, considering himself insulted by Mordecai, obtained a royal decree that all the Jews of the kingdom should be destroyed. Esther, having received intelligence of this cruel plot, embraced a favourable opportunity to make it known to the king, and implore his protection of herself and her people. The king could not, indeed, reverse the decree, but he caused Haman to be hung, and Mordecai to be advanced to the highest post in the kingdom; and also despatched messengers in every direction, to inform the Jews that they were at liberty to gather themselves together for self-defence, and to destroy all that should assault them.

Availing themselves of the royal favour, the Jews were not only protected, but were

enabled to slay between 70,000 and 80,000 of their enemies. Ahasuerus reigned forty-eight years, and there is reason to believe that Esther and Mordecai remained in favour with him to the end. (Esth. ix. 31, and x. 3. See HADASSAH, or a full life of Esther, published by the American Sunday-school Union.)

AHAVA. (Ezra viii. 15.) A river in Assyria, where Ezra assembled the captives who were returning from Judea, and where he proclaimed a fast. Some have supposed it to have been in the country called Ava. (2 Kings xvii. 24.) Its precise situation is not known.

AHAZ (2 Chron. xxviii. 1) was the son of Jotham, and at the age of twenty succeeded him as king of Judah.

Ahaz gave himself up to gross idolatry, and even sacrificed his own children to the gods of the heathen. This course of wickedness brought upon him, and upon his kingdom, severe judgments. They suffered under a succession of disastrous wars, and their allies often proved unfaithful, and involved them in great distress. Ahaz, at last, abandoned himself to the most desperate iniquity, and the kingdom of Judah was brought low, and made waste, because of his great sin.

Early in his reign (probably the second year) the kings of Syria and Israel, who, just at the close of Jotham's reign and life, had confederated for the destruction of Judah, and actually invaded the kingdom with a powerful and victorious army, were about to lay siege to Jerusalem.

At this juncture, God directed his prophet Isaiah to take his son, Shear-jashub, and go to Ahaz, who should be found at a particular spot in the city of Jerusalem, and make known to him the counsel of the Lord. This favour was shown to the wicked king as the representative of the house of David, and for the people's sake with whom God had made a covenant. (Isa. vii. 1.)

Isaiah, having found Ahaz at the place designated, told him that the bounds of the invading army were fixed; that their purpose respecting Jerusalem would be defeated, and that in a limited time the kingdoms from which they came should be destroyed; and to confirm the prophetic testimony, the king was told to ask any sign which would satisfy him. Probably from a wicked indifference, but professedly from a better motive, he refused to ask a sign; but God saw fit to give him one of unerring import: "*Behold*," said he, "*a virgin shall conceive and bear a son, and shall call his name Immanuel.*" (Isa. vii. 14. Matt. i. 23. Luke i. 31—35.) "*Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.*" Some have understood this remarkable prophecy to mean that notwithstanding the extraordinary conception and birth of the promised child, he shall eat butter and honey as other children do, and like them shall gradually advance from one degree of knowledge to another; but before he shall have attained that measure of discrimination which would enable him to choose between good and evil, the land of the Israelite and the Syrian who cause your distress and perplexity, shall be forsaken of both her kings. Others have

interpreted the prophecy differently, and receive the idea that the child to whom it relates should be born in a time of war, but before he was two or three years old he should eat butter and honey, which in time of peace were common articles of food in Judĕa, and the abundance of which was significant of peace and prosperity.

Again, various opinions exist as to the child to which allusion is made in Isa. vii. 16; some supposing that it denotes the boy whom the prophet took with him, and others that it refers to the child Jesus, as in v. 14; and that the meaning is, that in less time than would be required, after the birth of the promised Immanuel, for him to attain to the capacity of distinguishing good from evil, (that is, within the space of two or three years,) the enemies of Judah should perish.

We know that within three or four years after the prophecy was uttered, the kings of both Israel and Syria were destroyed. (2 Kings xv. 30, and xvi. 9.) This was probably the primary accomplishment of the prophecy, but it received its far more striking and literal fulfilment in the birth of Immanuel; for Herod the Great was the last who could be called the king either of Judah or Israel, and, though he lived till Immanuel was born, he died while he was yet an infant; and then, Shiloh being come, the sceptre departed finally from Judah, as it had long before departed from Israel. (Gen. xlix. 10.)

Though Ahaz and his kingdom were thus saved from the hands of the Syrians and Israelites, he had warning of the terrible judgments which were in store for him because of his idolatry; but neither mercy nor judgment could divert him from the wicked purposes of his heart.

He sent ambassadors to Tiglath-pileser king of Assyria, and made him a magnificent present of all the gold and silver of the temple, which he collected for that purpose, and besought his assistance against the Syrians, who still harassed him. In compliance with his wishes, the king of Assyria besieged Damascus, and took it, and slew the king. Ahaz went thither to congratulate Tiglath-pileser on his victory, and to thank him for his seasonable aid; and there he saw an altar, the fashion of which particularly pleased him, and he ordered one to be made and put up in the stead of God's altar, which he removed into an obscure place. Here he sacrificed to the gods of Damascus, saying, "*Because the gods of the kings of Syria help them, therefore will I sacrifice to them that they may help me; but they were the ruin of him and of all Israel,*" says the sacred historian.

So greedy was this abandoned man to commit iniquity, that he wantonly mutilated and abused the furniture of the temple; broke the vessels in pieces; made him altars in every corner of Jerusalem, and seemed resolved to show how utterly reckless he was of the consequences of sin.

His purposes were cut off, however, and he was taken away in his iniquity at the early age of thirty-six, and was succeeded by his son Hezekiah. (2 Chron. xviii. 27.)

Though he was buried in the city of Jerusalem, his body was not admitted to the sepulchres of the kings, but was treated with ignominy, as were the bodies of Jehoram and Joash before him.

AHAZIAH, I (1 Kings xxii.

40,) was the son and successor of Ahab king of Israel. So wicked was he, that when Jehoshaphat king of Judah had joined with him to build a fleet at Ezion-geber for the Tarshish trade, God sent his prophet to tell him, that because of his alliance with Ahaziah, even in this secular enterprise, his fleet should be destroyed; and the ships were accordingly shattered to pieces by the winds.

Ahaziah had a fall in his house at Samaria, which occasioned a fit of sickness, and he sent to an idol god, at Ekron, to inquire if he should recover. His messengers were met by the prophet Elijah, who informed them that Ahaziah's sickness would be fatal. They returned, and made the occurrence known to the king, who, supposing from the description, that Elijah was the man they met, forthwith sent an officer and fifty men to seize him. The prophet was sitting on the brow of a hill when the officer approached and announced the king's summons. At the prayer of Elijah, the officer and his men were instantly consumed by fire from heaven. The same doom came upon a second officer and his party of fifty men. The third officer fell on his knees before Elijah, and besought him to spare his life and the lives of his men. At an intimation from God, Elijah went down with them and told the king in person that he should not recover; and he soon after died, and Jehoram his brother succeeded him.

2. (2 Kings viii. 25.) Called also AZARIAH, (2 Chron. xxii. 6,) was a son of Jehoram and Athaliah, and at the age of twenty-two succeeded his father as king of Judah; though in 2 Chron. xxii. 2, it is said he was forty-two years old when he began to reign.

Joram the king of Israel was wounded in a battle with the king of Syria at Ramoth-gilead, and was carried to Jezreel to be healed. There Ahaziah visited him, and Jehu, who was left to sustain the siege, (and who was in the mean time anointed king over Israel,) came down to Jezreel to execute the judgment of the Lord upon Joram the son of Ahab, and the representative of the house of Ahab.

As soon as his approach was announced by the watchman, Joram and Ahaziah went out, each in his chariot, to meet him. And they met in the *portion of Naboth*, with which one of Ahab's daring crimes was so closely associated. (See AHAB.) Jehu reminded Joram of the iniquities of his house, and he, suspecting treachery, warned Ahaziah to flee. Jehu then smote Joram (or Jehoram, as he is called, 2 Kings ix. 24,) through the heart with an arrow. He pursued and slew Ahaziah also, though he had strength to reach Megiddo, where he died, and was carried thence to Jerusalem, and buried, from respect to the memory of Jehoshaphat his ancestor. (See JEHU.) In 2 Chron. xxii. the circumstances of the death of Ahaziah are stated differently, but the variation is not substantial, and therefore requires no particular notice.

AHIAH. 1. (1 Kings iv. 3.) The son of Shisha, one of Solomon's scribes or secretaries.

2. (1 Sam. xiv. 3. 18.) Supposed by some to be the same with Ahimelech, (1 Sam. xxi. 1,) was the son of Ahitub, and his successor in the priest's office. (See AHIMELECH and AHITUB.)

3. (1 Chron. viii. 7.) A descendant of Benjamin.

AHIJAH. (1 Kings xi. 29.) A prophet of God who lived at Shiloh. For the most interesting and important transactions with which Ahijah was connected, see JEROBOAM. He lived to a great age. (1 Kings xiv. 4.)

AHIKAM. (2 Kings xxii. 12.) A son of Shaphan, and the father of Gedaliah, was one of those whom Josiah sent to Huldah, the prophetess, to inquire of her concerning the book of the law which had been found in the temple. His influence was of great service to the prophet Jeremiah. (Jer. xxvi. 24. See LIFE OF JEREMIAH, by the American Sunday-School Union, ch. vi.)

AHIMAAZ. (1 Sam. xiv. 50.) Son and successor of Zadok the priest.

During the revolt of Absalom, Zadok, and Abiathar, another of the priests, stayed in Jerusalem with Hushai, David's friend; while Ahimaaz and another young man, (son of Abiathar,) whose name was Jonathan, stationed themselves at Enrogel, a short distance from the city; and it was agreed that whatever Hushai should hear respecting Absalom's plans he should communicate to Zadok and Abiathar, and they to their sons Ahimaaz and Jonathan, by whom the intelligence should be communicated to David.

As soon as Absalom had rejected the counsel of Ahithophel, and adopted that of Hushai, Zadok and Abiathar were promptly informed of it, and directed to send with all possible haste to David. But (perhaps to avoid suspicion) the message was sent by a female. The transaction was seen by a lad, who went immediately and informed Absalom.

Ahimaaz and his companion set off at once, however, and when they came to Bahurim, the site of which is now uncertain, they concealed themselves in a well, to escape the observation of their pursuers. The woman of the house near which they were concealed covered the mouth of the well with a blanket, on which she spread corn to dry; and when Absalom's messengers came up in the pursuit, and inquired where they were, she deceived them, and told them that the young men were in great haste, and had passed on. Thus they escaped, and, while their pursuers returned to Jerusalem, they hastened to David with their message.

At his own urgent request, Ahimaaz was employed to carry the intelligence of Absalom's death to David his father. He outran Cushi, who had been previously despatched on the same errand. Before he had delivered his message, however, Cushi came up, and made known the sad event. The whole history of the transaction, as recorded, (2 Sam. xviii. 19—33,) is of thrilling interest, but it would be out of place here. (See DAVID.)

AHIMELECH (1 Sam. xxi. 1) is supposed by some to be the same with Ahiah; but others suppose Ahiah to have been the son of Ahitub, and his successor in the priesthood, and Ahimelech to have been his brother and successor in the same office. It is immaterial which of these opinions is correct. David, in his flight from Saul, came to Nob, where Ahimelech the priest dwelt. He represented himself to be in great haste on the king's urgent business, and by this means obtained

from Ahimelech some of the hallowed bread, and also the sword of Goliath, which was preserved among the sacred things.

Doeg, the Edomite, a principal servant of Saul, who happened to be at Nob, and to be a witness of the interview between David and Ahimelech, told Saul of the matter, who immediately summoned Ahimelech and all the priests that were with him (eighty-five persons) into his presence. He charged them with a conspiracy in aiding and abetting his enemy; and they replied by declaring their ignorance of any hostile views, on the part of David, towards Saul, or his kingdom. This defence (sufficient as it surely was) availed them nothing, however; and the king commanded his guard to slay them. The guard declining to lay violent hands on the priests of the Lord, the king commanded Doeg to fall upon them, and he did, and smote them, and also the city of Nob where they dwelt, and all the men, women, and children, as well as all the beasts which were found there. Abiathar, Ahimelech's son, was the only one who escaped, and he fled with an ephod in his hand, to David. (See ABIATHAR.)

AHINOAM. 1. (1 Sam. xiv. 50.) The daughter of Ahimaaz and the wife of Saul.

2. (1 Sam. xxv. 43.) A woman of Jezreel and one of David's wives. She was taken captive by the Amalekites in the siege of Ziklag, and afterwards rescued from captivity by David. (1 Sam. xxx. 18.)

AHIO. (2 Sam. vi. 3.) A son of Abinadab, who, with his brother Uzzah, was intrusted by David with the transportation of the ark from Kirjath-jearim to Jerusalem. (See UZZAH.)

AHITHOPHEL. (2 Sam. xv. 12.) A native of Giloh, and the familiar friend, companion, and counsellor of David. (1 Chron. xxvii. 33. Ps. lv. 12—14.) He was indeed one of the most eminent counsellors of the age. (2 Sam. xvi. 23.)

Absalom persuaded him to join in the conspiracy against his father David; but the cunning measures which Ahithophel proposed for the accomplishment of Absalom's ambitious plans, were all defeated by the counsel of Hushai. Ahithophel, seeing that the probable issue would be the utter ruin of Absálom and his cause, which would almost necessarily involve his own destruction, returned to Giloh, and deliberately hung himself.

AHITUB. 1. (1 Sam. xiv. 3.) The son of Phinehas, and grandson of Eli. Some suppose that he succeeded Eli in the priesthood. (See AHIMELECH.)

2. The name of Zadok's father. (1 Chron. vi. 8.)

AHOLIAB. (Ex. xxxv. 34.) Son of Ahisamach, of the tribe of Dan, who, with Bezaleel, was divinely appointed to construct the tabernacle and its furniture.

AHOLIBAH and AHOLAH. (Ezek. xxiii. 4.) Symbolical names for Judah and Samaria.

AHUZZATH. (Gen. xxvi. 26.) A particular friend of Abimelech, king of Gerar, and one of those who attended him when he met Isaac, and made a treaty with him at Beersheba.

AI, (Josh. vii. 2,) called also Aiath, (Isa. x. 28,) and Aija, (Neh. xi. 31,) was an elevated spot east of Bethel; the scene of Joshua's defeat, and afterwards of his victory. (Josh. viii. See JOSHUA. See also GEOGRAPHY OF THE BIBLE, by the American Sunday-school Union, p. 142.

AIN. (Josh. xv. 32.) Originally a city of the tribe of Judah, but afterwards allotted to the tribe of Simeon. (1 Chron. iv. 32.) It is supposed to have been near Hebron.

AJALON. 1. (Josh. x. 12.) A village of Canaan, situated in the tribe of Dan, between Jerusalem and Ekron. In the vicinity of Ajalon is the valley of the same name, memorable or the miracle of Joshua. (See JOSHUA.)

2. (Josh. xix. 42.) A town in the country of Zebulon, where Elon was buried. Its site is now unknown.

3. (2 Chron. xxviii. 18.) A city in the south of Judah, captured by the Philistines.

AKRABBIM, *ascent of*, (Num. xxxiv. 4,) or Maaleh-Acrabbim, (Josh. xv. 3,) was a range of hills on the southern border of Judah towards the Dead Sea. Its name is supposed to denote that it was infested with scorpions.

ALABASTER. (Matt. xxvi. 7.) A fossil, of which there are several varieties. It is a bright and elegant substance, susceptible of a fine polish, and so easily wrought that it is made into vessels of every form. The druggists in Egypt use it at the present day for the purpose of keeping medicines and perfumes. Theocritus, an ancient profane historian, speaks of gilded alabasters of Syriac ointment. The phrase "she brake the box," used Mark xiv. 3, is supposed to mean that she opened or unsealed the vessel, as we say familiarly, "to break a bottle," when we mean to open it by drawing the cork. It was the custom in the east then, as it is now all over the world, to seal with wax any thing from which it is desirable to keep the air, and this is especially necessary for the preservation of precious perfumes and ointments. The breaking of the wax would be naturally denoted by the form of expression used in the sacred text.

ALEXANDER. 1. (Mark xv. 21.) The son of Simon the Cyrenian.

2. (Acts iv. 6.) A distinguished Jew, who, with others, took part against Peter and John.

3. (Acts xix. 33.) A Jew of Ephesus, who took a conspicuous part in the controversy between Paul and the populace of that city, and attempted, without success, to quell the commotion.

4. (1 Tim. i. 19, 20, and 2 Tim. iv. 14.) A coppersmith and apostate from Christianity, whom Paul mentions in terms of severe reproach.

ALEXANDRIA. (Acts xviii. 24; xxvii. 6.) A celebrated city of Egypt, founded by Alexander the Great, about B. C. 333. It was situated on a strip of land on the southern coast of the Mediterranean, and between that and the lake Mareotis, rather south of the present city of the same name. Ancient Alexandria was at one time the centre of scientific knowledge; the rival of Rome in size, and the first commercial city of the earth. Historians tell us that its free population exceeded 300,000, and an equal number of slaves. Its ancient magnificence may be known from the ruins of spacious streets two thousand feet broad, and the fragments of colonnades, obelisks, and temples. After Alexander's death it became the regal capital of Egypt, and was the residence of the Ptolemies for two hundred years. They enriched it with numerous elegant edifices, and furnished it with a library of 700,000 volumes, which was burnt by the Saracens in the

seventh century. From the days of the apostles to the Saracen invasion, Alexandria was under the dominion of Rome, and as it afforded an extensive market for grain, the centurion who had charge of Paul on his way as a prisoner to Rome, readily "*found a ship of Alexandria, laden with corn, sailing into Italy.*" Some of the persecutors of Stephen were from this city, and so was the eloquent Apollos. Here also lived Clement, Origen, and Arius, the founder of the sect of Arians. And here, too, was the Greek or Alexandrian version of the Bible made by seventy-two learned Jews, and hence called the Septuagint, or version by the seventy. (See SCRIPTURES.)

Modern Alexandria is built of the ruins of the ancient city. It contains a population of 15,000 souls, and is merely the port of Cairo, where vessels touch, and exchanges of merchandise are made. It is one hundred and twenty-five miles north-west of Cairo, and is the residence of many European merchants and factors.

ALEXANDRIANS. (Acts vi. 9.) Jews from Alexandria, who were present at Jerusalem when Stephen preached there, and where they had a synagogue by themselves. Perhaps the Libertines and Cyrenians worshipped with them, or each sect or school might have had separate synagogues. In either case they are properly described as being *certain of the synagogue which is called the synagogue of the Alexandrians*, &c.

ALGUM. (See ALMUG.)

ALIEN. (Ex. xviii. 3.) A foreigner or person born in another country, and not having the usual rights and privileges of the citizens of the country in which he lives. The force of the figure (Eph. ii. 12) is sufficiently obvious.

ALLEGORY. (Gal. iv. 24.) A figure of speech, nearly resembling the parable or fable, common in the Scriptures and among all oriental nations. It personifies irrational and inanimate objects or moral qualities, and enforces or illustrates truth by their conduct or by a supposed conversation between them. Bunyan's Pilgrim's Progress is a continued allegory; so also are our Saviour's discourses concerning the vine (John xv.) and the shepherd. (John x.)

ALLELUIA, (Rev. xix. 1,) or HALLELUJAH, a Hebrew word signifying *Praise ye the Lord.* It was a common exclamation of joy and praise in the Jewish worship, and begins and concludes several of the Psalms, as cvi. cxi. cxiii. cxvii. and cxxxv.

ALMOND. (Gen. xliii. 11.) A well known fruit, and among the best that Canaan produced. The leaves and blossoms of the almond tree resemble those of the peach tree, and it is remarkable for its early maturity. A modern traveller states that it flowers in January and gives its fruit in April. The fruit is enclosed in a tough shell, and this again within a horny husk, which opens of itself when the fruit is ripe. It is cultivated with great care at the present day in England for its early and beautiful flowers, and in the south of Europe for exportation. Four hundred and fifty tons are annually imported into Great Britain alone, paying a duty of $80,000. It blossoms on the bare branches, and hence the striking allusion of the poet:—

The hope, in dreams of a happier hour,
That alights on misery's brow;
Springs out of the silvery almond flower
That blooms on a leafless bough.

The original word from which almond is derived, means to make haste, or awake early, denoting its hasty growth and early maturity. Hence the allusion in Jer. i. 12 is to the haste with which God would send his judgments, or the vigilance with which he watched over his word to fulfil it. So the chiefs of the tribes had almond rods, emblematical of the vigilance which became them as the leaders of God's chosen people. (Num. xvii. 6—8.) In Eccl. xii. 5, an allusion is made to the white silvery hair which covers the head in old age, and which, if found in the way of righteousness, is a crown of glory. (Prov. xvi. 31. For engraving see NATURAL HISTORY OF THE BIBLE, by the American Sunday-School Union, article ALMOND.)

ALMS, ALMS-DEEDS. (Matt. vi. 1. Acts ix. 36.) Deeds of charity, or (Luke xi. 41) the thing given in charity. The giving of alms is an important duty enjoined by the Scriptures, and the manner of it is prescribed with great precision. (See Acts x. 2—4, and the passages already cited.)

ALMUG TREES, (1 Kings x. 11,) or ALGUM TREES (2 Chron. ii. 8.) One of the kinds of timber which Solomon ordered from Tyre for the building of the temple. Jewish historians describe it as a fine, white, glossy wood, and used for musical instruments, and the ornamental work of the temple. Dr. Shaw supposes it to have been what we call the cypress, which is still used for harpsichords, and other stringed instruments.

ALOES. (Sol. Song iv. 14.) A plant with broad thick prickly leaves. The juice of this plant, when boiled, produces the medicinal article called aloes; and it was also used in embalming. (John xix. 39.) The Cape of Good Hope and the islands of Sumatra and Ceylon furnish many varieties. The aloes which is cultivated in this country as an ornamental plant, is of a very different species from the medicinal aloes.

The wood of the aloe tree is called *lign-aloe*. (Num. xxiv. 6.) The smell of it is very fragrant, and the wood of some species is worth more than its weight in gold. Besides its use as a strong perfume, it was employed for fine cabinet and ornamental work.

ALPHA. (Rev. i. 8; xxi. 6, and xxii. 13.) The name of the first letter of the Greek alphabet. "*I am Alpha and Omega, the beginning and the end, the first and the last,*" is the expressive language employed by our Saviour in reference to himself. The phrase among the Jews to denote from first to last was, "from Aleph to Tau," which are the names of the first and last letters of the Hebrew alphabet. The expressions in the passages cited denote the eternity and perfection of the being to whom they are applied, and their force will appear by comparing them with Isa. xli. 4; xliv. 6, and xlviii. 12.

ALPHEUS. 1. (Matt. x. 3. Mark iii. 18. Luke vi. 15, and Acts i. 13.) The father of the apostle James. 2. (Mark ii. 14.) The father of Levi, or Matthew, as he is called. (Matt. ix. 9.) Many suppose that Alpheus was the same person as Cleophas, who is mentioned (John xix. 25) as the husband of Mary the sister of our Lord's mother, and

that hence James, his son, is called our Lord's brother. (Compare Matt. xiii. 55, and xxvii. 56, and Mark vi. 3, and Lu. xxiv. 10. See JAMES, JOSES.)

ALTAR. (Gen. viii. 20.) A structure appropriated exclusively to the offering of sacrifices, under the Jewish law. (See SACRIFICES.) Though sacrifices were offered before the flood, the word altar does not occur until the time of Noah's departure from the ark.

Altars were of various forms, and at first very rude in their construction, being nothing more, probably, than a square heap of stones, or mound of earth. The altar on which Jacob made an offering at Bethel, was the single stone which had served him for a pillow during the night. (Gen. xxviii. 18.) The altar which Moses was commanded to build, (Ex. xx. 24,) was to be made of earth. If made of stone, it was expressly required to be rough, the use of a tool being regarded as polluting. (Ex. xx. 25.) It was also to be without steps. (Ex. xx. 26. See also Deut. xxvii. 2—6, and Josh. viii. 31.)

Among the ancient Egyptian pictures lately discovered in the ruins of Herculaneum, we have models of the altar.

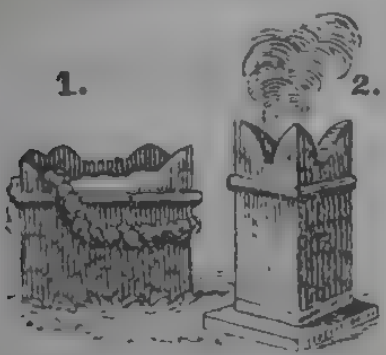


Figure 1 is a side view, and figure 2 is an angular view. The structures are different, as well as the apparent ornaments and uses. On both, however, we observe a projection upward at each corner, which represents the true figure of the horns. (Ex. xxvii. 2. I Kings ii. 28. Rev. ix. 13.) They were probably used to confine the victim. (Ps. cxviii. 27.)

The altars required in the Jewish worship were, (1.) *The altar of burnt-offering*, or the *brazen altar*, in the tabernacle in the wilderness; this altar stood directly in front of the principal entrance, as seen in the figure under the article TABERNACLE.

It was made of shittim wood, seven feet and six inches square, and four feet and six inches high. It was hollow, and covered or overlaid with plates of brass. The horns (of which there was one on each corner) were of wood, and overlaid in the same way. A grate or net work of brass was also attached to it, either to hold the fire or to support a hearth of earth. (BIBLICAL ANTIQUITIES, by the American Sunday-School Union, vol. ii. ch. ii.) The furniture of the altar was all of brass, and consisted of such articles as a shovel to remove the ashes from the altar, and a pan to receive them; the skins or vessels for receiving the blood of the victims, and hooks for turning the sacrifice. At each corner was a brass ring, and there were also two staves or rods overlaid with brass which passed through these rings, and served for carrying the altar from place to place.

The fire used on this altar was perpetually maintained. It was kindled miraculously, and the flame was cherished with the most devoted care. It was also a place of constant sacrifice: fresh blood was shed upon it continually, and the smoke of the burning sa-

crifice ascended up towards heaven without interruption.

In the first temple, (which in its general plan was constructed after the pattern of the tabernacle in the wilderness, that being a tent and this a house,) the altar of burnt-offering stood in the same relative position as in the tabernacle. It was much larger, however, being thirty feet square and fifteen feet high; its particular plan being appointed expressly by divine authority (1 Chron. xxviii. 11—20.) And in the second temple it occupied the same position, though it was still larger and more beautiful than in the first.

2. The *altar of incense*, or the *golden altar*, stood within the holy place, and near to the

inmost veil. (Ex xxx. 1–6.) It was made of the same wood with the brazen altar, and was eighteen inches square, and three feet high. The top, as well as the sides and horns, was overlaid with pure gold, and it was finished around the upper surface with a crown or border of gold. Just below this border four golden rings were attached to each side of the altar, one near each corner. The staves or rods for bearing the altar passed through these rings, and were made of the same wood with the altar itself, and richly overlaid with the same precious metal.

Upon this altar incense was burnt every morning and every evening, (see INCENSE,) so that it was literally perpetual. (Ex. xxx. 8.) Neither burnt-sacrifice, nor meat-offering, nor drink-offering, were permitted upon this altar; nor was it ever stained with blood, except once annually, when the priest made atonement. (Lev. xvi. 18, 19.)

AMALEK. (Gen xxxvi. 16.) He was the son of Eliphaz, and grandson of Esau. Some have supposed him to be the father of the Amalekites, but they are mentioned as a powerful people long before the birth of Amalek. (Gen. xiv. 7.) The Arabians have a tradition that he was the son of Ham.

AMALEKITES. (1 Sam. xv. 6.) A powerful people, but of uncertain origin and residence. They are called (Num xxiv. 20) the first of all the nations. They were signally defeated in a contest with the children of Israel at Rephidim; and for their guilt in opposing the progress of God's people, they became objects of his terrible judgments. They were afterwards defeated and repulsed by Gideon, (Judg. vii. 12,) and by Saul, (1 Sam. xv.) and by David, (1 Sam. xxx.;) till at last the word of the Lord was fulfilled to the very letter, and their name was blotted from the earth. (1 Sam. xxx. 17, and 1 Chron. iv. 43.)

AMANA. (Sol. Song iv. 8.) A southern peak of one of the mountains of Lebanon; probably so called from a river of that name which flowed from it.

AMASA. (1 Chron. ii. 17.) A son of Jether, who is elsewhere called Ithra. (2 Sam. xvii. 25.) Absalom placed him at the head of his troops in the rebellion against his father David; but he was defeated by his cousin Joab. Afterwards, David recognising the relationship between them, not only pardoned Amasa, but made him captain of his host in the room of Joab.

On the revolt of Sheba, David required Amasa to assemble the people within three days, and march with them to suppress it; but in consequence of his delay, the king despatched Abishai with such an army as could be mustered at the moment, and together with Joab they pursued after Sheba. At a particular place in Gibeon, Amasa joined them. The envious and mortified Joab approached to salute him, and seized the opportunity to give him a deadly wound.

AMASAI. (1 Chron. vi. 25.) A Levite, and one of the sons of Elkanah. He was chief of a gallant party that came to David, when he was flying from Saul. (1 Chron. xii. 16–18.) David gladly availed himself of their aid, and gave them commissions in his army.

AMAZIAH, (2 Kings xiv. 1–20,) the eighth king of Judah, was son and successor of Jehoash. He commenced his reign in the twenty-fifth year

of his age. His character is peculiarly described. *He did that which was right in the sight of the Lord, but not with a perfect heart.* (2 Chron. xxv. 2. 2 Kings xiv. 3.)

At the commencement of his reign, he showed an outward regard to the law of the Lord; but power and ambition turned his heart; he fell into a snare, and was destroyed by the hand of violence.

Amaziah resolved to make war upon the Edomites, who had revolted from the kingdom of Judah several years before, (2 Kings viii. 20;) and for this purpose he raised an army of 300,000 men from among his own subjects, and hired 100,000 men of Israel, for whose services he paid $150,000. Before he commenced the expedition, however, he was directed by divine authority to dismiss his hired soldiers, and was told that if he did not, he should certainly fall before his enemies. After some hesitation he dismissed the Israelitish army, and sent them home.

Amaziah met the Edomites in a place called the Valley of Salt, and gained a signal victory over them, slaying 10,000, and taking 10,000 prisoners. Elated by his success, and forgetful of the God of battles who had given him the victory, he took the idols which his vanquished enemy had worshipped, and set them up as his own gods. The anger of the Almighty was kindled against him, and he sent a message to him, the very terms of which exposed and rebuked his sin. (2 Chron. xxv. 15.) The king was already hardened enough to question the authority of God's messenger, and even to threaten him with death. He was warned of the destruction he would bring upon himself for his idolatry and unbelief.

Thus given up to follow his own devices, he sought occasion of war with the king of Israel. The answer of the king to the challenge was given in the form of a fable, but was expressive of the utmost contempt, and contained at the same time a severe rebuke to the king of Judah for his pride and vain-glory.

Amaziah was not to be deterred from his purpose; and he met the army of Israel at Beth-shemesh in Judea, and it is said by Jewish historians, that the army of Judah was suddenly seized with a panic, and fled before Israel without a blow on either side. Amaziah, however, was taken prisoner by the king of Israel, who forthwith proceeded to break down a section of the city wall six hundred feet in length, and marched through the breach; plundered the temple of its gold and silver vessels; seized the king's treasures, and taking such hostages as he pleased, returned in triumph to Samaria, leaving the king of Judah to reflect on the folly and madness of rejecting the counsel and disobeying the command of God. (2 Kings xiv.) About fifteen years after this disgraceful defeat, Amaziah fled from Jerusalem to Lachish to escape a conspiracy, but he was followed to the place to which he fled, and put to death, and his body taken back to Jerusalem, and buried with his fathers. (See Amos.)

AMBASSADOR. (Isa. xxxiii. 7.) A person appointed to some business in a foreign country, in the transaction of which he represents the government that appoints him. (2 Chron. xxxii. 31.) The word is figuratively used (2 Cor. v. 18—20) to denote those who

are sent forth, by divine authority, to proclaim the terms of pardon and eternal life to the rebellious and condemned subjects of God's government.

AMBASSAGE. (Luke xiv. 32.) A public message. The term may include the messenger or ambassador as well as his message.

AMBER. (Ezek. i. 4, 27, and viii. 2.) A beautiful bituminous substance, susceptible of a fine polish, and presenting several colours, though chiefly yellow and orange. It is found in Prussia and near the shores of the Baltic Sea. In the passages cited, the allusion is simply to the colour of amber, and does not imply that it is indestructible by fire.

AMEN. (Deut. xxvii. 15.) This word, though variously used, has substantially the same meaning. It is an affirmative response, and is used to denote assent, or entire acquiescence. (Deut. xxvii. 15—26.) It is sometimes translated *verily*, and was frequently used by our Saviour when he was about to utter some distinct, important, and solemn truth. Its repetition, "verily, verily, I say unto you," strengthens the assertion.

It was the custom among the early Christians for all the worshippers to say amen about the close of the prayer, or at the giving of thanks. (1 Cor. xiv. 16.) And Jewish writers say, "there is nothing greater in the sight of God than the amen with which the Israelite answers." The promises of God are amen, because they are made sure and certain in Christ. (2 Cor. i. 20.) Amen is one of the titles of our blessed Saviour, (Rev. iii. 14,) as he is the faithful and true witness. Amen and amen is the eloquent and sublime conclusion of one of David's triumphant songs. (Ps. xli. 13.)

AMETHYST. (Exod. xxxix. 12.) One of the most valuable of the precious stones. It has a variety of colours, though purple prevails.

AMMINADAB. (Exod. vi. 23.) Aaron's father-in-law. The allusion to the chariots of Amminadab, or Amminadib, (Sol. Song vi. 12,) may refer to the known beauty and swiftness of the vehicles of some famous chieftain, or charioteer of that period.

AMMONITES, or *children of* AMMON, (Gen. xix. 38.) were the descendants of Benammi, a son of Lot, by incest. He was born in the neighbourhood of Zoar, but his posterity spread northwardly, and occupied the mountainous regions of Gilead, between the rivers Arnon and Jabbok. Originally their possessions were bounded north by the river Jabbok, west by Jordan, south by Arnon, and stretched eastwardly into Arabia. The Amorites, under Sihon their king, expelled them from the richest part of their possessions, which lay between the two rivers; but Moses recovered it from the Amorites, and divided it between Reuben and Gad. The western boundary of the Ammonites then became a branch of the river Jabbok, (on which their capital city, Rabbah or Rabbath-Ammon, stood,) and the mountains of Gilead bounded them on the east, while the main stream of the Jabbok continued to be their northern boundary, and the land of Moab the southern. This last is intended by the kingdom of Ammon as used in the sacred history.

The children of Ammon were gross idolaters. (Judg. x. 6.) Their chief idol was Moloch supposed to be the

same with Baal, Milcom, &c. and their history is full of the judgments which their sins brought upon them, though they were spared, by God's express command, when Israel passed by them from Egypt. (Deut. ii. 19. 2 Chron. xx. 10.)

Three hundred years afterwards the king of the Ammonites made war upon the Israelites, under the pretence that they had taken their land, (Judg. xi. 13,) and after a severe battle the Ammonites were routed with great slaughter.

In the beginning of Saul's reign, (1 Sam. xi 1,) the Ammonites, under Nahash their king, attacked Jabesh-gilead; but proposed to spare the inhabitants provided they would all consent to lose the right eye. During the time allowed for their answer, they collected a sufficient force to meet the Ammonites, and so completely routed them, that two of them were not left together.

Fifty or sixty years after this, one of the kings of the Ammonites died, and David, who seems to have been under some obligation to him, sent a message of condolence to his son and successor. This friendly act was not received kindly, and the messengers of David were grossly abused and insulted. (See HANUN.) Expecting that David would attempt to revenge the insult, they obtained large supplies of men from the Syrians; and when David heard of their preparation for war, he sent Joab, with a chosen troop from the army of Israel, to meet them. The result was fatal to the Ammonites. They and their allies were subdued, and fled. Rabbath, their capital, and all the rest of their cities, were afterwards destroyed by the Israelites; the king's crown was taken from his head and put on David's head, and the people were reduced to a state of abject servitude. (2 Sam. xii. 29—31.)

In this condition they remained till the reign of Jehoshaphat, when they united with the Moabites and others, and made war upon Judah, and were miraculously cut off. (2 Chron. xx.) Jotham fought and prevailed against them, and made them tributary for several years. The most dreadful judgments were threatened against them and their chief city, because they seized and occupied a part of the territory of Israel, (Jer. xlix. 1–6;) and again, because they insolently triumphed over the Israelites in the days of their captivity, (Ezek. xxv. 2—7. 10;) and every threat was executed to the very uttermost, in due time, as profane history abundantly attests. They soon became extinct as a nation, and Origen, a writer of the third century, assures us, that in his time they were only known under the general name of Arabs. Where their capital once stood is now the village of Amman, twenty miles southeast of the modern town of Szalt.

AMMON-NO (See No.)

AMNON (1 Chron. iii. 1) was the eldest son of David, and was guilty of violating the chastity of his half-sister, Tamar (2 Sam. xiii.) David was very angry, though he did not punish Amnon; but his brother Absalom determined to revenge the injury; and after cherishing his purpose for two years, he finally executed it in his house at a feast to which he had invited Amnon, with the rest of his father's family. (See ABSALOM.)

AMON (2 Kings xxi. 18–26.) The fourteenth king of Judah.

and the son and successor of Manasseh. He was a wicked king, and died in his own house by the hands of his servants, who conspired against him. He was succeeded by his son Josiah.

AMORITES, (Gen. x. 16.) A Syrian tribe descended from Canaan, and among the most formidable of the tribes with whom the Israelites contended. They were of gigantic stature and great courage, (Amos ii. 9,) and inhabited one of the most fertile districts of the country, being bounded on three sides by the rivers Arnon, Jabbok, and Jordan. (See AMMONITES.) The Israelites asked permission of their king to travel through their territory, promising to injure nothing, not even to draw water from their wells; but it was refused. The Amorites collected and attempted to oppose their progress, but were defeated, and their territory taken and divided between the tribes of Reuben and Gad. Some have supposed that there were two distinct people or tribes called Amorites; but there seems to be no sufficient ground for the supposition.

AMOS (Amos i. 1.) One of the lesser prophets, who lived in the reign of Uzziah king of Judah, nearly eight hundred years before Christ. Of course he was a contemporary of Hosea. The place of his birth is not known; but while employed as a herdsman, he was divinely appointed to prophesy against Israel. Being driven from Bethel upon the false representation made to the king by the idolatrous priest Amaziah, (Amos vii. 10—17,) he went to Tekoa, an obscure town ten or fifteen miles south of Jerusalem. The time and manner of his death are uncertain.

AMOS, PROPHECY OF, is the thirtieth in the order of the books of the Old Testament, and is full of interest and instruction. It has been remarked as a peculiar feature of this prophecy, that it abounds with illustrations drawn from husbandry, and the scenes of rustic life; but it certainly contains some of the most perfect specimens of sublime thought and beautiful expression that are to be found in any language. We may refer specially to chapters v. vii. and ix.

AMPHIPOLIS. (Acts xvii. 1.) A city of European Turkey, originally founded by Cimon, the renowned Athenian general, (B.C. 500,) and formerly the capital of Eastern Macedonia. It lies on the river Strymon, about seventy miles east of Thessalonica. It is now an obscure place, and is called by the Turks, Emboli.

AMRAPHEL. (Gen. xiv. 1.) The king of Shinár, (Gen. xi. 2,) or Babylonia, who, confederated with other kings, made war on Sodom and the other cities of the plain; plundering them, and making prisoners of their inhabitants. Among the captives was Lot, Abraham's nephew. (See LOT.)

ANAH. (See MULES.)

ANAK (Num. xiii. 22) was the son of Arba, who gave the name of Kirjath-arba, or city of Arba, to what is otherwise called Hebron. (Josh. xiv. 15.) Anak had three sons, who were giants; and their children, who were called Anakims, were also remarkable for their stature and fierceness. In the time of Moses they occupied the territory between Hebron and Jerusalem, and were divided into several tribes or clans. (Josh. xi. 21, 22.) They were, however, cut off by Joshua and

Caleb, and the Israelites entered into their possessions. The messengers who were sent forward by the Israelites to search the land, reported themselves to be as grasshoppers in comparison with the children of Anak. (See GIANTS.)

ANAMMELECH. (See ADRAMMELECH.)

ANANIAS. 1. (Acts v. 1—10.) One of the professed converts to the Christian faith under the preaching of the apostles. When the disciples had thrown their property into a common stock, Ananias sold his estate, and brought a part of the purchase money, pretending it was the whole proceeds of the sale. Being charged by Peter with his flagrant and aggravated sin, he fell down dead upon the spot. His wife Sapphira, who was privy to the fraud of her husband, but ignorant of his dreadful end, being asked for how much their estate had been sold, confirmed the falsehood which Ananias had told, and instantly met the same dreadful doom.

2. (Acts xxii. 12.) A primitive disciple who lived at Damascus, and was commissioned to visit Paul soon after his conversion, and restore him to sight. The apostle tells us what took place on that occasion, and also speaks of Ananias as a devout man, and highly esteemed in the place of his residence. It is thought by many that he was one of the seventy disciples, and that he died a martyr.

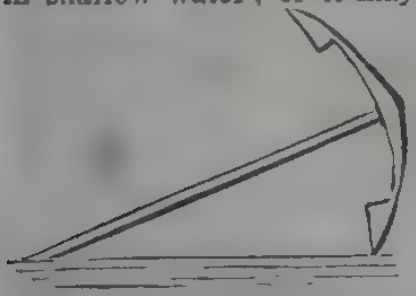
3. (Acts xxiii. 2.) A Jewish high priest. When Paul was commencing his defence before the Jewish sanhedrim, Ananias, who is called the high priest, ordered him to be struck upon the mouth. The apostle, sensible of the violation of his rights, rebuked the high priest for his breach of the very law he was appointed to administer. Upon being reminded of the official character of Ananias, as "God's high priest," the apostle replied that he was not aware of his holding that office. But how could he be ignorant of so notorious a fact? asks the caviller. Profane history furnishes an answer which triumphantly vindicates the truth. In consequence of some misunderstanding between the Jews and Samaritans, Ananias had been a few years before deposed from office, and sent a prisoner to Rome. Jonathan succeeded him as high priest, but being murdered by Felix, there was an interval in which the office was vacant. During this interval Paul was arraigned. On this occasion Ananias assumed the office of president of the sanhedrim, (having been formerly high-priest,) but without any authority. Hence the force and propriety of the apostle's answer. Ananias was one of Paul's accusers before Felix, and had formed a design to waylay and assassinate him; but his murderous purpose was defeated. (Acts xxv. 3.)

ANATHEMA. (1 Cor. xvi. 22.) In its usual acceptation it means the devoting of an animal, person, or place to destruction.

ANATHEMA MARANATHA is a Syriac exclamation, signifying, *Let him be accursed whom the Lord curses.* These were the words with which the Jews began the sentence of utter excommunication; not only cutting the subject off from their communion, but consigning him, as far as it was possible, to everlasting perdition. The use of such a dreadful curse by the apostle, shows in what light he regarded the sin of not loving our Lord Jesus Christ.

ANATHOTH. (Josh. xxi. 18.) A city of the tribe of Benjamin, situated a few miles north of Jerusalem. It was the birth-place of Jeremiah, (Jer. i. 1,) and the subject of one of his prophecies, (Jer. xi. 19—22,) as well as of Isaiah's. (Isa. x. 30.) It is also an interesting place in connexion with the Jewish history. (2 Sam. xxiii. 27. 1 Kings ii. 26. Neh. vii. 27.)

ANCHOR. (Acts xxvii. 29.) The anchor was formerly cast from the stern of the ship. In the passage cited, reference may be had to an anchor with four flukes or arms, such as are sometimes used by boats in shallow water; or it may



mean four distinct separate anchors. The above represents a common anchor with two flukes or arms. (For a description of the anchor, and an illustration of its real and figurative uses, see THE ANCHOR, published by Am. S. S. Union.)

ANDREW, (John i. 40,) the son of Jonas and brother of Simon Peter, was a native of Bethsaida, in Galilee, and originally a disciple of John the Baptist, whom he left to follow our Saviour. When he had found the Messiah, he forthwith sought his brother Simon, and brought him to Jesus, and soon after they both attached themselves to the little band of his disciples, and followed him till the close of his ministry. The events with which Andrew was particularly connected are recorded in Matt. iv. 18—20. Mark xiii. 3.; and John i. 35—40; vi. 3—13; xii. 22.

ANGEL. (Gen. xxiv. 7.) This word, both in the Greek and Hebrew languages, signifies a *messenger*. The original word is often applied to men. (2 Sam. ii. 5. Luke vii. 24, and ix. 52.) When the term is used, as it generally is, to designate spiritual beings, it denotes the office they sustain as God's messengers, or the agents by whom he makes known his will and executes the purposes of his government.

Our knowledge of the existence of such beings is derived wholly from revelation, and that rather incidentally. We know, from their residence and employment, that they must possess knowledge and purity far beyond our present conceptions; and the titles applied to them denote the exalted place they hold among created intelligences.

Of their appearance and employment we may form some idea from the following passages, viz, Gen. xvi. 7—11. Compare Gen. xviii. 2; xix. 2, with Heb. xiii. 2. Judges xiii. 6. Ezek. x. Dan. iii. 28, and vi. 22. Matt. iv. 11; xviii. 10, and xxviii. 2—7. Luke i. 19; xvi. 22, and xxii. 43. Acts vi. 15; xii. 9. Heb. i. 14. ii. 16. 2 Thess. i. 7. Rev. x. 1, 2. 6.

Of their number some idea may be inferred from 1 Kings xxii. 19. Ps. lxviii. 17. Dan. vii. 10. Matt. xxvi. 53. Luke ii. 9—14, 1 Cor. iv. 9. Heb. xii. 22.

Of their strength, we may judge from Ps. ciii. 20. 2 Pet. ii. 11. Rev. v. 2; xviii. 21; xix. 17.

And we learn their inconceivable activity from Judg xiii. 20. Isa. vi. 2—6. Matt. xiii. 49; xxvi. 53. Acts xxvii. 23. Rev. viii. 13.

These are but a few of the leading passages in which some intimations are given of this superior order of spiritual beings. There is also an order of evil spirits, ministering to the will of the prince of darkness, and both active and powerful in their opposition to the will and government of God. (Matt. xxv. 41.)

The above references, if examined closely, will afford very satisfactory knowledge respecting the character, employment, &c. of the heavenly messengers.

It may not be amiss to remark, however—

1. That the expression (Matt. xviii. 10) seems to denote the relation which the children of God sustain to him, and of course to his people, and the watchful care and protection which they enjoy. The same idea is suggested in other passages, as Ps. xci. 11, 12. Luke xv. 10. Acts xii. 15.

2. The angels in heaven have never sinned, and are not therefore partakers of the benefit of Christ's blood, as men are. Yet it is obvious, that as this wonderful scheme of mercy and grace declares and illustrates the infinite glory of the divine attributes and perfections, so their conceptions of the divine character are enlarged by the contemplation of it, and their happiness greatly increased. (Eph. iii. 10. 1 Pet. i. 12.)

3. They will be the future companions of the heirs of salvation. (Heb. xii. 22, 23. Rev. v. 11, 12.)

4. Angels are to sustain an important office in the future and final administration of God's government on earth. (Matt. xiii. 39; xxv. 31--33. 1 Thess. iv. 16.)

5. Angels are not proper objects of adoration. (Col. ii. 18. Rev. xix. 10.)

ANGEL OF HIS PRESENCE (Isa. lxiii. 9) by some is supposed to denote the highest angel in heaven, as "Gabriel who stands in the presence of God;" but others believe it refers to no other than the incarnate Word, the brightness of the Father's glory, and not only the messenger of his presence, but the express image of his person.

ANGEL OF THE LORD (Gen. xvi. 7) is one of the common titles of Christ in the Old Testament. (Ex. xxiii. 20. Compare Acts vii. 30—32, and 37, 38.)

ANGEL OF THE CHURCH. (Rev. ii. 1.) It is said that the minister of the Jewish synagogue was called the angel of the church, because he addressed God in their behalf, and offered supplications as their representative, messenger, or angel. Hence, the persons in charge of the seven churches of Asia are addressed as the angels of those churches respectively.

ANGEL OF LIGHT. (See DEVIL.)

ANGER. (Ps. vii. 11, and xc. 11.) A strong emotion, which is sinful or otherwise, according to its object and degree. When ascribed to holy beings, it is used figuratively, to denote high displeasure at sin. In this sense good men may be angry and sin not, (Neh. v. 6. 2 Pet. ii. 7, 8;) and even God is said to be *angry with the wicked every day*. Anger is reckoned among chief sins, and as such is severely rebuked. (Eph. iv. 31. Col. iii. 8, and numerous passages in Proverbs.)

ANISE, (Matt. xxiii. 23,) properly *Dill*, or a plant of the same family with dill. It grew abundantly in Judea.

and the tithe of it was scrupulously paid by the Pharisees. (See MINT.)

ANNA. (Luke ii. 36.) A descendant of Asher, and a prophetess. She was very constant in her attendance on the services of the temple. At a very advanced age, she listened to the prophetic blessing which Simeon uttered while he held the infant Redeemer in his arms, and joined in it with great fervour.

ANNAS. (Luke iii. 2.) At the commencement of John's ministry, Caiaphas was high priest of the Jews, and they had only one; but it was customary often to continue the title to one who had held the office, after he ceased to officiate. This was the case with Annas. He is mentioned first because he was eldest in years and office. Five of his sons had filled the office in succession; and he was father-in-law to the incumbent at that time. When our Saviour was apprehended by the Jewish mob, he wes carried before Annas first to secure the favour and sanction of one who had great influence, and by him was sent in bonds to Caiaphas. (John xviii. 13—24.)

ANOINT. (Gen. xxxi. 13.) The earliest use of this word in the sacred writings, is in the passage cited; and it signifies in that connexion the pouring of oil upon the stone which Jacob had set up for a pillar. (Gen. xxviii. 18.)

The anointing of persons, places, and things, with oil or ointment of a particular composition, was a mode of consecration prescribed by divine authority, and extensively practised among the Hebrews. (Ex. xxviii. 41.) The ingredients of the ointment, embracing the most exquisite perfumes and balsams, are minutely given, (Ex. xxx. 23—33,) and the common use of it was expressly forbidden. (Ex. xxx. 33.)

It was customary at festivals, and on other great and joyful occasions, to anoint the head with fragrant oils; hence, it became a sign of joy or happiness. This fact explains 2 Sam. xiv. 2. Ps. xxiii. 5; xcii. 10. Eccl. ix. 8. Matt. vi. 17. It is supposed that anointing was a daily custom. (Ruth iii. 3.) The anointing of kings and rulers is particularly prescribed, and we have frequent accounts of the process. (2 Sam. xix. 10. 1 Kings i. 39; xix. 15, 16.)

The manner of anointing is represented in the annexed cut. It was sometimes done privately by a prophet, (1 Sam. x. 1; xvi. 1—13. 1 Kings xix. 16. 2 Kings ix. 1—6,) and was a symbolical intimation that the person so anointed would at some future day ascend the throne. After the monarchy was established, the anointing was done by the priest, (1 Kings i. 39,) probably in some public place, (1 Kings i. 32—34,) and, at least on one occasion, in the temple surrounded by the royal guards. (2 Kings xi. 12, 13.)

It was common to anoint the person, or some part of it, (as the head, feet, hair, &c.) for the sake of health or cleanliness, or as a token of respect, and also in connexion with religious observances. (Matt. vi. 17. Luke vii. 46. John xii. 3.) When practised to show respect, the most expensive materials were used, and the ceremony was performed in such a manner as to denote the most humble and submissive reverence.

The anointing of the sick with oil was also common. The healing properties of oil are well known, and though the cures wrought by the dis-

ciples of our Lord were obviously miraculous, they still employed the ordinary means of cure. (Mark vi. 13.) The apostolic direction (James v. 14) respecting the anointing of the sick, shows us that, together with prayer, the appropriate means of healing should be employed in dependence upon or in the name of the Lord. This anointing, it will be observed, is commended with a view to its healing effect, for which purpose it was in constant use among the Jews. Of course to employ it for the professed purpose of sanctifying the soul, or preparing it for death, is sinful and highly superstitious. It is clear that the use of this passage to justify such practices is a gross perversion of language.

The bodies of the dead were often anointed to preserve them from corruption. (Mark xiv. 8; xvi. 1, and Luke xxiii. 56.)

THE ANOINTED, or Messiah, who is constituted our high priest and intercessor, was anointed with the Holy Ghost, of which the anointing of priests under the Jewish dispensation is supposed to be typical. (Ps. xliv. 7. Isa. lxi. 1. Dan. ix. 24. Luke iv. 18. 21. Acts iv. 27, and x. 38.) The terms *anoint*, *anointed*, and *anointing*, are employed also in a variety of forms to illustrate the sanctifying influences of divine grace upon the soul. (2 Cor. i. 21. 1 John ii. 20—27. Rev. iii. 18.)

ANT. (Prov. vi. 6, and xxx. 25.) A little insect, remarkable for industry, economy, and architectural skill. They are called by an inspired writer "exceeding wise," and Cicero was so filled with wonder at their wisdom, that he declared they must have mind, reason, and memory.

The account of the manner in which they collect grain and prevent it from germinating is entirely fanciful, as is also the supposition that they lay up grain for winter. That they provide themselves food

in the season of it, is rightly inferred from their whole character and habits; and the reproach of the sluggard is, that he lets the summer pass and the harvest end, while he is indulging in sloth and idleness. (Prov. vi. 6.)

That the ant is "exceeding wise" is evident from its history and habits, which have been investigated by modern naturalists. Their habitations are constructed with regular stories, sometimes to the number of thirty or forty, and have large chambers; numerous vaulted ceilings, covered with a single roof; long galleries and corridors, with pillars or columns of very perfect proportions.

The materials of their building, such as earth, leaves, and the fragments of wood, are tempered with rain, and then dried in the sun. By this process the fabric becomes so firm and compact, that a piece may be broken out without any injury to the surrounding parts; and it is so nearly impervious, that the longest and most violent rains never penetrate more than a quarter of an inch.

They are well sheltered in their chambers, the largest of which is placed nearly in the centre of the building. It is much higher than the rest, and all the galleries terminate in it. In this apartment they spend the night and the cold months, during which they are torpid or nearly so, and require not the food which they are fancifully supposed to lay up.

To illustrate their industry and immense labour, it is said that their edifices are more than five hundred times the height of the builders; and that if the same proportion were preserved between human dwellings and those who build them, our houses would be four or five times higher than the pyramids of Egypt, the largest of which is four hundred and eighty feet in height, and requires a base of seven hundred feet square to support it. The largest of one species of ant does not stand more than a quarter of an inch high, while their nests or houses are from twelve to twenty feet high, and large enough to hold a dozen men. It is scarcely necessary to say that the ant to which this article refers, is the Asiatic or South American ant, and not that insect which we know by the same name.

ANTICHRIST. (1 John ii. 18. 22.) This word occurs only in the epistles of John; and as he uses it, it denotes—

1. A great power that was to arise at a period succeeding the apostolic days, and which would oppose, with great virulence and blasphemy, the doctrines and disciples of Christ: The same power is supposed to be meant in 2 Thess. ii. 3. 8, 9. Rev. xvii. and xviii.

2. False teachers who are hostile to the church of Christ, and to the spirit and precepts of his religion. In this sense the same thing is probably meant, (1 Tim. iv. 1,) and this antichrist was in the world in the days of the apostles. (1 John iv. 3.)

Who is antichrist? has been a question of curious and not uninteresting speculation for ages. The prevailing opinion seems to be, that the papal power is intended to be represented; and that the history of that power thus far corresponds very accurately in its principal features with the sure word of prophecy. For the grounds of this opinion, reference may be had to

Newton, Simpson, Ward, and others, on the prophecies.

ANTIOCH. 1. (Acts xi. 26.) A city of this name was long the capital of Syria. It was situated on the banks of the Orontes, about equi-distant from Constantinople and Alexandria, and was once a place of great opulence and commercial enterprise. Its citizens enjoyed peculiar civil privileges, and it ranked as the third city of the Roman provinces. Paul and Barnabas preached here; and here, too, the name Christian was first applied to the disciples, whether as a term of reproach or as a mere distinctive title, is not certain. The same word occurs, Acts xxvi. 28, and 1Pet. iv. 16. Galileans or Nazarenes were terms of reproach; but it is supposed the name *Christian* merely denoted the adherents of Christ, or the supposed Messiah. (See CHRISTIAN.)

The calamities which have befallen the city of Antioch are probably without a parallel, both in respect to number and severity. It has been besieged and plundered at least fifteen times, and in one instance 117,000 persons were slain or taken prisoners. Three times has it been visited with famine, twice with fire, and once with plague; and four times it was overthrown by an earthquake, by one of which twenty five thousand persons are supposed to have perished. These visitations of God, connected with the sins and idolatries of the people, have long since reduced the city to desolation. The splendid buildings of ancient times have given place to mean hovels, and a population of 500,000 souls is reduced to 10,000, and these are wretched and miserable in the extreme. In 1822, an earthquake overwhelmed even the ruins of the city; so that it may be said, with the force of literal truth, that every thing relating to Antioch is *past*. Modern Antioch is situated twenty miles east of the Mediterranean, and is called by the Arabs, Anthakia. Most of the houses are built of mud and straw, and the place exhibits every appearance of misery and wretchedness.

2. Antioch (Acts xiii. 14) was the name of the capital of the province of Pisidia, in Asia Minor. Paul and Barnabas preached there, and we have a fuller abstract of one of Paul's sermons at this place, than of any of the apostolic discourses. A violent persecution was raised against them, and they were compelled to flee for their lives. There were at least sixteen cities of the name of Antioch in Syria and Asia Minor.

ANTIPATRIS. (Acts xxiii. 31.) A town between Cesarea and Jerusalem, ten or fifteen miles from Joppa. It was founded by Herod the Great, and is distinguished as the place to which Paul was conveyed by the Roman guard, to escape the conspiracy formed against him by the Jews, who had agreed to waylay him on the following day, and put him to death.

APE. (1 Kings x. 22.) This animal, which bears a rude resemblance to the human race, both in figure and physical capacity, was among the articles of merchandise imported from Ophir, in Solomon's ships.

The ape was an object of worship among the Egyptians, and is still so in many parts of India. We have an account of a temple in India, dedicated to the worship of the ape, supported by seven hundred columns, not inferior to those of the Roman Pantheon. An

ape's tooth was found by the Portuguese when they pillaged the island of Ceylon many years since, and so desirous were they to redeem it as an object of devout worship, that the kings of the country offered nearly seventy-five thousand dollars for it.

In other temples of India, as travellers inform us, not less than 10,000 apes are maintained as sacred animals. The above engraving shows the interior of a temple of the ape, in the island of Japan, with the worshippers bowing in adoration of the image of the sacred animal.

APELLES. (Rom. xvi. 10.) His origin and residence are unknown, but his character is given in three words,—*approved in Christ.*

APHARSITES. (Ezra iv. 9.) This, with several other tribes named in the same connexion, are supposed to have been colonies from Chaldea, Media, and Persia, who settled in Samaria.

APHEK. 1. (1 Sam. iv. 1—11.) A city on the border of Judah and Benjamin, east of Jerusalem, where the Israelites were defeated by the Philistines, and the ark taken from them. This place is supposed to be the same which is elsewhere called Aphekah. (Josh. xv. 53.)

2. A city in Issachar, situated in the plain of Esdraelon, not far from Shunem, in the

vicinity of which Saul and Jonathan fell in battle. (1 Sam. xxix. 1.) Its exact site is not known.

3. A city in the tribe of Asher, also called Aphik, (Judg. i. 31,) situated in Lebanon, on the northern border of Canaan, where there is now a village called Aphka. It was here that Benhadad assembled the Syrians, (Josh. xii. 18; xiii. 4; xix. 30. 1 Kings xx. 26,) 27,000 of whom were destroyed by the falling of a wall.

APHEKAH. } See above.
APHIK. }

APHRAH. (See OPHRAH.)

APOLLONIA. (Acts xvii. 1.) A city of Macedonia, situated at the head of the Ægean Sea, on a promontory between Thessalonica and Philippi.

APOLLOS. (Acts xviii. 24.) He was born at Alexandria, in Egypt, of Jewish parents, and is described as an eloquent man, and mighty in the Scriptures. As one of John's disciples, he had been instructed in the elements of the Christian faith, and came to Ephesus to speak and teach the things of the Lord. He was there more particularly and fully taught the doctrines of the gospel by Aquila and Priscilla, who had themselves been favoured with the company and instruction of Paul, at Corinth and on a voyage from that city to Ephesus. He afterwards went into Achaia, where his labours were crowned with abundant success. At Corinth, too, he was regarded as a powerful and successful preacher of the gospel. Paul had already been instrumental [illegible] there, to the care of which Apollos succeeded. (1 Cor. iii. 6.) The members of it were divided into parties, some being particularly partial to Paul, others to Apollos, and others still to Cephas. The rebuke of the apostle (1 Cor. i. 12,) is directed against these partialities, in all which the power and grace of God seemed to be overlooked or disregarded. It has been remarked as an exemplary trait of character of these two eminent apostles, that the contention of their respective friends and admirers had no effect on their love and respect for each other. They both refrained from visiting the church while it was distracted with such prejudices and partialities, though a worldly ambition might have selected it as the field and the season of self-aggrandizement.

APOLLYON. (See ABADDON.)

APOSTLE. 1. (Matt. x. 2.) This term was given, originally, to the twelve chief disciples of our Lord. Their names were, SIMON PETER; ANDREW; JAMES and JOHN, (sons of Zebedee;) PHILIP; BARTHOLOMEW; THOMAS; MATTHEW; JAMES and LEBBEUS, who is also called Judas or Jude, (sons of Alpheus;) SIMON, the Canaanite; and JUDAS ISCARIOT. Christ's charge to them is recorded in Matt. x. 5—42, and is worthy to be diligently studied. The circumstances of their history, as far as they are known, will be found under their respective names.

After the ascension of the Redeemer, we find the names of eleven of the apostles repeated, as among those who were engaged in prayer and supplication at Jerusalem, for the descent of the Spirit; and Matthias is also named, he having been appointed to the apostleship in the place of Judas Iscariot.

The office and commission of apostles were remarkable in the following particulars:—(1.) They were all required to have been eye and ear wit-

nesses of what they testified. (John xv. 27. Acts i. 21, 22, and xxii. 14, 15. 1 Cor. ix. 1, and xv. 8. 1 John i. 3.) (2.) They were all called or chosen by our Saviour himself. (Luke vi. 13. Gal. i. 1.) Even Matthias is not an exception to this remark, as the determination of the lot was of God. (Acts i. 24—26.) (3.) They were inspired. (John xvi. 13.) (4.) They had the power of miracles. (Mark xvi. 20. Acts ii. 43. Heb. ii. 4.)

2. The term apostle is applied to our Saviour, (Heb. iii. 1,) and with singular propriety, as in the character of Messiah he is emphatically the *sent of God*.

APPAREL. (See CLOTHES.)

APPEAL. (Acts xxv. 11.) By the Roman law every accused citizen had a right to carry his cause before the emperor at Rome, by appeal from the judgment of the magistrate.

APPII-FORUM. (Acts xxviii. 15.) The place where Paul met several of his brethren from Rome, when he was on his way to that city as a prisoner. It was about fifty miles from Rome. The place is now called Piperno and is on the Naples road. The name is derived from the circumstance that it is on the Appian way; a road leading from Rome to Capua, which was made by Appius Claudius; and that it contained a forum or market-place, to which pedlars and petty merchants resorted in great numbers.

APPLES, APPLE TREE. Sol. Song ii. 3. Joel i. 12.) It is generally agreed that these terms refer to the citron tree, and its fruit. The proper apple tree is very rare in the east, and its fruit is destitute both of beauty and fragrance, and in both these respects ill accords with the allusions to it in the sacred writings. (See BIBLICAL ANTIQUITIES, vol. i. p. 38.)

APPLES OF GOLD IN PICTURES OF SILVER (Prov. xxv. 11) is a figurative expression, comparing delicious fruit in silver baskets, or salvers curiously wrought like basket work, and perhaps representing animals or landscapes, to seasonable advice wisely and courteously administered.

APPLE OF THE EYE. (Prov. vii. 2. Zech. ii. 8.) In these passages reference is had to the keen sensibility of the ball of the eye. The same figure is used (Deut. xxxii. 10, and Ps. xvii. 8) to denote the most complete protection and security. And in Lam. ii. 18 the phrase "apple of thine eye" is figuratively used for tears.

AQUILA. (Acts xviii. 2.) A Jew born at Pontus, in Asia Minor. Being driven from Rome by a decree of the government requiring all Jews to leave that city, he and his wife Priscilla came to Corinth, and were dwelling there at the time of Paul's first visit to that city. (Acts xviii. 1.) They were of like occupation, (tent makers,) and Paul was received and hospitably entertained at Aquila's house; and they also accompanied him from Corinth to Ephesus. On some occasion they rendered Paul very important service, and a very warm friendship existed between them. (Rom. xvi. 3—5. See APOLLOS.)

AR, (Num. xxi. 28,) or RABBAH-MOAB, the chief town of Moab, was situated twenty or twenty-five miles south of the river Arnon. It is called Rabbah or Great, as the chief town of the Ammonites was called Rabbah-Ammon, and by the Greeks it was called

Areopolis. Its present name is El-Rabbi, and modern travellers have discovered two copious fountains near the ruins of the ancient city. (Num. xxi. 15.)

ARABIA, (1 Kings x. 15,) called by the natives the peninsula of the Arabs, lies in Western Asia, south and southwest of Judea. It is fifteen hundred miles from north to south, and twelve hundred from east to west, or about four times the extent of the kingdom of France. It is bounded north by Syria, east by the river Euphrates and the Persian gulf, south by the Indian ocean, and west by the Red Sea, Palestine, and part of Syria. It is described in three divisions, the name of each being indicative of the face of the soil, and its general character:—

1. ARABIA DESERTA (or the DESERT) is a wide waste of burning sand, with here and there a palm tree, and a spring of brackish water. This was the country of the Ishmaelites, and is inhabited by the modern Bedouins.

2. ARABIA PETREA (or ROCKY) comprehends what was formerly the land of Midian. The Edomites and the Amalekites also dwelt here, and a very powerful and independent tribe of Ishmaelites. It was a land of shepherds, and the scene of some of the most interesting events in the history of man. Horeb and Sinai were within its bounds.

3. ARABIA FELIX (or HAPPY) was an exceedingly fruitful land. The inhabitants, who claim their descent from Shem, were unlike the shepherds and robbers who occupied the other districts. They had permanent abodes, supported themselves by agriculture and commerce, and once possessed a high degree of wealth and refinement.

It is supposed that many of the articles mentioned in Ex. xxx. 23, 24, particularly the balm, were imported from Arabia; and even at this day, caravans of merchants, the descendants of the Cushites, Ishmaelites and Midianites, are found traversing the same deserts, conveying the same articles and in the same manner, as in the days of Moses.

It has been said, that if any people in the world afford, in their history, an instance of high antiquity, and great simplicity of manners, the Arabs surely do. Coming among them, one can hardly help fancying himself suddenly carried back to the ages immediately succeeding the flood. Of all nations, the Arabs have spread farthest over the globe, and in all their wanderings have preserved their language, manners, and peculiar customs, more perfectly than any other nation.

They have various traditions respecting scripture personages and events; and for a full and lucid view of their political and geographical relations, see GEOGRAPHY OF THE BIBLE, pp. 46–49, and BEDOUIN ARABS, both by Am. S. S. Union.

ARAD. (Judg. i. 16.) A city in the southern border of Judea, whose king opposed the passage of the children of Israel, and even took some of them prisoners, for which they were accursed and their city destroyed.

ARAM. (See SYRIA.) When this word is coupled with some other, as Aram-Maachah, it means the "Syrians of Maachah," and so of other similar cases.

ARARAT. (Gen. viii. 4.) A district of country lying near the centre of the kingdom of Armenia. It contained several cities, which were the residence of the successive kings and governors of Armenia, and hence the word Ararat is often applied to the whole kingdom. The word translated the land of Armenia, (2 Kings xix. 37. Isa. xxxvii. 38,) is, in the original, Ararat. In the north-east part of Armenia is a range of mountains, on the summit of which the ark rested. It is called *Agridah* by the Turks. There are two peaks about seven miles apart, the highest of which is 15,000 feet (and a late French traveller says 16,000 feet) above the level of the sea, and is perpetually covered with snow. A modern traveller says of it, that when viewed from the plain below, one would think that the highest mountains of the world had been piled upon each other, to form this one sublime immensity of earth, and rocks, and snow; this awful monument of the antediluvian world; this stupendous link in the history of man before and since the flood. Once the population of the whole wide world was embraced in one small family, and that family inhabited this spot. All the animal tribes were assembled here,—birds, beasts, reptiles, and insects. But one language was then spoken. Here, too, the bow of the covenant was set; and here was erected the first altar, after the dreadful catastrophe of the destruction of the world. The immediate vicinity of the mountain is inhabited by Koords, a savage tribe of Mohammedans. And since the last war between Russia and Persia, the Russian boundaries have been so extended as to embrace Ararat; and now Russia, Persia, and Turkey meet at that mountain. (See Map, pp. 60, 61.)

There has been much controversy as to the fact whether the ark rested on this mountain, chiefly in consequence of the phraseology of Gen. xi. 2, which has been supposed to denote that the place where the ark rested was east of the plain of Shinar, whereas the Ararat of Armenia is west of it. But this difficulty is altogether imaginary, for we are not told the direction of the route which Noah and his family took, as if it had been said, they "journeyed *from east to west*," and came to a plain, &c. The phrase, from the east, signifies in the original, *before*, in respect both to time and place; so that the expression only means that in their first general migration from Ararat, they came to a plain, &c. This view of the case is confirmed by Jewish historians, and the prophet Jeremiah (Jer. li. 27) speaks of Ararat as one of the countries of the *north*, from which an invading force should come upon Babylon; and this correctly describes the situation of Ararat, in Armenia: it is almost due north of Babylon. (See EVENING RECREATIONS, by the American Sunday-school Union, part i. pp. 17—23.)

ARAUNAH, or ORNAN, (2 Sam. xxiv. 16,) was a Jebusite, who lived at Jerusalem, and owned a threshing-place or floor, where the temple was afterwards built. In consequence of the sin of David, the king, a pestilence was sent through the nation, which was sweeping off its inhabitants at the rate of 70,000 in a day. An angel was seen hovering over the threshing-floor of Araunah, with his arm lifted

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up for the destruction of Jerusalem. David was humbled, and confessed his sin, and God, by one of the prophets, directed him to go to that spot and build an altar there unto the Lord. He obeyed, and when he came to the spot and made known his business, Araunah refused to receive any thing for it, but offered it to him, together with oxen for sacrifices, and the timber of the threshing instruments for fuel. David refused to receive them as a gift, as he would not offer to the Lord that which had cost him nothing. He therefore bought the oxen for fifty shekels of silver, (2 Sam. xxiv. 24,) or $22 50, and the whole place for six hundred shekels of gold, (1 Chron. xxi. 25,) or $4524, and offered his sacrifices, which were accepted, and the plague stayed.

ARBA (See HEBRON.)

ARCHANGEL. (1 Thess. iv. 16.) The prince or chief of angels. Michael is called the archangel, (Jude 9.) and it is generally believed that a created, though highly exalted, being is denoted by the term, and not Him whose goings forth have been from of old, from everlasting. (Micah v 2.)

ARCHELAUS. (Matt. ii. 22.) A son of Herod the Great. On the decease of his father, the same year that our Saviour was born, Archelaus succeeded to the government of Judea, and reigned there when Joseph and Mary, with the infant Jesus, were returning from Egypt, whither they had gone to escape the fury of Herod. Archelaus, however, was much like his father in the malignity of his temper, and they were therefore still afraid to return.

ARCHER. (Gen. xxi. 20.) One who is skilled in the use of the bow and arrows, as Ishmael and Esau were. (See ARMOUR.)

ARCHI. (Josh. xvi. 2.) A town on the southern border of Ephraim, between Bethel and Beth-horon the nether. It is celebrated as the birthplace of Hushai, David's friend. (See HUSHAI.)

ARCTURUS. (Job xxxviii. 32.) The name of a star, or more probably a constellation, in the northern heavens. Some have supposed that Jupiter and the satellites were intended in the allusion of the poet.

AREOPAGITE, AREOPAGUS. (Acts xvii. 19. 34.) The title of the judges of the supreme tribunal of Athens. The name is derived from Areopagus, (*the hill of Mars*,) which signifies either the court itself, or the hill or spot on which it was held. It was a rocky elevation almost in the centre of the city. The tribunal that assembled here had particular cognizance of all blasphemies against the heathen gods; and therefore Paul, who so pointedly condemned the idolatries of the city, while he urged them to seek and serve Jehovah as the only living and true God, was esteemed "a setter forth of strange gods," and was brought before the Areopagus for trial. He there exhibited the sin and folly of idol worship with such power that Dionysius, one of the judges, and Damaris, and several other persons, believed his testimony.

The place supposed to have been Mars' hill is now covered with the rubbish of sumptuous buildings; they are probably the ruins of the palace of Dionysius, and the house of the archbishop, both of which were built after the establishment of the Christian religion in Athens.

It is said that the sessions of the Areopagus were held only in the night, that the minds of the judges might not be distracted or biassed by extraneous objects.

ARETAS. (2 Cor. xi. 32.) The king of Syria, at the time the governor of Damascus attempted to apprehend Paul. (Acts ix. 24, 25.)

ARGOB. (Deut. iii. 4.) A district of Bashan, the kingdom of Og, belonging to the half tribe of Manasseh. It lay east of Jordan, near the sea of Galilee, and contained sixty fortified cities. The governor of this place is supposed to be intended in 2 Kings xv. 25.

ARIEL (Ezra viii. 16) was the name of one of Ezra's chief men. The original word means "*the lion of God*," and Jerusalem being the chief city of Judah, whose emblem was a lion, (Gen. xlix. 9,) the word Ariel is applied to that city. (Isa. xxix. 1.)

ARIMATHEA. (See RAMA.)

ARISTARCHUS (Acts xix. 29) was a Macedonian, and one of those who accompanied Paul to Ephesus, and shared his labours there. He was nearly killed in the tumult which Demetrius excited in that city, and it is said that he was finally beheaded at Rome. Paul alludes to him both as his fellow labourer and fellow prisoner. (Col. iv. 10. Philem. 24.)

ARK. (Gen. vi. 14.) The vessel constructed by Noah, at God's command, for the preservation of himself and family, and a stock of the various animals, &c., when the earth was devastated by the flood

It was four hundred and fifty feet long, seventy-five in breadth, and forty-five in height; and was designed, not to sail, but only to float, when borne up by the waters. It had lower, second, and third stories, besides what, in common vessels, is called the hold. A door was placed in the side, and it had also a window made of some translucent substance for the admission of light. (See TEACHER'S ASSISTANT, to vol. iii. Union Questions, by the American Sunday-school Union, pp. 40, 41.)

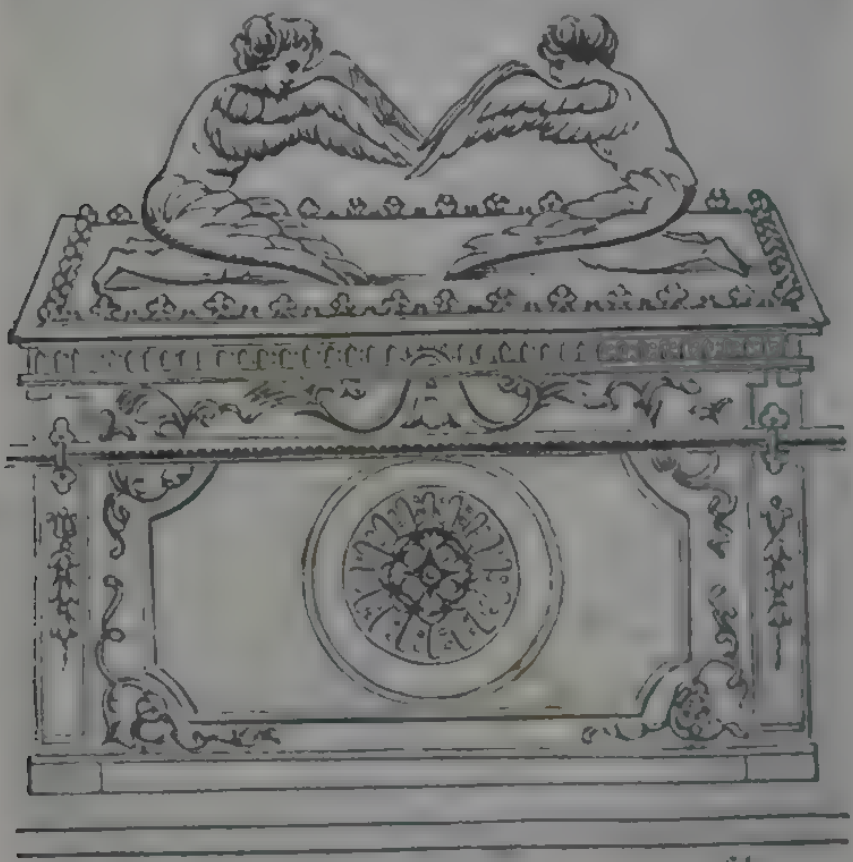
The ark was constructed of gopher wood, and covered with bitumen or pitch, to exclude water, as tar is now used for the like purpose. The bitumen now found in the east, as we are told by travellers, is so like the Stockholm pitch, that they can be distinguished from each other only by the peculiar smell and superior hardness of the bitumen.

It is doubtful where the ark was built, and also how much time was employed upon it. On the latter point the weight of opinion is, that it was from one hundred to one hundred and twenty years; the former period being inferred from comparing Gen. v. 32, and vii. 6; and the latter from comparing Gen. vi. 3, with 1 Pet. iii. 20.

The form of the ark is supposed to have been an oblong square, with a flat bottom and sloping roof; and the particular construction of it has been the subject of much curious, not to say useless, speculation. To show the variance of opinions, it may be enough to say, that in the single point of the number of apartments, the computation has varied from seventy-two to four hundred. Some of the results of modern investigations have, however, been highly valuable. The caviller has sometimes started difficulties respecting the capacity of

the ark to contain what the sacred history informs us was put into it; and it has also been asked where Noah could have acquired skill sufficient to construct such a vessel for such a purpose. On this point, however, the degree of skill is in itself conclusive evidence of its origin; for after the most accurate computations by those best versed in shipbuilding, and supposing the dimensions given in the sacred history to be geometrically exact, it is found that the vessel, in all its known parts and proportions, is in perfect accordance with the received principles of naval architecture. And on the subject of *capacity*, the point has been satisfactorily established, that upon the smallest estimate of the cubit measure, the ark was fully adequate to the purpose for which it was prepared; and that besides all the room occupied by the persons and things which the sacred history informs us were preserved in it, there was space for many species of animals which probably existed then, and were preserved in the ark, but which have now become extinct. There can be no doubt, therefore, that the ark was built on strictly scientific principles, and was proportioned with mathematical precision to its contents.

ARK OF THE COVENANT. (Ex. xxv. 10.) A small chest, constructed in a particular form and manner, and for a specific purpose, by the express command of Jehovah. It was three feet and nine inches in length, and two feet three inches in width and



height. It was made of shittim wood, and covered with plates of gold. A border or crown of gold encircled it near the top, and it was surmounted by the mercy-seat, which was of solid gold, and answered the purpose of a cover or lid to the ark. On each end of the mercy-seat was placed a golden image representing cherubim facing inwards, and bending down over the ark. Two rings of gold were attached to the body of the ark on each side, through which passed the staves or poles that were used in carrying it from place to place. These were made of the same wood with the ark, and were overlaid in the same manner. This ark contained, 1. A golden pot, in which the three quarts of manna were preserved. (Ex. xvi. 33.) 2. Aaron's rod, which miraculously budded and blossomed and yielded fruit all at once, (Num. xvii. 10;) and, 3. The tables of the testimony, or the tables of the ten commandments, written with the finger of God, and constituting the testimony or evidence of the covenant between God and the people. (Deut. xxxi. 26.) Hence it is sometimes called the ark of the testimony, and sometimes the ark of the covenant. (Ex. xxxiv. 29, and xl. 20. Heb. ix. 3, 4.) The apparent contradiction between Heb. ix. 3, 4, and 1 Kings viii. 9, may be reconciled either by supposing (what is not improbable) that the contents of the ark were different at the different periods referred to, or that the phrase, "wherein" in Hebrews, refers not to the ark, but to the remote antecedent, viz. "the tabernacle which is called the holiest of all."

On the mercy-seat which surmounted the ark rested the awful and mysterious symbol of the divine presence. (Lev. xvi. 2. Num. vii. 89.) For a very full and interesting description of the ark of the covenant, and its contents, &c., and also of the cherubim and Shechinah, or the manifestation of God's presence, see Biblical Antiquities, by the American Sunday-school Union, vol. ii. chap. ii. pp. 50—53.

After the children of Israel had passed the Jordan, whose waters divided at the approach of the ark, (Josh. iii. 14—17,) the tabernacle was set up at Gilgal, and this sacred vessel remained in it for a season. It was then removed to Shiloh, where it was stationary between three and four hundred years, (Jer. vii. 12—15;) and being then taken out and borne before the army, it fell into the hands of the Philistines, at the defeat of the Israelites near Aphek. (1 Sam. iv.) The Philistines took it to Ashdod, and placed it by the side of their idol god Dagon. (1 Sam. v.) But being taught in a very surprising manner that their profane use of the ark was highly displeasing to God, they returned it by divine direction, and with signal tokens of divine oversight, to the people of Israel, by whom it was lodged at Kirjath-jearim. (1 Sam. vi. and vii.) When David had fixed his residence at Jerusalem, the ark was removed thither with sacred ceremonies, and kept until the temple was prepared to receive it. (1 Kings viii. 1—11. 1 Chron. xv. 25—28;) on which occasion it is supposed the one hundred and thirty-second psalm was written.

The second temple did not contain the ark: whether it was seized among the spoils when the city was sacked, or

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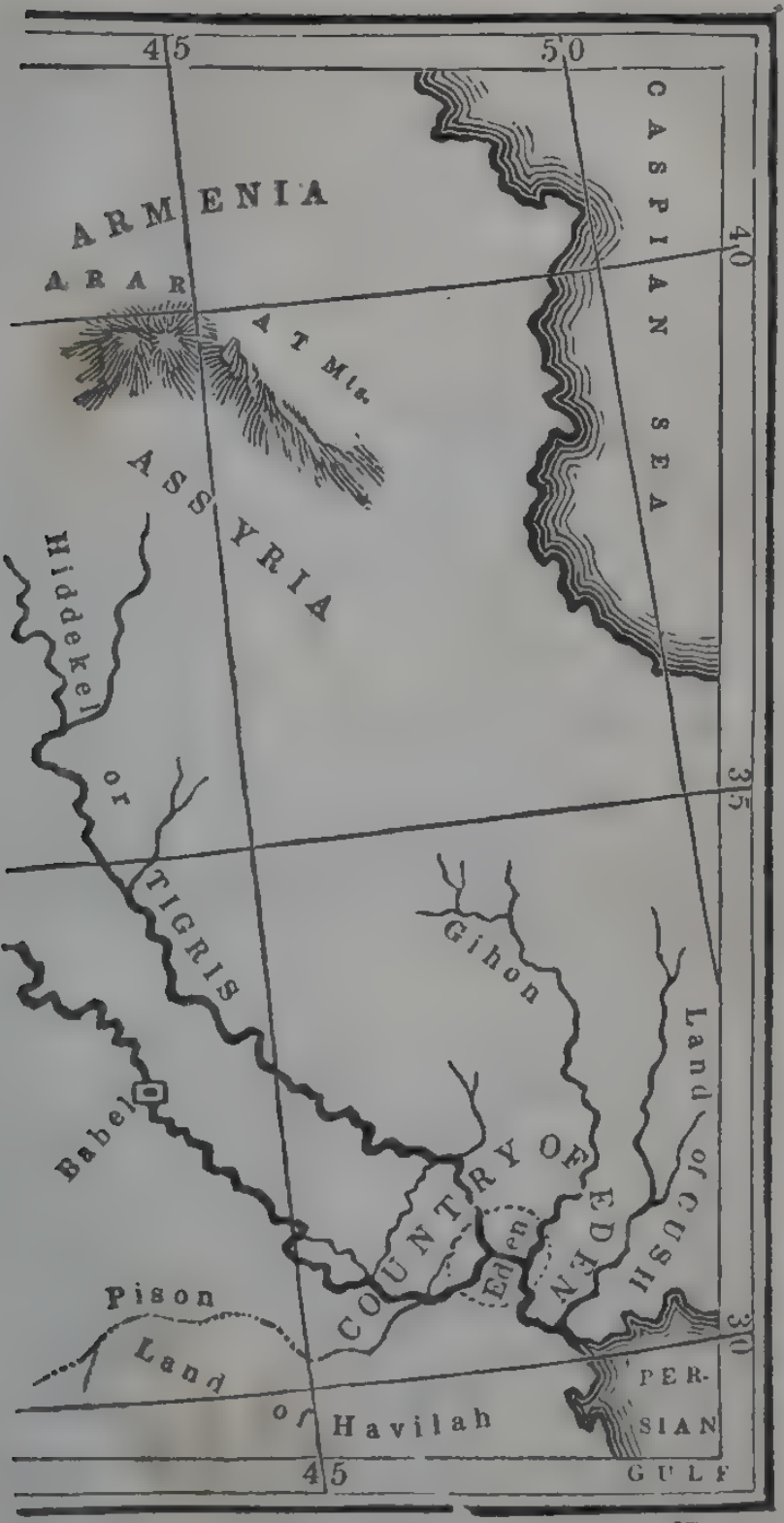
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or
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Eden
Pison
Land of Havilah
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whether it was secreted and afterwards destroyed, does not appear. The Jews think it will be restored when their Messiah appears; but the prophet, (Jer. iii. 16,) if they would believe his testimony, would end this and many similar delusions.

Wherever the Jews dwelt or wandered, they always worshipped towards the place where the ark of the covenant rested. (Dan. vi. 10.)

ARKITE. (Gen. x. 17.) The Arkites were a branch of the family of Canaan which settled in Phenicia and Syria. The ruins of the city which they are supposed to have inhabited are now to be seen at Arka, twenty-five miles north of Tripoli, and directly opposite the northern extremity of Lebanon.

ARM. (1 Sam. ii. 31.) Metaphorically used for strength, power, or protection, (Ex. vi. 6. Isa. lii. 10;) in which last passage allusion is made to the custom of making the arm bare by throwing it out of the loose garment or fold, when engaged in close combat, so that its strength and action might be free and unembarrassed.

ARMAGEDDON. (Rev. xvi. 16.) The mountain of Megeddon, or Megiddo, a city at the foot of mount Carmel, and noted for scenes of carnage. (2 Kings xxiii. 29, 30. Judg. v. 19.)

ARMENIA. (2 Kings xix. 37.) An inland country at the eastern extremity of Asia Minor, four hundred and thirty miles from east to west, and about three hundred from north to south. It has the Mediterranean on the southwest, the Black Sea on the northwest, and the Caspian Sea on the east, and its western boundary is about six hundred miles east of Constantinople. The Euphrates, the Tigris, and other rivers rise within the boundaries of Armenia. (See MAP, pp. 66, 67.) It is divided into fifteen provinces, of which the central one is called Ararat. In this province was the mountain on which the ark rested, and here was the usual residence of the imperial court; hence this province is intended by the term Armenia in the Scriptures, and not the whole kingdom. Two of our American missionaries (Messrs. Smith and Dwight) have recently explored this interesting country, and their observations are published in two volumes, entitled Researches in Armenia.

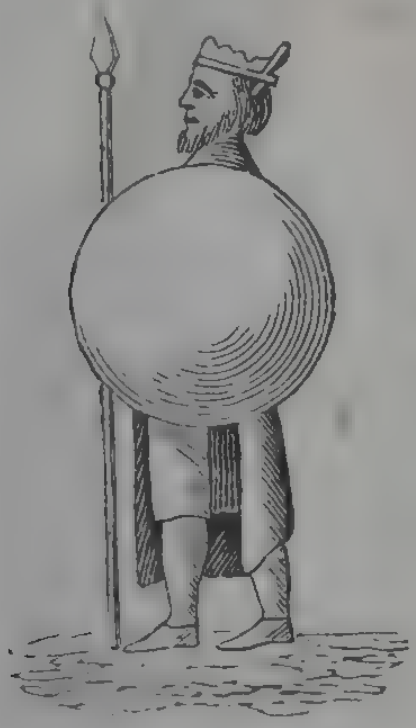
ARMIES, or HOSTS. (1 Sam xvii. 10.) The armies of the Israelites embraced the whole male adult population of the country, (Num. i. 2, 3; xxvi. 2,) and when occasion required, the entire body was readily mustered. (Judg. xx. 1—11. 1 Sam. xi. 7, 8.) This accounts for the prodigious numbers which were often assembled. (2 Chron. xiii. 3; xiv. 9. See art. WAR.) The soldiers received no wages, and each man armed and supported himself. Hence their campaigns were short, and generally terminated by a single battle. Horses were not used, it is supposed, until Solomon's time. The manner of declaring war, and the character and occupation of exempts, are minutely stated. (Deut. xx. 1—14; xxiv. 5.) And for a very interesting sketch of the whole military system of the Jews, see BIBLICAL ANTIQUITIES, by the American Sunday school Union, vol. i. chap. viii. § 6.

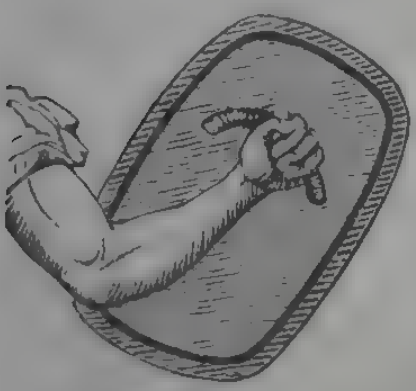
ARMORY. (Sol. Song iv. 4.) The place in which armour was deposited in times of peace. (Jer. l. 25.)

ARMOUR. (1 Sam. xvii. 54.)

Weapons or instruments of defence. These were in general the shield, or buckler, the target, the coat of mail, the greaves, and the helmet.

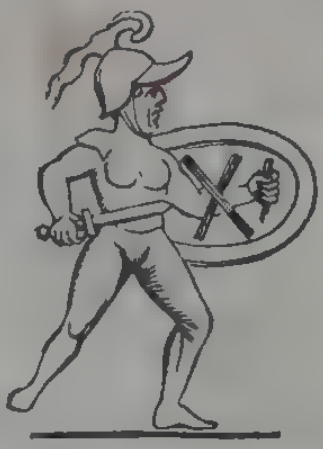
1. The *shield* or *buckler*, (1 Kings x. 17. Ezek. xxvi. 8,)





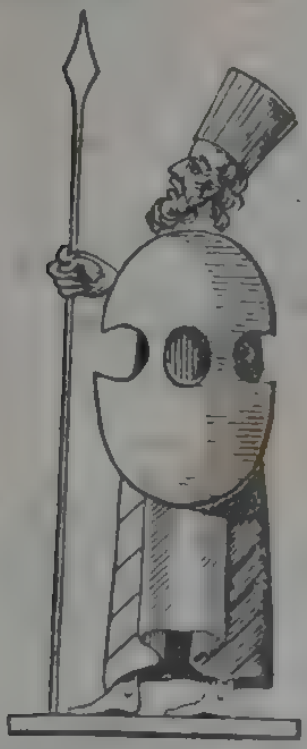
was probably one of the earliest pieces of armour, for allusion is often made to it by the earliest writers, (Gen. xv. 1. Ps. v. 12; xviii. 2; xlvii. 9.) It was of various sizes, and usually made of light wood, and covered with several folds or thicknesses of stout hide, which were preserved and polished by frequent applications of oil, (Isa. xxi. 5,) and often painted with circles of various colours or figures. (Nah. ii. 3.) Sometimes osiers, or reeds woven like basket-work, were used to stretch the hide upon, and sometimes the shield was made either entirely of brass or gold, or covered with thick plates of those metals. (1 Kings xiv. 26, 27.)

The shield was held by the left arm. The hand passed through under two straps or thongs placed thus, X, and grasped, with the fingers, another small strap near the edge of the shield, as represented in the annexed cut, so



that it was held with great firmness. A single handle of wood or leather in the centre, as represented in the first two cuts, was used in later times. The outer surface was made more or less rounding from the centre to the edge, and being polished smooth, made the arrows or darts glance off or rebound with increased force; and the edges were armed with plates of iron, not only to strengthen them, but to preserve the perishable part from the dampness while lying upon the ground. In

times of engagement, the shields were either held above the head, or they were placed together edge to edge, and thus formed a continuous barrier. Another form of the ancient shield is seen in the following cut.



2. The *target* (1 Sam. xvii. 6) was a larger sort of shield, the relative weight of which may be inferred from 1 Kings x. 16, 17. It is usually mentioned by the sacred writers in connexion with heavy arms, while the shield is spoken of with the sword, dart, and other light arms. It probably resembled the great shield of the Romans, which in some cases was four feet high, and two and a half feet broad, and so curved as to fit the body of the soldier.

3. The *coat of mail*, (1 Sam. xvii. 5,) or *habergeon*, (Neh. iv. 16. Job xli. 26,) or *breast-plate*, (Rev. ix. 9,) covered the

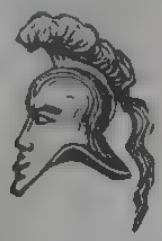
body upon and below the breast and back. It consisted of two parts, and was fastened together at the sides. We are told that Goliath's coat of mail weighed five thousand shekels of brass, or nearly one hundred and sixty pounds. It was probably formed of layers of brass, one upon the other, like the scales of a fish. Sometimes the coat of mail was made of wicker-work, covered with a brass plate. As it was the principal and most complete part of the armour, it is a most appropriate emblem of defence and safety. (Isa. lix. 17. Eph. vi. 14.)

4. *Greaves*, or *boots*, (1 Sam. xvii. 6,) were for the protec-

tion of the legs. They are mentioned only as a part of the armour of Goliath, and were not probably in common use among the Hebrews,

though they were almost universal among the Greeks and Romans.

5. *Helmet*. (Ezek. xxvii. 10.) This was a cap, the shape of which is seen in the annexed figure. It was made of thick



tough hide, and sometimes of plated brass, (1 Sam. xvii. 38,) and usually crowned with a crest or plume as an ornament.

ARMOUR-BEARER. (Judg. ix. 54.) An officer selected by kings and generals from the bravest of their favourites, whose service it was not only to bear their armour, but to stand by them in danger and carry their orders, somewhat after the manner of adjutants in modern service. (1 Sam. xvi. 21, and xxxi. 4.)

ARMS were weapons or instruments of offence; they were the sword, the spear, or javelin, dart, or lance, the bow and arrow, the sling, the quiver, and the battle-axe.

1. The *sword*. (Gen. xxvii. 40.) This was a short two-edged instrument, resembling what we call a dagger. It was carried in a sheath or scabbard, (Jer. xlvii. 6. Ezek. xxi. 9.30,) and suspended to the girdle. (Judg. iii. 16. 2 Sam xx. 8.)

2. The *spear*, (Josh. viii. 18,) or *javelin*, (Num. xxv. 7, 8,) or *dart*, (2 Sam. xviii. 14,) or *lance*, (Jer. l. 42,) were different chiefly in length and size. The spear was a long wooden staff, with a stout metal point at one end. The Greek spears were sometimes twenty-five feet long, and the Arabs now

use them fifteen feet long. They were required to be long enough to reach beyond the front rank, when used by those who were in the second rank. The lance was shaped and used like the spear, though probably a lighter weapon. The javelin was a short spear,

cast, as is supposed, with the hand. (1 Sam. xviii. 11.) The dart was still smaller than the javelin, and used in like manner.

3. The *arrow* (1 Sam. xx. 36) was a slender missile, shot from a bow, as in modern days. (Gen. xxi. 16.) It was used in hunting, (Gen. xxvii. 3,) as well as in combat. (Gen. xlviii. 22.) Those who used them were called archers. Arrows were originally made of reeds, and afterwards of any light wood. The bows were made of flexible wood or steel, (Ps. xviii. 34,) and the bowstring of leather, horsehair or the tendons of ani-

mals. A deceitful bow (Ps. lxxviii. 57) is either one which springs back and wounds the archer himself, or one which, from weakness or other defects, fails to project the arrow. The point of the arrow was barbed like a fish-hook. (Ps. xxxviii. 2.) Job refers to the use of poisoned arrows, (Job vi. 4,) and fire was often conveyed by the use of juniper wood, which kindled upon the combustible baggage or armament of the enemy. (Ps. xci. 5; cxx. 4.) It is said that the coals of the juniper wood are very hot, and it is known that the Phenicians and (in later times) the Spaniards have used arrows for the like purpose. Arrows were used in divination. (Ezek. xxi. 21.)

Arrows were kept in a case, or box called a quiver, which

was slung over the shoulder in such a position, that the soldier could draw out the arrows when wanted. The position of the quiver and bow is seen in the preceding cut. The drawing of the bow was a test of strength, and is still so among the Arabians. Hence the allusion in Ps. xviii. 34.

4. The *sling* (1 Sam. xvii. 40,) was an early weapon of war, by which stones were thrown with great force and surprising accuracy of aim. (Judg. xx. 15, 16.) This skill was shown in a remarkable degree by the Benjamites, who could employ either hand in its use with equal adroitness. The slingers ranked next to the archers in efficiency.

5. The *battle-axe* (Jer. li. 20) was obviously a powerful weapon of war, but of its form and manner of use we have now no knowledge.

The term armour, and the various offensive and defensive articles comprised in it, are frequently used figuratively in the Bible; and with remarkable force and eloquence in Eph. vi. 11—18, where the graces of the Christian character are represented as the armour of God, in which he clothes the believer, and by which he is enabled to fight the good fight of faith with a steady and victorious arm.

ARMY. (See WAR.)

ARNON. (Deut. ii. 24.) The principal river east of Jordan, and originally the boundary between the Moabites and the Ammonites; then between the Moabites and Amorites; and finally, between the Moabites and the tribe of Reuben. It is now called the Modjeb or Mujeb, and is about fifty miles long, emptying into the Dead Sea. The current in winter is full and rapid, but in summer the channel is nearly dry.

AROER. (Deut. ii. 36, and

iv. 48.) A city on the north bank of the river Arnon. It is now called Araayr. The term "the city in the midst of the river," (Josh. xiii. 9,) originated in the circumstance that the city stood partly on the bank and partly on an island formed by the river.

2. Aroer before Rabbah (Josh. xiii. 25) is supposed to have been situated on the Jabbok, or river of Gad.

ARPAD, ARPHAD. (Isa. x. 9.) A city of Syria, always mentioned in connexion with Hamath, and probably in the vicinity of Damascus, but its exact site is now unknown. (Jer. xlix. 23. Ezek. xxvii. 8. See ARVAD.)

ARTAXERXES. (Ezra iv. 7, and vii. 7, Neh. ii. 1.) A king of Persia, who reigned forty-seven years, and died four hundred and twenty-five years before Christ. In the seventh year of his reign he permitted Ezra to return into Judea, with such of his countrymen as chose to follow him; and fourteen years afterwards he allowed Nehemiah to return and build up Jerusalem. (See ELISAMA, by the American Sunday-school Union, pp. 187, 188.)

ARTILLERY. (1 Sam. xx. 40.) Any missive weapons, as arrows, lances, &c.

ARTS. (Acts xix. 19.) Pretended skill in the practice of magic, astrology, &c.

ARUMAH, or RUMAH. (Judg. ix. 41. 2 Kings xxiii. 36.) A village near Shechem, where Abimelech lived.

ARVAD. (Ezek. xxvii. 8—11.) Called also Arpad and Arphad, and by the Turks, Ru-ad. A small village on an island of the same name near the eastern shore of the Mediterranean, and twenty or thirty miles north of Tripoli. Modern travellers describe Arvad as a deserted ruin, though the site makes a fine appearance at a distance.

ARVADITES. (Gen. x. 18.) The people of Arvad were called Arvadites, and in the time of Ezekiel were generally known as mariners and soldiers in the Syrian service. (Ezek. xxvii. 8—11.)

ASA (1 Kings xv. 8) was son and successor of Abijam on the throne of Judah. He began his reign B. C. 955, and reigned forty-one years. Though educated in the principles of a false religion, he showed, from the first, his decided opposition to idolatry, and even deposed his mother Maachah because she had made an idol in a grove. The first part of his reign was peaceful, and he improved the opportunity to purify his kingdom from idolatry, and to build and fortify several cities; and when Zerah, an Ethiopian king, invaded his territories, with an army of a million of men and three hundred chariots, Asa met him with six hundred thousand, and defeated him. This memorable battle was fought at Mareshah. (2 Chron. xiv.)

At the suggestion of Azariah, a prophet whom God specially deputed for that purpose, Asa set about the reformation of every abuse in his kingdom, and appointed a solemn festival of thanksgiving to God, at which all the people were assembled, and entered into a formal covenant with God. Baasha, king of Israel, finding his subjects too much disposed to go into Judah and dwell there, commenced fortifying Ramah, a place near the frontiers of both kingdoms, with a view to cut off the passage of emigrants to Jerusalem, and other parts of Judah. Asa, though he had so long enjoyed the favour and protection of God, was now

tempted to forsake him. Instead of trusting in his almighty arm for deliverance, as he had done in years past, he sent to Benhadad the king of Syria, and prevailed on him, even in violation of a treaty which existed between Benhadad and Baasha, to come to the help of Judah, against Israel. The Syrian king, won by the presents which Asa had sent him, immediately attacked and destroyed several important cities of Israel. Baasha, finding his kingdom thus invaded, abandoned the fortification of Ramah, that he might protect the provinces of the interior from desolation. Asa seized the opportunity to demolish Ramah, and take away the stone and timber which were collected there, and use them in the building of his own cities.

In the mean time, a prophet was sent to remind him of his sin and folly in forsaking the Lord his God and trusting to an arm of flesh, and to warn him of the punishment which would come upon him for all these things. But the heart of Asa was already so alienated from God, that he was enraged by the faithful message, and caused the bearer of it to be thrown into prison.

He was afterwards visited with a most distressing disease of the feet, but even this did not lead him to renew his trust in God. He died A. M. 3090, in the forty-first year of his reign; and his burial was attended with great pomp.

ASAHEL. (2 Sam. ii. 18, 19.) A brother of Joab. (See Asnbr.)

ASAPH (1 Chron. xxv. 1, 2) was a celebrated musician, and one of the chief leaders of the temple choir. Several of the psalms of David are entitled, a psalm of or for Asaph. (Psalms lxxiii. to lxxxiii.) That these were not written by Asaph is evident from the fact that allusion is made in some of them to events which took place after his death.

ASCENSION. (See Christ.)

ASH. (Isa. xliv. 14.) A well known forest tree, of rapid growth, the wood of which was wrought into the images of idolatry.

ASHAN. (Josh. xv. 42.) A city of Judah, situated about twenty miles south-west of Jerusalem, and probably the Chorashan mentioned 1 Sam. xxx. 30.

ASHDOD. (Josh. xv. 47.) One of the five capital cities of the Philistines, called by the Greeks, and known in the New Testament, as Azotus. (Acts viii. 40.) It was situated on the Mediterranean, between Askelon and Ekron, fifteen or twenty miles north of Gaza. Here was the temple of Dagon, in which the Philistines placed the ark. The city was more than once captured. (2 Chron. xxvi. 6. Isa. xx. 1.) A late traveller states that Ashdod is to be seen from an elevated spot near Joppa, and that it abounds with fine old olive trees, and with fruits and vegetables of every kind. Messrs. King and Fisk, American missionaries, were there in 1823.

ASHDOTH-PISGAH. (Deut. iii. 17.) A city of the tribe of Reuben, which is [illegible] called the springs of Pisgah. (Deut. iv. 49.)

ASHER. (Gen. xxx. 13.) The son of Jacob, by Zilpah. He was one of the patriarchs. The portion of the holy land assigned to his tribe was bounded by Phenicia on the west; mount Lebanon on the north; mount Carmel and the tribe of Issachar on the south, and the tribes of Zeb-

lon and Naphtali on the east. His descendants are called Asherites. (Judg. i. 32.)

ASHES. (Gen. xviii. 27.) To cover the head with ashes, or to sit in ashes, betokens self-abhorrence, humiliation, extreme grief, or penitence. (2 Sam. xiii. 19. Esth. iv. 3. Job ii. 8. Jer. vi. 26. Lam. iii. 16. Jonah iii. 6. Matt. xi. 21.) There was a sort of lye made of the ashes of the heifer, sacrificed on the great day of expiation, which was used for ceremonial purification. (Num. xix. 17, 18. See HEIFER.)

ASHKENAZ. (Gen. x. 3.) A grandson of Japhet, and the probable ancestor of those who inhabited a country of the same name, (Jer. li. 27,) lying along the eastern and south-eastern shore of the Black Sea. The precise district is unknown. (See MINNI.)

ASHTAROTH. 1. A PLACE (Josh. ix. 10) called Astaroth, (Deut. i. 4,) and Ashteroth Karnaim, (Gen. xiv. 5,) the word karnaim meaning *two-horned*, and having reference to a heathen goddess, who was represented with a crescent, or

two-horned moon. It was one of the chief cities of Bashan, and is supposed to be the same with the modern Mezaraib, on the route of the pilgrims from Damascus to Mecca.

2. AN IDOL; represented in the above cut, (Judg. ii. 13,) called also Ashtoreth, the goddess of the Sidonians. It was much worshipped in Syria and Phenicia. Solomon introduced the worship of it. (1 Kings xi. 33.) The Phenicians called it Astarte. The four hundred priests of Jezebel, mentioned 1 Kings xviii. 19, are supposed to have been employed in the service of this idol; and we are told that under this name three hundred priests were constantly employed in its service at Hierapolis, in Syria, many ages after Jezebel's time. This idol was also called the "queen of heaven," and the worship was said to be paid to the "host of heaven." It is usually mentioned in connexion with Baal.

ASHTORETH. (See preceding article.)

ASIA. (Acts ii. 9.) Asia was not known to the ancients as one of the four grand divisions of the earth. The name was originally applied to a small district of Lydia, including perhaps Ionia and Æolis. The term was gradually enlarged in its application, until it embraced the whole of Asia Minor, and finally denoted a large portion of the eastern division of the earth.

The Asia of the Bible is a peninsula, on the western or south-western side of the continent of Asia, which stretches into the Mediterranean or Great Sea, extending east as far as the Euphrates, west to the islands of the sea, (see ISLANDS,) north to what is now called the Black Sea, and south to the Mediterranean or Great Sea. It includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, Lydia, Lysia, and Caria.

In the sense in which it is

used, in Acts ii. 9; vi. 9; xix. 10. 22. 26, 27. 2 Tim. i. 15. 1 Pet. i. 1, it was the Roman proconsular Asia, and comprehends but a portion of Asia Minor, viz. Phrygia, Mysia, Caria, and Lydia. Within this territory the seven churches of Asia were situated. (Rev. i. 4. 11.) In Acts xxvii. 2, the term Asia may represent Asia Minor, but even then it may refer only to the western coasts. In every other case it is so distinguished from other portions of Asia Minor, or so immediately connected with Ephesus, as to lead to the belief that the Asia of which Ephesus was the capital (or proconsular Asia) is intended.

ASKELON. (2 Sam. i. 20.) One of the "fenced cities" of the Philistines. It was situated on the eastern shore of the Mediterranean, twelve miles south of Gaza. After the death of Joshua, it fell into the hands of the tribe of Judah. (Judg. i. 18.) At a short distance to the north is a small village called Scalona, evidently a corruption of the ancient name.

ASP. (Deut. xxxii. 33.) A small but very poisonous serpent. (Rom. iii. 13.) Their *venom* is *cruel*, because it is so subtle and deadly, and requires an immediate excision of the wounded part. For an infant child to play upon the hole of such a venomous reptile would seem to be most presumptuous; and hence the force and beauty of the figure used by the prophet, (Isa. xi. 8,) to represent the security and peace of the Messiah's reign. In Ps. lviii. 4, 5, and Eccl. x. 11, and Jer. viii. 17, allusion is made to that singular phenomenon, the charming of serpents by musical sounds; and the wicked are compared to the deaf adder, (or asp,) that stoppeth her ear, and will not be charmed. Whether the reptile is really deaf, or whether it obstructs its hearing, as it may easily do by laying one ear upon the ground and covering the other with dust or with its tail, is not important. It is enough that for some cause the effort to attract and turn it, is vain. All these phrases import that musical sounds may beguile and disarm some serpents, but not others; or that the arts of the charmer may be effectual sometimes, but not always. The Arabians tell us that there are three classes of serpents, and in the first class they place those whose poison is so fatal as to cause death in three hours, and who are not subject to the power of the charmer; such, they say, are the basilisk and all kinds of asps. It is sufficient for the full force of the scriptural allusions, that there are serpents on whom the power of the charmer is often exerted in vain; serpents whose stroke cannot be parried, and whose poison is death.

ASS. (Gen. xxii. 3.) This animal is among the most common mentioned in Scripture, and constituted a considerable part of the wealth of ancient times (Gen. xii. 16, and xxx. 43. Job i. 3; xlii. 12.) They were sometimes so numerous as to require a special keeper (Gen. xxxvi. 24. 1 Chron. xxvii. 30.) The ass and the ox were the principal animals of burden and draught (Isa. xxxii. 20.) The domestic ass is indeed a most serviceable animal, and in some respects preferable to the horse. He subsists on very coarse food, and submits to the meanest drudgery. His skin is remarkably thick, and is used at this day for parchment, drum heads, memorandum books, &c. Their usual

colour is red or dark brown, but sometimes they are of a silver white, and these last were usually appropriated to persons of dignity. (Judg. v. 10.) So in Gen. xlix. 11, the allusion to the ass and the vine imports dignity and fruitfulness, and the continuance and increase of both in the tribe of Judah. There was a breed of asses far superior to those that were used in labour, and which are supposed to be referred to in most of the passages above cited.

The female, or she-ass, was particularly valuable for the saddle, and for her milk, which was extensively used for food and for medicinal purposes.

The ass was used in agricultural labour, especially in earing (ploughing) the ground, and treading it to prepare it for the seed. (Isa. xxx. 24, and xxxii. 20.) The prohibition (Deut. xxii. 10) might have been founded in part on the inequality of strength between the ox and the ass, and the cruelty of putting upon them the same burden; but was intended chiefly to mark the separation of the Jews from surrounding nations, among whom such an union of different beasts was not uncommon. So serviceable and indeed essential to man was this animal in ancient times, that to drive away the ass of the fatherless is reckoned among the most atrocious acts of oppression and cruelty, (Job xxiv. 3,) as depriving an orphan family of their only cow would be regarded at the present day. The attachment of this animal to its owner is among its remarkable characteristics. In this respect it closely resembles the dog. Hence the severity of the prophet's rebuke. (Isa. i. 3.)

The fact stated in 2 Kings vi. 25, is designed to show that such was the extremity of the famine, that the people were not only willing to give an exorbitant price for a small and

most undesirable portion of meat which they were not accustomed to eat, but, breaking through all the restraints of religion and superstition, the famished citizens seized with avidity this unsavoury and forbidden food.

The ass, when dead, was thrown into the open field, and that part of his flesh which was not consumed by beasts and birds, was suffered to putrefy and decay. Nothing could be more disgraceful than to expose a human body in the like manner. (Jer. xxii. 19, and xxxvi. 30.)

Much vain discussion has arisen respecting the passage, Num. xxii 28. It would be as easy for the Creator of both man and beast to take the power of speech from the former and give it to the latter, as it was at first to give it to the former and withhold it from the latter. The apostle (2 Pet. ii. 16) seems to have received the history like a little child, in the plain and obvious meaning of the language. (See BALAAM.)

A variety of opinions have been entertained respecting our Saviour's entrance into Jerusalem, (Matt. xxi. 1—11,) whether it was under circumstances of great meanness and poverty, or with honour and royal parade. The prophecy in Zech. ix. 9, was fulfilled, and this is all that it concerns us to know.

The Arabian ass has a light, quick step. In Persia, Syria, and Egypt, ladies are accustomed to ride on asses, and they are particularly valuable in mountainous countries, being more sure-footed than horses. Their ordinary gait is four miles an hour.

The ass in his wild or natural state is an elegant animal. It is often alluded to in the sacred writings. (Job xi. 12; xxiv. 5, and xxxix. 5—8.) They usually roamed in herds through barren and desolate districts. (Isa. xxxii. 14. Hos. viii. 9.) One was recently taken in a pitfall in Astrachan, and added to the Surry Zoological collection in England. It is described as having a deer-like appearance, standing high on the legs, very active, of a silvery colour, with a dark brown streak along the back. (See YOUTH'S FRIEND, by the American Sunday-school Union, vols. ii and iii.

ASSEMBLIES, MASTERS OF. (Eccl. xii. 11.) This phrase by itself is perfectly intelligible, and is supposed to refer to the leading men or master-spirits of the assemblies of the wise and curious, which were often held in eastern countries, and where sages and philosophers uttered their weighty sayings. The preacher endeavoured to clothe the infinitely wise and perfect doctrines which he taught in proper language. They were the words of truth, and were designed to prove quickening to the sluggish soul as goads are to the dull ox. (Acts ii. 37.) They were received from the one great Shepherd or Teacher, and came with great power as the sayings of the most wise and eloquent of their learned assemblies; and they would take hold of the hearts and consciences of men, holding them to the obedience of the truth, as nails driven through a sound board firmly bind and fasten it where we will.

ASSHUR. (Gen. x. 22.) The second son of Shem. He probably gave name to the country of Assyria. (Hos. xiv. 3. Mic. v. 6.) There is some doubt whether the reading of Gen. x. 11, should not be thus: "Out of that land he (that is, Nimrod, spoken of in ver. 9) went forth into Asshur, or As-

syria, and builded Nineveh." At any rate, the weight of authority favours the position, that Nineveh was founded by Nimrod.

ASSOS. (Acts xx. 13.) A maritime town of Troas, in the north of Mysia, and opposite the island of Lesbos, now called Beiram.

ASSYRIA. (2 Kings xv. 19.) A most powerful empire of Asia, the history of which, both in its glory and in its overthrow, is most significantly told by the prophet. (Ezek. xxxi.) It was founded probably by Nimrod, one hundred and twenty years after the deluge. (See ASSHUR.) In the most comprehensive use of the term, it included all the countries and nations from the Mediterranean Sea on the west, to the river Indus on the east. It is important to observe that by the term Assyrians, in the sacred writings, is meant the people of Assyria proper, or the empire of which Nineveh was the chief city; by the Babylonians, or Chaldeans, is meant the people of the country of which Babylon was the capital; and by the Syrians, the people of the country of which Zobah first, and afterwards Damascus, was the capital, and whose south and south-eastern boundary was the land of Canaan.

The early history of Assyria is involved in obscurity. We know from the sacred history that it was a powerful nation. (Num. xxiv. 22.) And its capital was one of the most renowned of the eastern world. (See NINEVEH.) It fell into the hands of the Medes; the monarchy was divided between them and the Babylonians, and the very name of Assyria was thenceforth forgotten. (See GEOGRAPHY OF THE BIBLE, p. 24, and EVENING RECREATIONS, part i. pp. 50—70, both by the American S. Union.)

ASSURANCE. 1. OF THE UNDERSTANDING, (Col. ii. 2) is a full knowledge of divine things founded on the declaration of the Scriptures.

2. AN ASSURANCE OF FAITH (Heb. x. 22) is a firm belief in Christ, as God has revealed him to us in the Scriptures, and an exclusive dependence on him for salvation.

3. ASSURANCE OF HOPE. (Heb. vi. 11) is a firm expectation that God will grant us the complete enjoyment of what he has promised.

ASTAROTH. (See ASHTAROTH.)

ASTROLOGERS. (Dan. ii, 27.) A class of men who pretended to foretell future events by observing the motions of the heavenly bodies.

ASUPPIM, HOUSE OF. (1 Chron. xxvi. 15.) Some one of the apartments of the temple where the stores were kept.

ATAD. (See ABEL-MIZRAIM.)

ATHALIAH. (2 Kings xi. 1.) The mother of Ahaziah. Ahab, king of Israel, was her father. Omri, king of Samaria, was her grandfather, and she married Joram or Jehoram, king of Judah. The sacred biographer gives her a most odious and revolting character. She advised her own son in his wickedness, and after Jehu had slain him, (see AHAZIAH,) she resolved to destroy the children of her husband by his former wives, and then take the throne of Judah. But Jehosheba, a half sister of Ahaziah, secured Joash, one of the children and heirs, and secreted him and his nurse for six years. In the seventh year, every thing being prepared for the purpose, Joash, the young prince, was brought out and placed on the throne. Attracted by the crowd of people who had assembled to

witness the ceremony, and unsuspicious of the cause, Athaliah hastened to the temple. When the populace had assembled, and when she saw the young king on the throne, and heard the shouts of the people, and found that all her ambitious designs were likely to be defeated, she rent her clothes and cried out, "Treason, Treason," hoping probably to rally a party in favour of her interests. But she was too late. The priest commanded her to be removed from the temple, and she was taken without the walls of the city, and put to death.

ATHENS. (Acts xvii. 15.) The capital of Attica in Greece, situated on the Saronic Gulf, forty-six miles east of Corinth, three hundred south-west of Constantinople, and five miles from the coast. It was distinguished not only for political importance and military power, but for the eloquence, literature, and refinement of its inhabitants. Paul visited it about A.D. 52, and found the people sunk in idolatry and idleness. He preached there, and took occasion to reprove their superstitions, for which he was summoned before the Areopagus. (See ARIOPAGUS. See Lecture on Paul at the American Sunday-school Union, chapters viii. ix. and x.)

ATONEMENT. (Lev. iv. 20. Rom. v. 11.) This word, in its popular use, has a variety of significations, such as reconciliation, satisfaction, redemption, [illegible] Testament, the word is used to express the Hebrew word [illegible] which signifies to make propitiation; and the apostles, in [illegible] use those very terms which, in the Septuagint version of the Old Testament, are applied to legal sacrifices and [illegible] proper sacrifice, [illegible] ment for sin, (1 John ii. 2, and iv. 10;) showing that Christ is not only the being or agent by whom the ransom (Job xxxiii. 24) might be rendered atonement, and is so rendered in the margin. (See also Num. xvi. 46, and 2 Sam. xxi. 3.)

The great atonement made for sin by the sacrifice of our Lord and Saviour Jesus Christ, constitutes the grand and substantial principle of the Christian faith. The efficacy of it is such, that the sinner, though under the wrath of God and the condemnation of his just law, by faith in the atoning blood of Christ is brought into favour with God, is delivered from condemnation, and made an heir of eternal life and glory.

The Hebrew word rendered atonement signifies *covering*, (Ps. xxxii. 1,) and the Greek version of this Hebrew word is translated *propitiation* in our Bible; and may denote either that our offences are covered, or that we are shielded and protected from the curse, Christ being made a curse for us. Generally, wherever the term occurs, a state of controversy, irreconciliation, or estrangement is implied; and in relation to the party offended, it imports [illegible] (Gen. xxxii. 20. Ezek. xvi. 63.) The idea [illegible] which signifies to make propitiation; and the apostles, in [illegible] use those very terms which, in the Septuagint version of the Old Testament, are applied to legal sacrifices and [illegible] proper sacrifice, [illegible] ment for sin, (1 John ii. 2, and iv. 10;) showing that Christ is not only the being or agent by whom the

propitiation is made, but was himself the propitiatory sacrifice.

After all the vain philosophy and ingenious speculations of men to destroy or modify this doctrine, which on the one hand reduces sinful man to the most humbling extremity, and on the other proposes to him a perfect and glorious salvation; the atonement made for him, by the self-sacrifice of Christ, remains, and will for ever remain, the essential principle of the gospel. It will for ever illustrate the dreadful sinfulness of sin, the infinite purity, justice, and mercy of God, and the love of Christ which passeth knowledge. No teacher of divine truth to sinful men can build a consistent or safe system of instruction on any other foundation than this. (Matt. i. 21, and xxvi. 28. Mark x. 45. John i. 29, and x. 10—18.) He who rejects the atonement, and tramples under foot the blood of the Son of God, can point out no way in which a sinner can escape the damnation of hell.

ATTALIA, (Acts xiv. 25,) known now as Satalia or Setalie, a city of Pamphylia on the Mediterranean, and was visited by Paul and Barnabas, on their tour through Asia Minor.

AUGUSTUS. (Luke ii. 1.) The nephew and successor of Julius Cesar, and emperor of Rome, at the time of our Saviour's birth. He reigned forty-one years, and was succeeded by Tiberius Cesar. (Luke iii. 1. See CESAR.)

AVEN. 1. (Amos i. 5.) A plain in Syria, called also the Valley of Lebanon, because lying between the two ranges of the mountains of Lebanon. (Josh. xi. 17.) The site of it is supposed to have been where Baal-beck now is, thirty miles north of Damascus.

2. (Hos. x. 8.) Bethel, which is sometimes called Bethaven, or house of iniquity, is here called Aven, or iniquity itself, to denote the extreme depravity which prevailed there.

3. (Ezek. xxx. 17. See ON.)

AVENGE, AVENGER. (Luke xviii. 8. 1 Thess. iv. 6.) Vengeance is an act of justice; revenge is an act of passion. Hence injuries are revenged; crimes are avenged. The act of avenging, though attended with the infliction of pain, is oftentimes an act of humanity, and always supposed to be an act of justice. God is avenged of his enemies, when he vindicates his own law, and government, and character, and punishes their transgressions. An avenger is the agent or instrument by whom the avengement is visited on the offending party.

AVENGER OF BLOOD was a title given to one who pursued a murderer or manslayer, by virtue of the ancient Jewish law, to avenge the blood of one who had been murdered or slain. (See CITIES OF REFUGE.)

AVIM. (Josh. xviii. 23.) Supposed by some to be the same with the Hivites or Avites, who dwelt near Gaza, and who were supplanted by the Philistines.

AVOUCH. (Deut. xxvi. 17, 18.) To avouch, in this connexion, imports a solemn and deliberate choice of God as a leader and portion, and an avowed determination to obey him; and on the part of God a solemn covenant to succour and exalt the Israelites as his people.

AZARIAH. (2 Kings xiv. 21.) There are at least sixteen persons of this name mentioned in the Old Testament. The most distinguished of them was Azariah, (called also Uzziah,) the son and successor of Amaziah, on the throne of

udah. He was in many respects an excellent king; but being elated by his prosperity, he aspired to execute the office of a priest, and to offer incense in the temple. In this he was resisted by the priests, and while enraged by their interference, the leprosy broke out upon his forehead, and remained upon him till the day of his death; so that he was obliged to spend the latter part of his life in solitude. (2 Chron. xxvi. 21.)

AZEKAH (Josh xv. 35.) A place in the tribe of Judah, about twelve miles east of Bethlehem, and twenty south of Jerusalem. The army of the Philistines encamped near this place at the time Goliath fell before David.

AZOTUS. (See ASHDOD.)

BAAL, or BEL. (1 Kings xviii. 21. Isa. xlvi. 1.) The name by which several nations of the east worshipped the sun; and which was also applied to other objects of idolatrous worship. Ancient writers tell us that the Phenicians supposed the sun to be the only lord of heaven, styling him Beel-Samen, which means *lord of heaven*. As he was worshipped under different forms in different places, he was designated by adding the place—as Baal-Berith, Baal-Gad, Baal-Peor, meaning Baal of Berith or the Shechemites—Baal of Gad—and Baal of Peor or the Moabites; and these diferent names were all included under the general name Baalim. (1 Kings xviii. 18.)

Baal, Bel, or Belus was worshipped by the Carthaginians, Babylonians, Assyrians, and others; and some have supposed he was the same with Moloch, to whom the Ammonites made their cruel and bloody sacrifices. Human victims were offered to Baal, as we learn from Jer. xix. 5. Elevated places were selected for his worship, and his priests and prophets were very numerous. Sometimes the tops of the houses were devoted to this purpose. (2 Kings xxiii. 12. Jer. xxxii. 29.) Baalim and Ashtaroth were the general names of all the gods and goddesses of Syria, Palestine, and the neighbouring countries. The worship of Baal is supposed to have been general throughout the British islands, and to this day there are various superstitious observances in Ireland, Scotland and Wales, which very closely resemble the ancient worship of Baal. A town in Perthshire, on the borders of the Scotch highlands, is called *Tillicbeltane*, that is, the eminence or rising ground of the fire of Baal. An enclosure of eight upright staves is made where it is supposed the fire was kindled, and a well in the vicinity is held in great veneration: after drinking from it, the people pass around the temple nine times, in a procession. In Ireland, Beltein is one of the festival days, and the fires are made early on the tops of the hills, and all the cattle are made to pass through them. This, it is supposed, secures them from contagion and disease for that year.

The cut represents an ancient figure of Baal and Moloch, standing in the portico of a temple, in the centre of which is a pine tree. Both

these idols were worshipped in a variety of forms, according to the various tastes and superstitions of their devotees.

House of Baal (1 Kings xvi. 32) is the same with the temple (or place of worship) of Baal.

We have a most interesting account of the manner in which the worshippers of Baal were confounded and punished by Elijah at mount Carmel, in 1 Kings xviii. (See also Life of Elijah, by the A. S. Union, chap. vii.)

Baalah. (See Kirjath.)

Baal-gad, Baal-hermon. (Josh. xi. 17; xii. 7, and Judg. iii. 3.) A city in the valley of Lebanon, supposed to have been under mount Hermon, and most probably the same as Baal-hermon. (1 Chron. v. 23.) A comparison of the passages in which this place is named, would incline us to the opinion that it was situated somewhere in the northern limit of Joshua's conquest; all the country from it to Hamath, including Anti-Lebanon, remaining unconquered.

If this opinion is correct, the modern Balbec cannot be the ruins of Baal-gad, as it has been called, for that is in Cœle-Syria, north of Damascus, and much farther north than the Israelites under Joshua pushed their victories.

Baal-meon. (Num. xxxii. 38. Ezek. xxv. 9.) A city of the tribe of Reuben, called also Beth-meon, (Jer. xlviii. 23,) and Beth-baal-meon. (Josh. xiii. 17.)

Baal-peor. (Ps. cvi. 28.) It is said under the article

Baal that Baal-peor was the name of the image of Baal, which was worshipped at Peor; but there is some reason to suppose that it was also the name of some other idol god; and from the connexion of the passage in Psalms just cited, it has been conjectured that it might have been the same with the heathen god Pluto, to whom sacrifices were offered to appease the manes of the dead.

BAAL-PERAZIM. (2 Sam. v. 20.) A place in the valley of Rephaim, a few miles southwest of Jerusalem, where David conquered the Philistines. The name in the original is significant of this victory, and hence the allusion in Isa. xxviii. 21.

BAAL-ZEBUB. (See BEELZEBUB.)

BAAL-ZEPHON. (Ex. xiv. 2. 9. Num. xxxiii. 7.) A station of the Israelites at the northern extremity of the Red Sea, corresponding to Suez, where there was probably a temple for the worship of Baal. Bruce supposes it to be the name of a lighthouse or signal station, at the north entrance of the bay, as the Hebrew word *zephon* means *north*.

BAANAH. (2 Sam. iv. 2.) One of the sons of Rimmon, and an officer in the army of Ishbosheth, Saul's son. In company with his brother Rechab, he entered the house of Ishbosheth at noonday, and stabbed him as he was lying upon [illegible] the head of their victim with them, they fled to David, at Hebron, supposing that he would reward them liberally for the head of such an enemy; but so far from it, he was indignant at their cruel and cowardly conduct, and forthwith caused the murderers to be slain, their hands and feet to be cut off, and their bodies to be publicly suspended over the pool at Hebron.

BAASHA (1 Kings xv. 16) was the son of Ahijah, and commander-in-chief of a portion of the army of Israel. When Nadab, king of Israel, was besieging Gibbethon, a city of the Philistines, Baasha formed a conspiracy against him and murdered him, and immediately usurped the throne, which he held for twenty-four years. To secure himself against any disturbance from the family of Jeroboam, (the rightful heirs of the throne,) he caused them all to be put to death. By this cruel act he undesignedly fulfilled the prophecy respecting Jeroboam's posterity. (1 Kings xiv. 10.)

Baasha followed in the wicked ways of Jeroboam, and was visited with the most fearful judgments of God. The warning he received of the consequences of his conduct (1 Kings xvi. 1—6) did not induce him to forsake his evil course: His reign was filled with war and treachery, and his family and relatives were cut off, according to the prediction. (1 Kings xvi. 9, 11. See ASA.)

BABEL, TOWER OF, (Gen. xi. 4–9,) was built in the plain of Shinar, by the descendants of Noah, probably from three hundred to five hundred years after the flood, to serve as a national rallying point, and thus to secure their union and [illegible] prevent their dispersion. Their design was, that the whole world should be one vast kingdom, and that Babel should be its capital or chief city.

The height and extent of the edifice, according to the original design, must have

been prodigious. Chronologists suppose they were employed three years in collecting the materials, and twenty-two years upon the building; and an ancient tradition tells us that the bricks (or blocks, as they may better be called) of which it was constructed, were twenty feet long, fifteen broad, and seven thick.

Their vain and presumptuous design was frustrated by the miraculous interposition of God, who confounded their language, so that it was impossible for them to understand each other's speech. This event obliged them to separate into distinct companies or tribes, and to settle in different districts of the earth.

The sacred history informs us that in the construction of the tower they used slime for mortar. The word slime is supposed to denote a kind of bituminous mortar, (in distinction from clay mortar,) which was capable of resisting the effect of moisture. This material still abounds on the river Euphrates, as we are informed by modern travellers.

In the supposed ruins of Babylon are found bitumen, mortar, and clay. The sun-dried brick were larger than the kiln-burnt, and resembled a thick, clumsy clod of earth, with chopped straw scattered through to bind it.

Much doubt prevails as to the precise location of this tower. Capt. Mignan visited a mound on the eastern bank of the river Euphrates, about four miles and a half from modern Hilleh, in the pashalik of Bagdad, 32° 25′ N. lat. 44° E. long. from Greenwich. It is called by the natives *El Mujellibah*, "the overturned." He describes the ruin as of a vast oblong shape, composed of hard cement, and of

kiln-burnt and sun-dried brick or tile, which measured thirteen inches square by three inches thick. Bitumen, vitrified and petrified brick, shells, and glass, were strewed around. Capt. M. thinks that this must be the ruin of the ancient tower, and Major Rennel, the distinguished geographer, is of the same opinion.

Another traveller who visited the ruins in 1779 says—"It appears almost like a mass of earth, being erected of bricks dried by the sun, amazingly thick, and betwixt every three or four feet there is a layer of reeds. Its height is at least one hundred and sixty feet; but we found no remains either of a door or stairs."

It has been thought by very learned men that the tower in the temple of Belus, in Babylon, is the same with the tower of Babel. If this opinion is correct, we have the testimony of Herodotus as to its dimensions. He tells us that it was a square tower, built in the form of a pyramid, each side of which measured at its base a furlong, making the whole structure half a mile in circumference; and its height, according to another historian, was six hundred and sixty feet; exceeding by sixty feet the highest of the Egyptian pyramids. Around the outside of the building there was a winding passage from the bottom to the top, and so broad as to permit carriages to pass each other. It contained many spacious apartments, which became part of the temple of Belus, after it was converted to purposes of idolatry. The temple of Belus was greatly enlarged by Nebuchadnezzar, and its ruins are now called *Birs Nimrood*.

This is the most stupendous and surprising mass of all the remains of Babylon. It is found in a desert about six miles south-west of Hilleh, and is called by the Jews, Nebuchadnezzar's prison. The evidence that there once existed on this spot a magnificent pile of buildings, of the richest, most expensive and durable materials; and that it was destroyed long since by violence, is perfectly conclusive. (See BABYLON. See also EVENING RECREATIONS, by A. S. Union, vol. ii. pp. 50—62.)

BABEL is one of the cities mentioned in Gen. x. 10, as the beginning of the kingdom of Nimrod; probably meaning one of the cities founded by him, or one of the chief cities of his kingdom.

BABYLON. (Ps. cxxxvii. 1.) The chief city or mother of Chaldea. (Jer. l. 12.) It is also called Sheshach. (Jer. li. 41.) It was one of the earliest and most celebrated cities of antiquity, and in the reign of Nebuchadnezzar acquired such strength and glory as to become the seat of universal empire and the wonder of the world. (See CHALDEA.)

The city stood on the river Euphrates, by which it was divided into two parts, eastern and western; and these were connected by a bridge of wonderful construction. The wall was at least forty-five miles in circumference; and would of course include eight cities as large as London and its appendages. It was laid out in six hundred and twenty-five squares, formed by the intersection of twenty-five streets at right angles. The walls, which were of brick, were at least seventy-five feet high and thirty-two broad. A trench surrounded the city, the sides of which were lined with brick and water-proof cement. The towers, palaces, and

hanging gardens with which it was adorned and magnified, and the pride and luxury of its inhabitants, are described in the LIFE OF DANIEL, by the Am. S. S. Union, chap. vii. and ix.

As the river was liable every year to overflow its banks, canals were made to carry off the water; and along the sides of the main channel immense banks were constructed as a still farther protection. To facilitate the construction of these works, the waters of the Euphrates were turned temporarily into a basin about forty miles square and thirty-five feet deep, which was dug for the purpose.

This magnificent city was the subject of some of the most remarkable prophecies. Among them are Isa. xiii. 1—22; xiv. 22-24; xxi. 9; xlvii. 1—7. Jer. xxv. 11, 12; l. 24. 46; li. 11. 36. 39. 57. The fulfilment of these prophecies has been in many points literal. The city was invested by the victorious armies of Cyrus, B. C. 540, and after a blockade of two years was at last carried by stratagem. On the night of a great festival, the waters of the river were turned off, and the channel through the city became a highway for the enemy. By this channel the army of Cyrus passed in, under the walls, at midnight; and their approach was not suspected until the different detachments met at the palace gate; and all who were not slain submitted to the conqueror. (See BELSHAZZAR.)

This was the end of the glory of Babylon. From that time its grandeur decayed. About twenty years after the victory of Cyrus, the city attempted to throw off the yoke, but it was again entirely subdued. Forty years afterwards Xerxes plundered the city of much of its remaining wealth, and laid the temple of Belus in ruins. Then it suffered a steady decline until about the end of the fourth century. We are credibly informed that its walls were used by the Persian princes as an enclosure for wild beasts, preserved for the chase. And now, so utterly is the city destroyed, that the precise spot on which it stood is a matter of conjecture. (See ELISAMA, ch. ii. v. vi. LIFE OF DANIEL, ch. xiii. xiv. EVENING RECREATIONS, vol. ii. pp. 63—74, all published by the Am. S. S. Union.

BABYLON THE GREAT. (Rev. xvii. 5.) As Babylon of old was the chief of all idolatrous cities, she is taken as a fit emblem of the enormous guilt and extensive influence of idolatrous and papal Rome, each in its turn being the mother of harlots and of the abominations of the earth; the former corrupting the heathen world with her fornications, and the latter the Christian.

It should be observed that the term Babylon is used to denote, (1.) Only the city. (Isa. xiii. 19; xxi. 9; xlviii. 20.) (2.) The inhabitants of the city in distinction from the Chaldeans or inhabitants of the province. (Ezek. xxiii. 15. 17.) (3.) The province of Babylon and the Babylonian empire. (2 Kings xxiv. 1; xxv. 27. Ps. cxxxvii. 1. (4.) After the empire came under the dominion of Persia, the Persian kings are called *kings of Babylon*. (Ezra v. 13. Neh. xiii. 6.)

BABYLONIANS. (See ASSYRIA.)

BACA. (Ps. lxxxiv. 6.) This is probably the general name of any dreary or desolate way; and of course the allusion in the cited passage is to the joy of the worshippers on their way up to Jerusalem, which shall make the wilderness ap

pear to rejoice and blossom, and fill a thirsty land with springs of water.

BADGERS' SKINS. (Ex. xxv. 6.) The animal which we know as the badger was unknown in Arabia, nor would its skin be suitable for the purposes mentioned in the sacred writings. The prevailing opinion is, that skins of a deep blue colour are meant, without designating the animal from which they were taken.

BAHURIM. (2 Sam. iii. 16; xvi. 5; xvii. 18.) A place in the tribe of Benjamin, east of Jerusalem, which has many interesting connexions with the life of David, to which the passages cited refer. (See AHIMAAZ.)

BAGS. (2 Kings xii. 10. Luke xii. 33.) These were made of various sizes, each to contain a precise amount of money. We read that the workmen on the temple were paid in bags, which were probably delivered to them sealed. At this day in eastern nations money passes in bags from hand to hand under the seal of a banker or other public officer, and without counting, as it is paid by one to another. If the seal is genuine and unbroken, the exact value of each bag is known at sight.

BAKE. (Gen. xix. 3.) The business of baking in early times was principally, if not exclusively, the work of women. (Lev. xxvi. 26. 1 Sam. viii. 13. 2 Sam. xiii. 8. Jer. vii. 18.) In Rome, as Pliny tells us, there was no such thing as a public baker for five hundred and eighty years. It seems probable from Jer. xxxvii. 21, and Hosea vii. 4—7, that public bakers were known in those days, and inhabited a particular section of the city of Jerusalem.

Cakes were thin bread, not unlike modern sea-biscuit, baked upon the hearth, and sometimes covered with hot embers or ashes. Other methods were employed. (Lev. ii. 4, 5. 7.) Parched corn is familiar to most children in America, and this simplest way of preparing grain for food is common in the rudest state of society. Perhaps, however, the parching was only preparatory to bruising or grinding. Ancient historians say that the people of former days, being without mills, parched their grain. This is the parched corn mentioned as part of the present to David, (2 Sam. xvii. 28,) and was also the food which Boaz gave to Ruth. (Ruth ii. 14. See BREAD. OVEN.)

BALAAM (Num. xxii. 5) was the son of Beor or Bosor, and a native of Pethor, a village of Mesopotamia. Whether he was a prophet divinely inspired, or only a pretender, does not appear; that he was an unrighteous man is not conclusive evidence that he was not a prophet of God employed for a particular purpose (1 Sam. x. 10—1 Kings xiii. 18—20. Matt. vii. 22. John xi. 51.)

The history of Balaam is given us in Num. xxii. xxiii. xxiv. and xxxi. He lived when the children of Israel were journeying from Egypt to the promised land. Their numbers were very large, and the kings of the country through which they passed, and who did not know of their miraculous supply of food, were fearful that a famine would be occasioned by their depredations, or that they would attempt to conquer all before them. Among these was Balak, king of Moab.

He knew that he could not contend with such a formidable host, and supposing that the God of the Israelites was

like the gods of the heathen, ready to bless and to curse according to the caprice or interest of their votaries, he sent for Balaam, who had the reputation of a famous diviner or idol priest, to come and curse the armies of Israel.

God signified to Balaam that the Israelites were blessed, and should not be cursed. This was done in such a way as to deter Balaam from going. Balak sent again and offered a large reward, and because Balaam was not again positively forbidden by God to go, he accepted the tempting offer, and returned with the messengers to Moab. (2 Pet. ii. 15.)

On his way, however, he was informed, by a most extraordinary and significant miracle, that his course was wicked and perverse, and he was effectually restrained from doing what Balak had sent for him to do. So far from it, he was led to pronounce a prophetic blessing on the Israelites, in language which for eloquence and force is not surpassed in the whole scope of Hebrew poetry.

Balaam, finding himself thus restrained from cursing Israel, suggested to Balak a much more certain method of destroying them. This was by tempting them to mingle in the sinful pursuits and indulgences of the Moabites. (Rev. ii. 14.) This stratagem was successful. The Israelites were so far ensnared as to cause the destruction of twenty-four thousand of their men. (Num. xxv. 1—9.)

Balaam himself fell shortly after in an engagement which took place between the Israelites and the Midianites.

The miracle by which the dumb ass was enabled to speak with a man's voice has been the frequent subject of cavil and ridicule with unthinking men; but when we consider that the power of God alone gave to any of his creatures the faculty of speech, and might as easily have given it to the brute as to the human race, we need not wonder that he should in a single case, and for a specific purpose, confer that power on a dumb animal. Certainly we must admit that the miracle was most significant and appropriate to the occasion, for as God was about to restrain the tongue of Balaam, and make him say what it was not in his heart to say of Israel, it was well to show him how entirely the power of thought and speech was within divine control. And indeed, as Bishop Newton has well observed, the ass being merely passive, the restraint of Balaam's tongue was a greater miracle than the freedom of the tongue of the ass. (See Ass.)

BALADAN. (See HEZEKIAH.)

BALAK (Num. xxii. 2) was a king of the Moabites. The chief incidents of his history, so far as we have them, are found under the article BALAAM.

BALANCES. (Lev. xix. 36.) In the early periods of the world, gold and silver were paid by weight; so that persons employed in traffic of

any kind, carried with them a pair of scales or balances, and different weights, (generally stones of different sizes,) in a pouch or bag. Fraudulent men would carry two sorts of weights, the lighter to sell with and the other to buy with. This explains the allusion, Mic. vi. 11. The foregoing cut of a balance is copied from one of the most ancient of Egyptian monuments, and is probably the same with those used by the Israelites.

BALDNESS, (Isa. iii. 24,) when voluntary, was a token of mourning and great distress. (Ezek. vii. 18.) A chief reason why involuntary baldness was regarded as disgraceful, was, that it gave occasion to the suspicion of leprosy, a disease which usually destroyed the hair. Hence baldness is declared by the law not to be conclusive evidence of uncleanness. (Lev. xiii. 40.) And hence the expression used towards Elisha by some children in Bethel, "Go up, thou bald-head," indicated great contempt for him as a prophet of the Lord, and was signally punished. (2 Kings ii. 23.)

BALM (Gen. xxxvii. 25.) A resinous substance obtained from the balsam tree. It is a native of Abyssinia, but flourishes upon or near the mountains of Gilead, and is hence called the balm of Gilead.

It was once an important article of merchandise among the eastern nations. (Ezek. xxvii. 17.) and was celebrated for its healing properties. Nothing can exceed the eloquence and tenderness of the language employed by the prophet Jeremiah to express his grief and disappointment that the chosen people of God (*the daughter of Zion*) should remain spiritually wounded and diseased, when there was a healing balm of unfailing virtue, and a physician of divine skill to administer it: and both within their reach. (Jer. viii. 22; xlvi. 11, and li. 8.)

BAMAH (Ezek. xx. 29.) The general name of any high place.

BAND (Acts xxi. 31.) A band of Roman soldiers consisted of the tenth part of a legion; of course, it varied according to the size of the legion, from four hundred to seven hundred soldiers. The word is often used figuratively by the sacred writers; as in Hos. xi. 4, where it denotes persuasive arguments or influences; and in Ps. lxxiii. 4, where it signifies apprehension and terror at the prospect of death.

BANNERS, (Isa. xiii. 2,) or STANDARD, (Isa. xix. 22,) or ENSIGN, (Isa. v. 26,) are probably used indiscriminately by the sacred writers. A standard pertained to each of the four grand divisions of the army of Israel, (Num. i. 52,) distinguished from each other by colours, and perhaps by some embroidered figure. Another standard for subdivisions was probably nothing more than a common spear richly furnished or ornamented. The Egyptian princes used a standard like this, surmounted with a ball of gold. There was another standard in use among the Jews, which is called a *beacon* (Isa. xxx. 17.) It was stationary, erected on lofty mountains, and used as a rallying token. (Comp. Isa. xviii. 3; lxii. 10. 12. Jer. iv. 5, 6. 21; vi. 1. 17; l. 2. 27.

It was customary to give a defeated party a banner, as a token of protection; and it was regarded as the surest pledge of fidelity. (Ps. xx. 5; lx. 4. Sol. Song ii. 4.) Some writers have supposed that the ancient Jewish ensign was a

long pole, on the top of which was a grate not unlike a chafing dish, made of iron bars and supplied with fire, the size, height, and shape of which denoted the party or company to whom it belonged. This seems rather to describe the night-torches of Eastern encampments. The shape, &c. of the Roman standards are seen under the article ABOMINABLE.

God's lifting or setting up a banner is a most expressive figure, and imports his peculiar presence, protection, and aid in leading and directing his people in the execution of his righteous will, and giving them comfort and peace in his service. (Sol. Song ii. 4.)

BANQUET. (See FEAST.)

BAPTISM. (Matt. iii. 7.) An ordinance or religious rite, which was in use before our Saviour's ministry commenced, (see JOHN'S BAPTISM;) but which he recognised and made obligatory upon his disciples as a Christian ordinance. In the due administration of this rite, the washing of water becomes the sign or emblem of inward purification from sin and uncleanness, while the subject of the rite is introduced into a peculiar relation to Christ and his church.

BAPTIZED FOR THE DEAD. (1 Cor. xv. 29.) Various interpretations have been put upon this phrase. The most simple and natural explanation is perhaps the most likely to be correct. We shall therefore interpret this by other passages of similar import. Paul, who wrote this epistle, speaks, in his letter to the Romans, of some who are buried with Christ in baptism unto death; wherein also they are risen with him unto newness of life. (Rom. vi. 4.) And again in his letter to the Colossians he speaks of those who were buried with Christ in baptism, and were risen with him through the faith of the operation of God, who hath raised him from the dead. (Col. ii. 12.) From these expressions we may infer that the apostle regarded baptism as the symbol of a present resurrection from the death of trespasses and sins, to a life of holiness; and also as a symbol of a participation in the future and final resurrection. But, if there is no such thing as a resurrection from the dead, then the ordinance, in this view, is vain and useless. The substance of the argument is, that if the dead rise not, the ordinance of baptism could have *no authority*, because Christ, in whose name it was administered, could not have risen, and it could be of *no use*, because upon the supposition that the dead rise not, those to whom it was administered would never live beyond the present life. This interpretation is confirmed by an examination of verses 30 and 32 of the context.

BAPTIZE WITH FIRE. (Matt. iii. 11.) This expression has been thought to denote the miraculous effusion of the Holy Spirit, of which we have an account in Acts ii. 3, 4. On that occasion the descent of the Holy Ghost was not only attended with miraculous gifts, but with the visible emblem of fire; thus literally fulfilling the prophecy of John above cited. Others think that an allusion was intended, on the one hand, to the various divine internal operations and influences which should attend the dispensation of the gospel by Jesus Christ; and on the other, to the fiery visitations which should come upon those who embraced the gospel and upon those who rejected it; upon the former

for their purification, and upon the latter for their destruction.

BARABBAS. (Matt. xxvii. 16.) A noted criminal at Jerusalem, who was in confinement for sedition and murder when Christ was condemned. It was the custom of the Romans to release some one prisoner at the time of the Jewish passover. The Jews were permitted to name any one whose release they might particularly desire. The policy of this provision was obviously to conciliate the favour of the Jews towards the Roman government.

Pilate seems to have been anxious to avail himself of the Roman custom for the deliverance of Christ, but the Jews chose rather to show favour to a robber and a murderer, and to put their long-promised Messiah to a violent and ignominious death.

The custom is said to have prevailed among the Venetians as lately as the close of the eighteenth century, to release a prisoner at the annual commemoration of our Saviour's resurrection.

BARACHIAS. (Matt. xxiii. 35.) There is some uncertainty as to the individual to whom reference is made in this verse. It might have been the Zecharias of whose death we have an account in 2 Chron. xxiv. 20, 21; for though he is there called the son of Jehoiada, it was common among the Jews for the same individual to have two names. It is probable, however, that the prophet Zechariah, who is expressly called the son of Barachiah, (Zech. i. 1,) was assassinated, and that the fact was known by tradition. The Jews evidently understood the allusion, or they would have denied the charge.

BARAK (Judg. iv. 6) was the son of Abinoam, and was distinguished for his share in the conquest of Sisera and the deliverance of Israel from long and severe oppression. A history of the transaction, and a copy of their sublime triumphal song, are given in Judg. iv. and v. (See DEBORAH.)

BARBARIAN. (1 Cor. xiv. 11.) This term is used to denote a stranger or foreigner, who does not speak the language of the country in which he sojourns; of course in its scriptural use it does not import any rudeness, or savageness of nature or manners. (Acts xxviii. 2. 4, and Rom. i. 14.)

BARJESUS (Acts xiii. 6) was a sorcerer who resided with Sergius Paulus, at Paphos, on the isle of Cyprus, when Paul and Barnabas were there. Sergius Paulus was an officer of high rank under the Roman government, and was anxious to receive religious instruction from the two missionaries. But Barjesus, seeing that his occupation and influence would cease wherever the light of the gospel should come, opposed himself to Paul and Barnabas, and tried to dissuade Paulus from giving heed to their preaching. Paul gave him a most severe reproof, immediately after which the wicked man was struck with blindness, as a rebuke from God. (See SERGIUS PAULUS.)

BAR-JONA. (See PETER.)

BARLEY (Lev. ix. 31) A well known species of grain used for bread, (Judg. vii. 13. John vi. 9. 13,) and also as food for horses and dromedaries. (1 Kings iv. 28.)

BARNABAS. (Acts iv. 36) A Levite of the island of Cyprus, and an early convert to

the Christian faith. His original name was Joses, but as he had remarkable powers of speaking or exhorting the people, and of administering consolation to the afflicted, he was surnamed *Barnabas*, a Syriac term, signifying the son of consolation and exhortation.

Barnabas was one of those who gave up all his worldly substance, and all his strength and influence to the support and spread of the gospel. He was a faithful and devoted missionary, a distinguished preacher, the frequent companion of Paul, (Acts ix. xiii. xiv. xv.) and a large sharer in the labours and sufferings which attended the early propagation of Christianity.

BARSABAS. (Acts i. 23, and xv. 22.) He was one of the candidates for the vacancy in the apostleship, occasioned by the apostasy of Judas; and was also appointed to accompany Paul and Barnabas from Jerusalem to Antioch, on an important embassy. He is called one of "the chief among the brethren."

BARTHOLOMEW (Matt. x. 3) is supposed to be the same person who is elsewhere called Nathanael. This opinion is formed in part upon the fact that Bartholomew is not mentioned in John's list of the names of the disciples; nor is Nathanael mentioned by the other evangelists. Besides this, Philip and Nathanael are associated together by John, and in the parallel passages of the other evangelists Philip and Bartholomew are associated. These circumstances, though not conclusive evidence, make it probable that they were one and the same person.

BARTIMEUS. (Mark x. 46.) A son of Timeus, who was instantly cured of blindness by our Saviour in the vicinity of Jericho.

BARUCH, (Jer. xxxvi. 4,) the secretary of the prophet Jeremiah, was of a distinguished Jewish family. (Comp. Neh. xi. 5, and Jer. xxxvi. 4.) His personal friendship for Jeremiah was strong and constant. When God commanded the prophet to commit to writing the prophecies that he had uttered, he employed Baruch in this service, who wrote the words as Jeremiah dictated them. Baruch was afterwards required to read these prophecies to the Jewish princes or chiefs, who were assembled in the temple.

The princes were surprised and offended, and forthwith communicated to the king the substance of what Baruch had read, having before taken the writing from Baruch and deposited it in one of the offices of the temple.

Jehoiakim, the king, ordered the offensive writing to be read in his presence, and he became so much exasperated, that before the reading of it was half finished, he seized the paper and cut it in pieces and threw it into the fire; at the same time orders were given to arrest both the prophet and his secretary, but they had concealed themselves.

The prophecies were again dictated by Jeremiah and written out by Baruch, and afterwards Baruch was employed to carry to Babylon a long letter from Jeremiah, predicting the judgments which should come upon that mighty city.

After he returned from that mission Jerusalem was besieged, and Jeremiah and Baruch both thrown into prison. After the city surrendered they were released, and permitted to accompany each other wherever they chose to

go. There is some reason to believe that Baruch survived the prophet a few years, but when and where he died is unknown. (See JEREMIAH. Also LIFE OF JEREMIAH, by the Am. S.S Union, chap. vii.)

BARZILLAI (2 Sam. xix. 31) was a Gileadite, and a fast friend of David when he was in exile on account of Absalom's revolt.

The rebellion had been suppressed, and David was on his way back to Jerusalem. Barzillai accompanied the king across the Jordan, and was about to return to his own land, but David, in gratitude for the old man's kindness, invited him to go up to Jerusalem, and spend the residue of his days at the court. This Barzillai declined on account of his great age and infirmities, but his son went up with the king in his stead. The dialogue on this occasion is one of the most touching passages to be found on the page of history.

David, in his final charge to Solomon, enjoined it upon him to show kindness to Barzillai's family, and even to make them members of the royal household. (1 Kings ii. 7.)

BASHAN. (Num. xxi. 33.) A hilly district lying east of the Jordan, and between the mountains of Hermon on the north, and those of Gilead on the south. The more modern name is Batanea. The ancient name of the whole province was probably derived from the hill of Bashan, a high mountain which was situated near its centre. (Ps. lxviii. 15.) This district was formerly remarkable for its stately oaks, (Isa. ii. 13,) rich pasturage, (Mic. vii. 14,) and fine cattle. (Ps. xxii. 12.)

In the time of Moses it was governed by a monarch named Og, who allied himself to Sihon, the king of the Amorites, to make war on Israel, and was defeated and overthrown at Edrei. (Num. xxi. 33—35.)

Modern travellers describe the country as abounding with magnificent scenery, resembling that of many parts of Europe. Its hills are still clothed with forests; its deep valleys are traversed by refreshing streams; its meadows are verdant and fertile, and its pastures offer an abundance to the herds and flocks that wander through them, and give life and animation to the scene.

BASON. (See LAVER.)

BAT. (Lev. xi. 19.) An unclean beast, whose resting places are caves, old ruins, and filthy and desolate places. Hence the allusion, Isa. ii. 20. It has no resemblance to a bird except that it can fly, and the organs it uses for this purpose are altogether different from those of a bird. (For a minute description and cut, see NATURAL HISTORY OF THE BIBLE, and YOUTH'S FRIEND, vol. vi. both by the Am. S. S. Union.)

BATH. (See MEASURES.)

BATH-SHEBA (2 Sam. xi. 3) was the wife of Uriah, an officer in David's army. Her beauty proved a snare to David, for he not only committed adultery with her, but he treacherously procured the death of her injured husband.

BATTERING-RAM. (Ezek. iv. 2, and xxi. 22.) This was a long beam of strong wood, usually oak. One end was shaped like a ram's head, and when driven repeatedly and with great force against the wall of a city or fortification, either pierced it or battered it down. (See WAR. See also note at the close of DESTRUCTION OF JERUSALEM, by the Am. S. S. Union.)

BATTLE-AXE. (See Armour.)

BATTLEMENT. (Deut. xxii. 8.) A wall, parapet, or other structure around the flat roofs of eastern houses, designed as a partition from an adjoining building, or to prevent persons from falling off. It is sometimes used in a more extensive sense to denote the fortifications of a city. (Jer. v. 10.) A traveller says that at Aleppo, where the houses join each other, the *battlements* are so low that he could walk over the tops of a dozen houses without interruption.

BAY TREE. (Ps. xxxvii. 35.) Perhaps the cedar; perhaps any native tree that is suffered to grow wild, or without transplanting; but more probably the laurel, from which triumphal crowns were made for the victors and heroes of ancient days. It was of the family of evergreens, and was well used as an emblem of the undecaying strength and unchanging prosperity which seems sometimes to be the portion of the wicked in this transient world. The laurel of our southern States would well illustrate the idea of the psalmist.

BDELLIUM. (Gen. ii. 12.) Supposed by the Jews to be the pearl or some other precious stone. There is a gum produced in the East Indies which has the same name, and is thought by many to be the article referred to in the cited passage. It resembles myrrh in colour, and is of a bitter taste. (Num. xi. 7.)

BEACON. (Isa. xxx. 17.) A mark or signal, erected in some conspicuous place for direction, or for security against danger. Thus the Jews, when reduced in number and distressed in circumstances by reason of God's severe judgments upon them, were a beacon to all other people and nations to avoid the like sin. (See Banners.)

BEANS. (Ezek. iv. 9.) A well known garden vegetable, which was anciently often mixed with other vegetable substances in making bread.

BEAR. (Prov. xvii. 12.) The brown bear, now confined to the milder climates of Europe, is probably the species of this animal which is mentioned in the Bible. The attachment of the female to her young is proverbial, for nothing enrages her so much as to see her whelps hurt or taken from her. Hence the allusion, 2 Sam. xvii. 8. Hos. xiii. 8, and also the passage first above cited. (See Youth's Friend, by Am. S. S. Union, vol. ii.)

BEARD. (Lev. xiii. 29.) Among the Jews much attention was paid to the beard. To show any contempt towards it by plucking it or touching it, except from respect or courtesy, was esteemed a gross insult, while to kiss it, respectfully and affectionately, was regarded as a signal mark of friendship. Tearing out the beard; cutting it entirely off, or neglecting to trim and dress it, were all expressions of deep mourning. (Ezra ix. 3. Isa. xv. 2. Jer. xli. 5, and xlviii. 37.)

The Arabians at this day cherish great respect for the beard. They solemnly swear by it; and their most significant and comprehensive phrase to express their good wishes for a friend is, "*May God preserve your blessed beard.*" A Turk was asked why he did not cut off his beard as Europeans do. "Cut off my beard!" he replied with deep emotion, "God forbid!" And we are told of an Arab who was wounded in

the jaw, and chose to hazard his life rather than to have his beard cut off, that the surgeon might examine the wound. Hence the keenness of the insult offered to David's ambassadors. (2 Sam. x. 4, 5.) And hence too, the force of that passage where the prophet is made to stand in the place of Jerusalem, and to represent, in his own person, the severe judgments that were to be inflicted on her. (Ezek. v. 1—5.)

The Egyptians were accustomed to leave a small tuft of beard on the extremity of the chin. The Jewish law (Lev. xix. 27) forbad an imitation of this heathen fashion.

BEAST. (Gen. ii. 19.) This word is generally used to distinguish all animals from man, as in Ps. xxxvi. 6. Sometimes quadrupeds only are denoted by it, as Lev. xi. 2; and in Gen. i. 24, 25, it is supposed to refer to creatures that roam at large. Beasts were created on the sixth day, and were named by Adam. There is no doubt that every species of animal now existing upon the earth had its origin on that day. The apostle describes some of his opposers as wild beasts, so furious and brutal was their treatment of him. (1 Cor. xv. 32.) A similar use is made of the word in Ps. xxii. 12. 16. Eccl. iii. 18. Isa. xi. 6—8. and in 2 Pet. ii. 12; and Jude 10, to denote a class of wicked men.

Under the ancient dispensation the beasts were sometimes made to participate externally in the observance of religious ceremonies, (Jonah iii. 7, 8,) and suffered, with men, the judgment of God. (Ex. ix. 6, and xii. 15. Ps. cxxxv. 8. Jer. vii. 20, and xxi. 6. Ezek. xxxii. 13; xxxviii. 20. Hos. iv. 3. See CLEAN and UNCLEAN.)

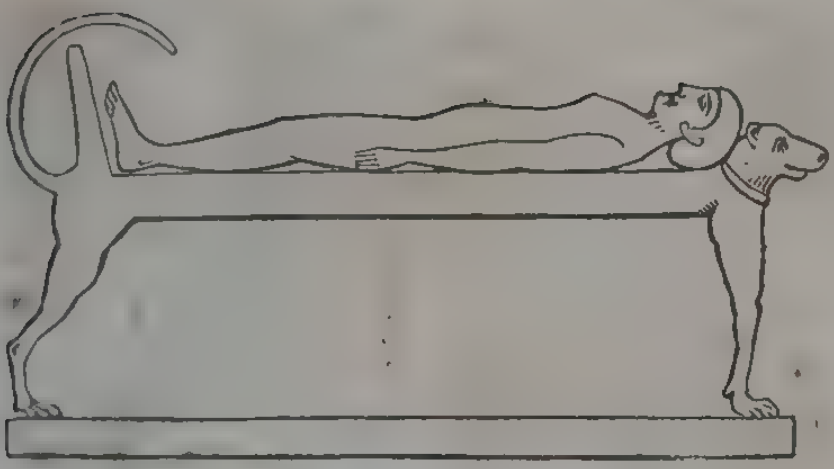
BEATEN WORK. (Ex. xxv. 18.) Not cast, but wrought.

BEATEN OIL. (See OLIVE.)

BED. (Gen. xlvii. 31.) The floors of the better sort of eastern houses were of tile or plaster, and were covered with mats or carpets; and as shoes were not worn on them, and the feet were washed, and no filthy habits of modern times prevailed, their floors seldom required sweeping or scrubbing. (Matt. xii. 44. Luke xv. 8.) Thick, coarse mattresses were thrown down at night to sleep upon. The poorer people used skins for the same purpose. Such beds were easily moved, (Matt. ix. 6;) and on two or three sides of the room was a bench, generally a foot high and three feet broad, covered with a stuffed cushion. This bench or couch, was used both for lying and sitting upon; but at one end of the room it was more elevated, and this was the usual place of sleeping. (2 Kings i. 4; xx. 2. Ps. cxxxii. 3. Amos iii. 12.) It was sometimes unattached to the building and moveable, like a settee or sofa, and was made of wood, ivory, (Amos vi. 4,) or other materials (Deut. iii. 11.) This knowledge of the construction of eastern beds relieves of difficulty such passages as Ex. viii. 3. 2 Sam. iv. 5—7. Ps. vi. 6. Mark iv. 21.

Probably some part of the day-clothing served for bed-clothes. (Ex. xxii. 26, 27. Deut. xxiv. 12, 13.)

That bedsteads were known to the Jews is not improbable, inasmuch as they were in use in Egypt, as we learn from figures on their monuments, of which the following is a cut.



BEE. (Deut. i. 44.) The honey-bee is probably the only species alluded to in the Bible. They must have been very numerous in Canaan, as honey was a common article of food (1 Kings xiv. 3. Ps. lxxxi. 16. Sol. Song v. 1. Isa. vii. 15) and commerce. (Ezek. xxvii. 17.)

The disposition of bees to take vengeance on any one who disturbs their hive is alluded to in Ps. cxviii. 12.

The figurative expressions in Isa. vii. 18, compared with Zech. x. 8, may allude either to a practice of calling bees from their hives by a hissing sound, or to the known habit, in one species of the insect, of going forth to labour at the short buzzing sound which a queen-bee makes with her wings, while she is perched on the top of her cell.

Wild bees often laid up their honey in hollow trees or the clefts of rocks. (Ps. lxxxi. 16.) There was a kind of wild honey deposited by other insects on the leaves of trees so abundantly as often to fall in drops upon the ground. This is the substance mentioned in 1 Sam. xiv. 25. 27, and perhaps the same is intended in Matt. iii. 4. (See YOUTH'S FRIEND, by the American S. S. Union, vol. iv.

BEELZEBUB, or BAAL-ZEBUB, (Matt. x. 25,) was an idol god of the Ekronites, and was probably worshipped as the patron deity of medicine. (2 Kings i. 3.) The word signifies "the god of flies." There is reason to believe that whatever his peculiar attributes were, he was one of the chief gods of the heathens, and hence the prince or chief of devils is called Beelzebub, (Matt. xii. 24. Luke xi. 15,) a term which would be easily understood by the Jews, who were taught to regard all idols as devils. (Deut. xxxii. 17. 2 Chron. xi. 15. Ps. cvi. 37. 1 Cor. x. 20.)

BEER. (Judg. ix. 21.) A place between Jerusalem and Shechem, to which Jotham fled from Abimelech his brother.

BEER-ELIM, or BEER. (Num. xxi. 16. Isa. xv. 8.) A station of the Israelites in Moab, where God caused water to spring up out of the sand for their refreshment.

BEER-LAHAI-ROI. (Gen. xvi. 14.) A place in the southern border of Canaan, near the desert of Shur, which received its name in consequence of the appearance of an angel to Hagar, when she was in exile. The name of the place signifies "*the well of him that liveth and seeth me.*"

BEEROTH. (Josh. ix. 17. 2 Sam. iv. 2, 3.) A city of Benjamin, situated at the foot of the hill on which Gibeon was built, a few miles north-east of Jerusalem.

A place of the same name was also a station of the Israelites, (Deut. x. 6,) and is called Bene-jaakan. (Num. xxxiii. 31.)

BEER-SHEBA. (Gen. xxi. 31.) This was at first the name of a well near which Abraham long resided, (Gen. xxi. 33,) and Isaac after him. (Gen. xxvi. 32, 33.) It afterwards became a town of considerable note. It was situated about twenty miles south of Hebron, at the southern extremity of the land of Canaan, as Dan was at the northern extremity. Hence the expression (Judg. xx. 1) *from Dan to Beer-sheba*, denoted the whole length of the land, as also did the expression *from Beer-sheba to mount Ephraim* (2 Chron. xix. 4) represent the whole length of the kingdom of Judah. The town was within the territory of Judah, and fell finally into Simeon's hands. (Josh. xv. 28, and xix. 2.) At Beer-sheba resided the sons of Samuel, (1 Sam. viii. 2;) and in later times the place was given to idolatry. (Amos v. 5; viii. 14.)

BEETLE. (Lev. xi. 22.) An animal entirely different from the insect known to us by that name. From the connexion it is supposed to have been of the locust family.

BEEVES, (Lev. xxii. 19,) as used in the Bible, is synonymous with the term cattle, in its modern use. As they divide the hoof and also chew the cud, they were reckoned among clean animals.

BEGGAR. BEGGING. (1 Sam. ii. 8. Mark x. 46.) The poor among the Hebrews were much favoured. They were allowed to glean in the fields and to gather whatever the land produced in the year in which it was not tilled. (Lev. xix. 10; xxv. 5, 6. Deut. xxiv. 19.) They were also invited to feasts. (Deut. xii. 12; xiv. 29, and xxvi. 12.) The Israelite could not be an absolute pauper. His land was inalienable, except for a certain term, when it reverted to him or his posterity. And if this resource was insufficient, he could pledge the services of himself and family for a valuable sum. Those who were indigent through bodily infirmities, were usually taken care of by their kindred. A beggar was sometimes seen however, and was regarded and abhorred as a vagabond. (Ps. cix. 10.) In later times they were accustomed to have a fixed place at the corners of the streets, (Mark x. 46,) or at the gates of the temple, (Acts iii. 2,) or of private houses. (Luke xvi. 20.)

BEHEMOTH. (Job xl. 15.) The same word which is here translated *behemoth*, is elsewhere translated *beast*, (Job xxxv. 11. Ps. lxxiii. 22,) or *cattle*. (Ps. l. 10.) The animal described as the behemoth in the passage first above cited, was of prodigious size and strength, and corresponds better with the *hippopotamus*, or river horse of Egypt, than with any other animal now known. For a particular description and cut of this animal, see NATURAL HISTORY OF THE BIBLE, p. 39, and YOUTH'S FRIEND, vols. i. and iii., all by the Am. S. S. Union.

BEKAH. (See MEASURES.)

BEL. (See BAAL.)

BELIAL. (Deut. xiii. 13.) This word, in the original, signifies *sacrifiedness*, and is applied by the sacred writers to such lewd, profligate, and vile persons as seem to regard

neither God nor man. (Judg. xix. 22, and 1 Sam. ii. 12.) Hence the question of the apostle (2 Cor. vi. 15) to the citizens of Corinth, which was remarkable for its lewdness and profligacy, has great force: "What concord hath Christ with Belial," the prince of licentiousness and corruption?

Milton represents Belial as one of the fallen spirits:

Belial came last, than whom a spirit more lewd
Fell not from heaven, or more gross to love
Vice for itself.

BELIEVE. (See FAITH.)

BELL. (Zech. xiv. 20.) Bells were attached to the bottom of the high-priest's robe, that he might be heard when he went into or came out of the holy place. (Ex. xxviii. 33. 35.) Many of the eastern kings and nobles wear bells in the same manner at this day, not only for ornament, but to give notice of their approach. Bells were hung upon the bridles or around the necks of war-horses: hence a horse not trained to war was called, by the Greeks, a horse who had never heard the sound of bells. We are told that bells were used on the horses at the funeral of Alexander the Great. The Arabian ladies in the royal presence have little gold bells fastened to their legs, necks, and elbows, which, when they dance, make an agreeable sound. A custom of this kind probably prevailed in the time of Isaiah, to which he alludes. (Isa. iii. 18.)

BELSHAZZAR (Dan. v. 1) was the son or grandson of Nebuchadnezzar, (Dan. v. 18,) and the last king of Babylon. During the siege of the city of Babylon he gave a sumptuous entertainment to his courtiers, and impiously made use of the temple furniture (of which Nebuchadnezzar had plundered the temple at Jerusalem) as drinking vessels. In the midst of the festivities, however, a miraculous appearance was seen upon the wall of the banqueting room, which filled the king and his guests with amazement and horror; and when explained by Daniel, it was found to be a warning to the king of his own death, and of the overthrow and destruction of his kingdom, which took place in the course of the succeeding night. (See the particulars of this event, and a cut representing the impious feast, in the LIFE OF DANIEL, by the Am. S. S. Union, chap. xiv.)

BELTESHAZZAR. (Dan. i. 7.) The name given to the prophet Daniel at the court of Nebuchadnezzar.

BENAIAH (2 Sam. xxiii. 20) was the son of Jehoiada, and distinguished for his enterprise and bravery on several occasions. (2 Sam. xxiii. 20—23.) He was an adherent of Solomon against the pretensions of Adonijah. (1 Kings i. 36,) and after putting Joab to death succeeded to the command of the army. (1 Kings ii. 29—35.)

BENHADAD. 1. (1 Kings xv. 18.) King of Syria, in the time of Asa king of Judah, with whom he formed an alliance against Baasha king of Israel. (See ASA, BAASHA.) Perhaps he was the same with *Hadad* the Edomite, who rebelled against Solomon. (1 Kings xi 25.)

2. (1 Kings xx. 1.) King of Syria, and a son of the preceding. He was a proud, boasting, and licentious man, and seemed to be hardened against all rebukes. (1 Kings xx. 10—12. 16. See AHAB.) He declared war against Jehoram king of Israel, but the prophet Elisha disclosed Benhadad's plans so accurately,

that Jehoram was able to defeat them. (2 Kings vi. 8—33. See ELISHA.)

In the siege of Samaria, which took place some years afterwards, that city was reduced to the greatest extremity. The Syrian army, under Benhadad, was lying around the walls, when, in the course of the night, they were led to conceive that they heard the noise of an immense army in motion. Supposing that the city had been succoured by supplies of men and provisions from abroad, and terrified with the fancied tumult of their approach, the Syrians just at daybreak fled for their lives, leaving their camp, with all their horses, asses, provisions, utensils, &c. just as they were, and their garments and vessels scattered all along the road by which they had fled. The citizens of Samaria were thus unexpectedly relieved, and supplied with an abundance of food.

The next year Benhadad, being sick, sent Hazael to inquire of the prophet Elisha whether he would recover; and he received for answer, that the king might certainly recover and yet would surely die. Hazael also was informed by the prophet, that he would be elevated to the throne of Syria, and would be guilty of enormous wickedness. The very next day Hazael, with his own hand, murdered Benhadad, and became king of Syria. (2 Kings viii. 15. See HAZAEL.)

3. (2 Kings xiii. 3.) Another person of the same name, and son of Hazael. He suffered several defeats from the hand of Jehoash, king of Israel, and was compelled to relinquish all the land of Israel which his father Hazael had obtained in conquest. (2 Kings xiii. 25.)

BENJAMIN (Gen. xxxv. 18) was the youngest son of Jacob and Rachel. His mother died immediately after his birth, which took place near Bethlehem, when the family were on their journey from Padan-aram to Canaan. With her dying breath she called him Benoni, (*the son of my sorrow,*) but his father gave him the name of Benjamin, (*the son of my right hand.*)

The tribe of Benjamin had their portion of the promised land adjoining Judah, and when ten of the tribes revolted, Benjamin continued steady in its attachment to Judah, and formed a part of that kingdom. (1 Kings xii. 17. 23.) The prophetic history of the tribe is told in Gen. xlix. 27, and Deut. xxxiii. 12.

Paul was a descendant of this tribe. (Phil. iii. 5. See JACOB AND HIS SONS, by the Am. S. S. Union, pp. 87—98.)

BEREA, (Acts xvii. 10,) now *Veria.* A city of Macedonia, about twenty miles west of Thessalonica, near mount Pindus. The Bereans were honourably distinguished for their diligence in searching the Scriptures, under the preaching of Paul. For this and other causes it was a place of much interest in the days of the apostles. (Acts xvii. 10—15, and xx. 1.) It now contains about 20,000 inhabitants, (chiefly Turks and Greeks,) and produces rice, fruit, and marble, and has manufactures of cotton.

BERITH (Comp. Judg. viii. 33, and ix. 46. See BAAL.)

BERNICE, (Acts xxv. 13. 23,) or BERENICE, as the name is sometimes spelled, was the daughter of Agrippa, surnamed the Great, and sister to the younger Agrippa, king of the Jews. She was a woman of licentious character, and was present, in great

pomp, at the hearing of Paul before Festus at Cesarea.

BERODACH - BALADAN, called also Merodach-Baladan. (Isa. xxxix. 1. See HEZEKIAH.)

BERYL. (Ex. xxviii. 20.) A precious stone, found chiefly in Brazil and Ceylon, the prevailing colour of which is green. (Sol. Song v. 14. Ezek. i. 16, and x. 9. Rev. xxi. 20.)

BESOM. (Isa. xiv. 23.) An instrument used for sweeping.

BESOR, or BEZOR, (1 Sam. xxx. 9, 10. 21,) signifying *cold*, was the name of a brook over which David passed in pursuit of the Amalekites who had pillaged and burnt Ziklag. It falls into the Mediterranean below Gaza. The supposed channel of it was crossed in 1823 by Messrs. Fiske and King, American missionaries, about five miles below Gaza.

BETHABARA. (John i. 28.) The name of a town on the east bank of Jordan, where there was a ford across the river; whence the name, (*house of passage.*) At this place John baptized; and here, too, it is supposed the Israelites crossed the Jordan, under the conduct of Joshua. It lay about thirty miles north-east of Jerusalem, and is probably the same with Beth-barah. (Judg. vii. 24.)

BETHANY. (Mark xi. 1.) A village on the south-east side of the mount of Olives, about two miles from Jerusalem. It was the residence of Lazarus and his sisters. (John xi. 1.) Christ often resorted thither, especially during the last few days of his ministry, and it was the scene of some of the most interesting events of his life. (Matt. xxi. 17; xxvi. 6. Mark xi. 11, 12; xiv. 3. John xi. 1—46, and xii. 1—3.) Bethany was visited in 1823 by Messrs. Fiske and King, American missionaries, and is described as a small Mussulman village, on the declivity of a hill, and all around uneven and rocky. Travellers are shown the pretended place of Lazarus' grave, and the ruins of the house where he and his sisters lived. (See OMAR, p. 143, and SELUMIEL, pp. 160. 168, both by the Am. S. S. Union.)

BETHARBEL. (Hos. x. 14.) This is supposed to denote no particular place, but, according to the original signification of the word, to import such fruitful countries as had been conquered and spoiled by some well known chieftain.

BETHAVEN. (Josh. vii. 2.) A place belonging to the tribe of Benjamin, and lying east of Bethel. (1 Sam. xiii. 5. See BETHEL.)

THE WILDERNESS OF BETHAVEN (Josh. xviii. 12) formed part of the northern boundary of the tribe of Benjamin.

BETH-BAAL-MEON. (See BAAL-MEON.)

BETHBARAH. (See BETHABARA.)

BETHEL. (Gen. xxviii. 19.) When Jacob was journeying towards Mesopotamia to avoid the fury of his brother Esau, he lodged at a place near the city of Luz, and was favoured with a remarkable vision of the Almighty. For this cause he named the place and the adjoining city, Bethel, (*house of God.*) It was situated east of a line running from Shechem to Jerusalem, and at about an equal distance from each.

Bethel was the residence of one of the Canaanite kings, and the Ephraimites, to whom it was assigned in the division of the land, were unable to gain possession of it until they were aided by the treachery of one of the inhabitants. (Judg. i. 22—26.)

The tabernacle was stationed a long time in this place,

and Jeroboam placed one of his golden calves here. (1 Kings xii. 28. 33,) from which circumstance, probably, Amos was induced to call it Beth-aven, (*the house of idolatry*.) And hence also the phrase "*coming to Bethel*" was proverbially expressive of idolatrous worship in general. (Amos iv. 4, and v. 5. Hos. x. 5. 8.) Part of the prophecy of Amos was directed specially against this city, (iii. 14,) and was fulfilled in the time of Josiah, (2 Kings xxiii. 15;) and the prophet himself was directed to flee from the place. At that time Bethel was probably the residence of the king of Israel. (Amos vii. 10. 13.)

BETHER, (Sol. Song ii. 17,) or mountains of perfume, as it is found in an ancient translation. It is not certain that this name is applied to any particular place. It may perhaps denote those tracts of uneven country which were the favourite resort of the hart and roe. (Sol. Song iv. 6. 8, and viii. 14.)

BETHESDA, (John v. 2,) (*house of mercy*.) The Hebrew name of a pool or reservoir of water in the city of Jerusalem. There were two pools of this kind, one of which was called the Upper Pool and the other the Pool of Siloam. (Comp. 2 Kings xviii. 17. Neh. iii. 15. John ix. 7.) The pool of Bethesda had remarkable medicinal properties, which made it a common resort for invalids, for whose accommodation porches or small apartments were provided. The opinion has been expressed that these properties were natural, or that they were communicated by something thrown into the water. It is to be observed however, (1.) That their healing virtue extended to whatever disease a man might have, however various and even opposite their character. (2.) Only the one who first stepped in was cured. (3.) If the agency by which the healing influence was imparted was natural, and within the power of man, there seems to be no good reason why it should not have been constantly employed. The better opinion seems to be, that the healing virtue was miraculous; that the angel was a messenger from God; and that the troubling of the waters was an unusual motion to give notice to the invalids of the arrival of the favoured moment. (See SELUMIEL, by the Am. S. S. Union, pp. 104. 111.)

Travellers tell us of a place now seen in Jerusalem, which is supposed to have been once the pool of Bethesda. It is one hundred and twenty feet long, forty broad, and eight deep, and at one end there are evidently the remains of three or more arches which may be the ruins of the porches. For a beautiful sketch of Bethesda, as given by Rosenmüller, and a description of its appearance, see VIEWS OF PALESTINE, by the Am. S. S. Union, p. 5.)

BETH-HORON, (Josh. x. 10.) Two villages lying on the border of Ephraim and Benjamin, about twelve miles north-west of Jerusalem, were called Upper and Nether Beth-horon. It is plain that one of them was on an eminence, and the other in a valley. (Comp. Josh. x. 10 and 11.)

Beth-horon was fortified by Solomon. (1 Kings ix. 17.) Modern travellers have found an Arabic village twelve miles from Jerusalem, on the way from Jaffa (Joppa), which it is supposed, [illegible] have been the site of Upper Beth-horon.

BETH-JESHIMOTH, (Josh. xii. 20.) A city of the tribe

of Reuben on the eastern shore of the Dead Sea. It was formerly in possession of the Moabites, and after remaining in the tribe of Reuben until the Assyrian captivity, it fell back into the hands of the Moabites. (Ezek. xxv. 9.)

BETHLEHEM, (Gen. xxxv. 19,) called also Bethlehem Ephratah, (Mic. v. 2,) was so inconsiderable a place as to be omitted in the general lists of the cities of Judah. (Josh. xv. Neh. xi.) It was the birthplace of David, (Luke ii. 4. 11,) and was still more sacred and celebrated as the birthplace of the Redeemer. (Matt. ii. 1. Luke ii. 4—6.)

It is situated upon an eminence overlooking Tekoah, nine miles south; and is about six miles south-west from Jerusalem. The place has been often visited by modern travellers. Mr. Fisk, an American missionary, was there in 1823, and speaks of its appearance as like a pile of rocks, with here and there a patch of verdure; and Mr. Whiting, another American missionary, was there in 1834.

Four or five miles from Jerusalem is the (so called) tomb of Rachel, and about two miles beyond that, is Bethlehem. (Gen. xlviii. 7.) At this tomb Mr. W. turned off, taking the road to Hebron, that he might visit the pools of Solomon, which lie in a narrow, sloping valley, three miles south-west of Bethlehem.

The village of Bethlehem in 1834 was supposed to contain six hundred men capable of bearing arms; but the ravages of war and oppression have reduced it to a very miserable state. When Mr. Whiting was there, it had just suffered severely from some tyrannical measures of the government; and he passed over the ruins of houses and fields that had just then been demolished, and parks of olive and fig-trees which had been cut down by order of the pasha, to punish their proprietors for an alleged rebellion and flight. (See LIFE OF DAVID, ch. i., OMAR, p. 16, and SELUMIEL, p. 160, all by the Am. S. S. Union.)

BETH-MAACHAH. (2 Sam. xx. 14, 15.) Same with Abel-beth-maachah.

BETH-MEON. (See BAAL-MEON.)

BETH-NIMRAH. (See NIMRIM.)

BETH-PEOR. (Deut. iv. 46.) A city of Moab, famous for the worship of Baal. (See BAAL.) "The *valley over against*" Beth-peor, in the land of Moab, is distinguished as the place where Moses repeated the law to the people of Israel. It was also his burial-place, and was not far from mount Nebo.

BETHPHAGE. (Matt. xxi. 1.) A small village on the south-east of mount Olivet, adjoining Bethany on the west. (Comp. Luke xix. 28—40, with Matt. xxi. 1—11. See SELUMIEL, by the Am. S. S. Union, p. 160.)

BETH-REHOB. (See REHOB.)

BETHSAIDA. (Matt. xi. 21.) There were at least two towns of this name in Judea. One was situated on the east bank of the river Jordan, near the place where it falls into the sea of Tiberias. Near this village was the desert or wilderness of Bethsaida. (Matt. xiv. 15—21. Luke ix. 10.) The other town was called Bethsaida of Galilee, and was situated on the west of Jordan, near the sea of Tiberias. This was the birthplace of Andrew, Peter, and Philip. (Mark xiv. 70. John i. 44.)

BETH-SHAN. (1 Sam. xxxi. 10.) Same with Beth-shean.

BETH-SHEAN. (Josh. xvii. 11.) A town on the west of Jordan, twenty-five miles south

of the sea of Tiberias, and for a long time known by the name of Scythopolis. It was situated on the borders of Galilee and Samaria, upon the edge of the great plain of Jordan. It is now a ruin called Bysan, containing seventy or eighty houses, the inhabitants of which are, to the last degree, poor and miserable, owing to the depredations they constantly suffer from the Bedouins. In the time of Saul it was probably a possession of the Philistines, as they exposed his body on its walls after his defeat in the battle of Gilboa. (1 Sam. xxxi. 10.) It was afterwards attached to Judah. (1 Kings iv. 12.)

BETH-SHEMESH. (Josh. xv. 10.) At least three different places are mentioned in the Bible under this name.

1. One of them belonging to the tribe of Naphtali. (Josh. xix. 38. Judg. i. 33.)

2. Another was in Egypt, (Jer. xliii. 13,) supposed to be the Heliopolis of the Greeks, and is called On. (Gen. xli. 45. 50.) It is about five miles from the modern Cairo.

3. And the third was a city of Judah, (2 Kings xiv. 11,) situated on the borders of Dan, thirty miles south-west of Jerusalem, and sometimes called Irshemesh. This last place was distinguished by the circumstance that the ark was sent thither by the Philistines, and a vast number of men, who looked into it from vain curiosity, were swept off by a pestilence. (1 Sam. vi. 12—20.) It was also remarkable for the battle that was fought there between Israel and Judah, in which the latter were defeated, and the king taken prisoner. (2 Kings xiv. 11—13.)

BETROTH. (Deut. xxviii. 30.) A man and woman were betrothed or espoused, each to the other, when they were engaged to be married. It is giving one's troth (*i. e.* faith or promise) to marry at a future time.

Among the Jews this relation was usually determined by the parents or brothers, without consulting the parties until they came to be betrothed. The engagement took place very early; though it was not consummated, by actual marriage, until the spouse was at least twelve years of age.

The betrothing was performed a twelvemonth or more before the marriage; either in writing or by a piece of silver given to the espoused before witnesses. During this interval, however, from the time of espousals to the marriage, the woman was considered as the lawful wife of the man to whom she was betrothed; nor could the engagement be ended by the man without a bill of divorce; nor could she be unfaithful without being considered an adulteress. (For a full account of the whole ceremony of marriage, and of the spiritual relation which the term denotes, see BIBLICAL ANTIQUITIES, vol. i. chap. vi. § 1, and OMAR, p. 146, both by the Am. S. S. Union. See also article MARRIAGE.)

BEULAH. (Isa. lxii. 4.) A word signifying *married*, which the prophet applies to the Jewish church, to import the intimacy of its relation to God.

BEZALEEL. (Ex. xxxi. 2.) A famous artificer, who received an instruction directly from God, to qualify him for the work of building the tabernacle and preparing its various furniture.

BEZEK. (Judges i. 1.) A city in the tribe of Judah, where the Canaanites suffered a severe slaughter, and their king

was taken prisoner. (See ADONI-BEZEK.) It was at Bezek that Saul mustered his army before the attack on Jabesh-gilead.

Ancient geographers speak of two towns by the name of Bezek, situated near each other, about seventeen miles from Sichem, on the way to Beth-shan.

BIER. (Luke vii. 14.) The bed or frame on which the dead body is conveyed to the grave. Probably they were made (as coffins are in modern times) more or less expensive in shape and ornament, according to the circumstances and rank of the deceased. (2 Chron. xvi. 14. See BURIAL.)

BILDAD. (Job ii. 11.) One of Job's three friends who visited him in his affliction, and whose arguments, in justification of God's dealings, occupy chap. viii. xviii. and xxv. of the book of Job. (See JOB.) The name Shuhite is probably derived from Shuah, son of Abraham and Keturah, whose descendant he is supposed to have been.

BILHAH. (Gen. xxix. 29.) The handmaid of Rachel, and the mother of Dan and Naphtali. (Gen. xxxv. 25.)

BILL. (Luke xvi. 6, 7.) Any written paper containing a statement of particulars claimed or promised; as a bill of services, bill of expenses, bill of fare, &c. Bill (or writing) of divorcement, (Deut. xxiv. 1—4. Matt. v. 31,) was a writing given by the husband to the wife, in virtue of which, by the Jewish law, the marriage relation was dissolved.

BIND. (Matt. xvi. 19.) Bind and loose, as used in this and parallel passages, are synonymous with command and forbid. The expression, *to bind the law upon one's hand*, &c. is figurative, and implies an intimate acquaintance with it, and a constant regard to its precepts. The Jews construed it literally, and hence the custom of wearing phylacteries. (See PHYLACTERIES.) Rolls or volumes of writing were tied up. Hence the expression, Isa. viii. 16.

BIRDS. (Lev. xiv. 4.) Birds, as well as beasts, were divided into clean and unclean, but not by external marks, as in the case of quadrupeds. Those which were forbidden are named, and were probably well known by those names to the Jews, though not now known to us by those names. In general, the ravenous kinds feeding on flesh were forbidden.

There was a humane law in the Jewish code which forbade the taking a mother-bird, though her young might be taken. The common mode of taking birds was with a snare. (Ps. cxxiv. 7. Prov. vii. 23. Amos iii. 5.) A speckled bird (Jer. xii. 9) probably means any strange bird, which, as is well known, other birds are accustomed to attack and pursue.

BIRTHRIGHT. (Gen. xxv. 31.) The first-born son among the Jews enjoyed special privileges above his brethren, and these privileges were hence called his birthright, or his right by birth. Among these privileges were, consecration to the Lord, (Ex. xxii. 29;) great dignity, (Gen. xlix. 3;) a double portion of his father's estate, (Deut. xxi. 17;) and (in the royal families) succession to the kingdom. (2 Chron. xxi. 3.) The eldest son seems to have been regarded, in the father's absence, as in some respects his representative.

The paternal blessing was also in a peculiar sense the right of the first-born, though the right itself and all the

blessings of it might be forfeited or transferred, as in the case of Jacob and Esau. (Gen. xxv. 33.) Reuben and Joseph. (1 Chron. v. 1.) But whoever enjoyed it was regarded as invested with great dignity and superiority. Hence the phrase is used figuratively to denote the chief or highest, or lowest. (Job xxx. 13. Isa. xix. 30,) and to confer such a rank on one is to constitute him the first-born. (Ps. lxxxix. 27. Col. i. 15.)

Hence the peculiar force and appropriateness of the titles given to the Divine Redeemer. (Rom. viii. 29. Col. i. 18. Heb. i. 2. 4. 6; xii. 23. See BIBLICAL ANTIQUITIES, by the Am. S. S. Union, vol. i. chap. vi. § ii.)

BISHOP. (1 Tim. iii. 2.) The word in its original means overseer, as Joseph was in Potiphar's house, (Gen. xxxix. 4) or as the three thousand six hundred men were in Solomon's temple, (2 Chron. ii. 18,) or as Uzri was of the Levites. (Neh. xi. 22.) In the New Testament, however, the term is used to denote an officer or officers of the church, but their precise rank or jurisdiction is a matter of controversy. Paul describes the qualifications for the office particularly in his letter to Timothy. (1 Tim. iii. 2—7.) Christ is figuratively called *the shepherd and bishop of souls.* (1 Pet. ii. 25.)

BISHOPRIC. (Acts i. 20.) The jurisdiction, charge, or office of a bishop.

BITS. (See HARNESS.)

BITTER. Job ix. 18. and BITTERNESS, (Prov. xiv. 10,) are words used figuratively to denote the severity of sorrow or suffering.

BITTER HERBS. (Ex. xii. 8.) The Jews were commanded to eat the passover with a salad of bitter herbs; and their modern historians suppose that hoarhound, wild lettuce, tansy, &c. were used, as they still are by the Jews in some countries. The use of them on that occasion was intended to call to their remembrance the severe and cruel bondage from which God delivered them when they were brought out of Egypt.

BITHRON. (2 Sam. ii. 29.) This is not probably the name of any particular place, but a general term denoting a range of hills and vales.

BITHYNIA. (Acts xvi. 7.) A province of Asia Minor. It is bounded on the east by Paphlagonia, north by the Black Sea, and south by Phrygia and Galatia. It is directly opposite to Constantinople. The gospel was introduced into this province at an early period. (Comp. Acts ii. 9, and 1 Pet. i. 1.) There is a remarkable testimony in ecclesiastical history, to the purity and firmness of the Christians of Bithynia, at the close of the first and the beginning of the second century.

BITTERN. (Isa. xxxiv. 11.) Some bird of solitary habits, that frequents ruins and other desolate places. The bird, known in modern days by this name, inhabits fens and marshes, and has a deep hoarse cry, which is often heard, in the twilight, from its lonely haunts. The language of prophecy (Isa. xiv. 23, and xxxiv. 11. Zeph. ii. 14) imports the utmost solitude and desolation.

BLACK, BLACKNESS, (Job xxx. 30. Joel ii. 6,) are words used figuratively, to denote shame, terror, perplexity, despair, mourning, &c. We often find them employed at this day, in eastern writings, to express shame and confusion.

BLAINS. (Ex. ix. 9.) Burning pustules or boils, which

broke out upon the Egyptians and all their beasts, and constituted the sixth plague. The ashes from the furnaces (brick-kilns, perhaps) were taken by Moses, a handful at a time, and scattered to the winds; and wherever it fell, on man or beast, it caused this dreadful disease to appear. Perhaps reference is made to this plague in Deut. xxviii. 27.

BLASPHEMY. (Col. iii. 8.) The word in its original use denotes all manner of detraction or calumny, such as is expressed by the terms rail, revile, speak evil, &c.; but in the restricted sense of the Scriptures, and of common use, it denotes reproachful, irreverent, or insulting language concerning God or any of his names or attributes. (Lev. xxiv. 10—16.) Whoever thinks of the character of God as infinitely holy, just, and good, will not be surprised that this offence is regarded as very heinous, and is so fearfully punished. There is no reason to suppose that the sin of profane swearing, so common at this day, is less odious and offensive to God than it was in the time of Moses.

BLASPHEMY AGAINST THE HOLY GHOST, (Matt. xii. 32,) such as the Pharisees were guilty of when they ascribed the miracle of curing the blind and dumb man (who was also possessed with a devil) to the agency of Beelzebub or Satan, is declared to be unpardonable.

Many persons are apprehensive that they have fallen into this sin, and hence give themselves up to despair; but it is probable, that however dangerous and fatal may be our offences against the Holy Spirit in rejecting his gracious influences and refusing to yield to his persuasions, (Heb. vi. 4—8, and x. 26—31,) the fear is sometimes groundless. How near the ridicule and contempt of religion and its ordinances, the sporting with the work of the Holy Spirit on men's hearts, and the unbelief in and opposition to the Scripture, which is all given by this divine Agent, may approach to the fearful extremity of guilt which the unpardonable sin must involve, the judgment of the great day will reveal.

BLEMISH. (Ex. xii. 5.) Whatever renders a person or thing imperfect. The priests under the Jewish law were required to be free from personal blemishes, and the defects which were accounted blemishes are particularly described. (Lev. xxi. 18—20, and xxii. 20—24.) So also of animals. (Deut. xv. 21.) The word is figuratively used, (2 Pet. ii. 13, and (*spots*) Jude 12.)

BLESS, BLESSED, BLESSING. (Gen. xii. 2; xxii. 17, 18.) These words are of frequent occurrence in the sacred writings, and their particular force may generally be determined by the connexion.

Men are said to bless God when they ascribe to him the praise and glory which are due to him. (Ps. cxlv.) God blesses men in bestowing upon them continually mercies, spiritual and temporal (Job xlii. 12. Ps. xlv. 2.) And men are said to bless their fellow creatures when, as in ancient times, in the spirit of prophecy they predicted blessings to come upon them. This was the kind of blessing which the patriarchs pronounced. (Gen. xlix.) So Moses blessed Israel. (Deut. xxxiii.)

The form of blessing prescribed by the Jewish ritual (Num. vi. 23—27) is admirably

simple and sublime. It was pronounced standing, with a loud voice, and with the hands raised towards heaven. (Luke xxiv. 50.) National blessings and cursings were sometimes pronounced. (Deut. xxvii. and xxviii. Isa. xix. 25.)

THE CUP OF BLESSING, (1 Cor. x. 16,) and CUP OF SALVATION, (Ps. cxvi. 13,) are expressions derived, as we suppose, from a custom prevalent among the Jews at their feasts.

The master of the feast took a cup of wine in his hand, and solemnly blessed God for it, and for all the mercies which were then acknowledged. It was then passed to all the guests, each of whom drank of it in his turn. The aptness and force of the figures employed in the above passages are thus made obvious.

BLESSING, VALLEY OF. (See VALLEY.)

BLOOD (Ex. xxix. 12) is the fluid of life in the animal body. Its use was expressly prohibited to Noah when every thing else was freely given him. (Gen. ix. 4.) By the Jewish law also, it was expressly and solemnly forbidden. (Lev. xvii. 10, &c.)

The reason of this interdiction is, probably, because blood was sacredly appropriated (Lev. xvii. 11.) The Jewish ritual abounds with the use of blood, (Heb. ix. 22,) and the manner of employing it is stated with minuteness in Heb. ix. and x., where also its use and effects are shown in striking contrast with the blood shed upon the cross. (See also Acts xx. 28. Rom. v. 9. Eph. i. 7. Col. i. 14. Heb. vii. 27; 1 John i. 7.)

The prohibition of eating blood or animals that are strangled, has been always rigidly observed by the Jews. In the Christian church, the custom of refraining from things strangled, and from blood, continued for a long time. In the council of the apostles held at Jerusalem, (Acts xv.) it was declared that converts from paganism should not be subject to the legal ceremonies, but that they should refrain from idolatry, from fornication, from eating blood, and from such animals as were strangled, and their blood thereby retained in their bodies; which decree was observed for many ages by the church.

It is observed that the notion, that the blood of the victims was peculiarly sacred to the gods, is impressed on all ancient pagan mythology. (See CHRIST.)

AVENGER OF BLOOD. (See AVENGE.)

BLUE. (See COLOURS.)

BOANERGES. (Mark iii. 17.) The name given by Christ to James and John. Some have supposed that this name indicated the power which those apostles should exert in the introduction of the gospel dispensation. It seems trifling to suppose that it refers to the mode or tone of their preaching.

BOAR. (Ps. lxxx. 13.) This is the original stock of the common hog; and, in a wild state, is a very furious and formidable animal. Modern travellers tell us that they are found in great numbers on the banks of the Jordan, and among the reeds of the sea of Tiberias. The allusion of the psalmist, in the above passage, may be to the coming forth of the animal from the shady marsh or woods, or it may be to its well known habit of turning up the earth in search of roots for food, and in this way destroying cultivated ground. (For a particu-

lar description and cut, see NATURAL HISTORY OF THE BIBLE, by the Am. S. S. Union. art. BOAR.)

BOAZ, or BOOZ, (Ruth ii. 1,) was a descendant of Judah; and through him is traced the *regular* succession of Jewish kings. (Matt. i. 5.) Boaz was a man of wealth, and of great respectability; and, from his conduct towards his poor kinswoman, Ruth, we suppose him to have been a man of strict integrity, and of an estimable character. (See AFFECTIONATE DAUGHTER-IN-LAW, or LIFE OF RUTH, by the Am. S. S. Union, ch. iii. iv. and v.)

BOLLED. (Ex. ix. 31.) The expression, *flax was bolled*, means that it was podded, or nearly in a state to be gathered, and of course the loss of it was much more severe than it would have been at an earlier stage of its growth.

BOND, BONDAGE, BONDMAN, BONDWOMAN, BONDMAID. (See SERVANT.)

BONNETS. (See CLOTHES, MITRE.)

BOOK. (Ex. xvii. 14.) What we call books were unknown to the ancient Jews, at least in their present convenient form. Letters were engraved on stone, brick, metal, (as lead and copper,) or wood, and also on cloth and skins, and at a later period on parchment. (2 Tim. iv. 13.) Tablets of lead and brass or copper, of great antiquity, have been discovered in modern times.

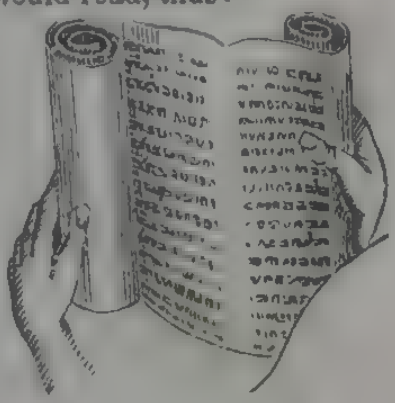
The earliest mode of preserving inscriptions was by engraving on a rock. Such inscriptions often occur to the eastern traveller.

The *writing table* mentioned Luke i. 63, was probably a tablet, covered with wax, or otherwise prepared to be written upon. (Deut. xxvii. 2, 3.) Such tablets were used in England as lately as the year 1300.

Leaves and the bark of trees were also used, and were often prepared with much skill. The people of Ceylon write with a bodkin on broad and thick leaves, cut into narrow slips; and these leaves, being tened together, make books, which they call Ollas. The missionaries often prepared tracts in this form, before paper and printing were introduced upon the island. In Sumatra, and among the Indians of North America, bark is still used for making letters and pictures.

Leather, and linen or cotton cloth, were also used. These were prepared in the form of long rolls, twelve or fourteen inches wide, and fastened at each end to sticks, (like the rollers to which maps are attached,) and which were rolled together till they met midway. Sometimes these leaves were connected in the form of modern books, and opened in the same way. In this case the sheets were fastened to rods, and these rods passed through rings, and thus formed the back of the book.

The writing was generally in capital letters, and without punctuation or division of words; and when used, the reader unrolled the MS. as far as the place which he wished to find, and kept before him just so much as he would read, thus:



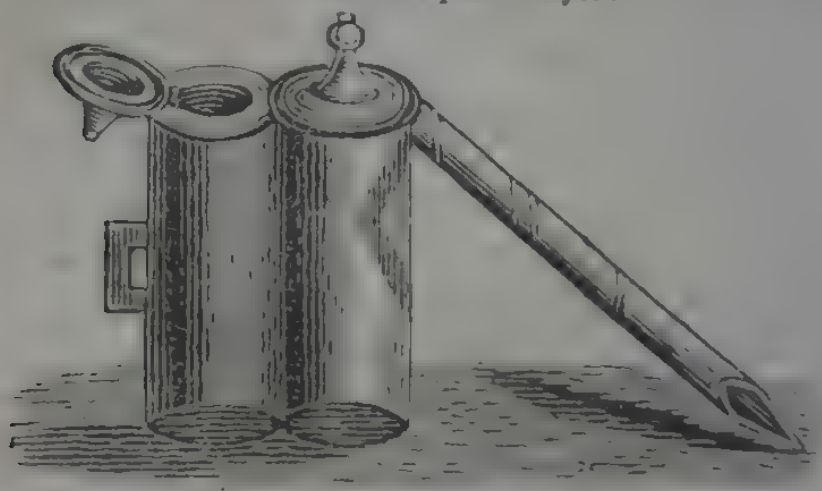
The pages resembled the following in their general appearance, though they were of course wider and longer than these, and were read from right to left:

INTHEBEGI	WORDWASG	EMADEBYHI	INHIMWASLI
NNINGWAST	ODTHESAME	MANDWITHO	FEANDTHELI
HEWORDAN	WASINTHEB	UTHIMWASN	FEWASTHELI
DTHEWORD	EGINNINGW	OTANYTHIN	GHTOFMENA
WASWITHG	ITHGODALL	GMADETHA	NDTHELIGHT
ODANDTHE	THINGSWER	TWASMADE	SHINETHIND

John i. 1—5.

These columns could be divided from one another, and used separately, as we may cut the columns of a newspaper which is printed on one side only, and arrange the extracts as we like. Sometimes the reading was what is called furrow-wise. The first line was from right to left, and the second from left to right, and so on, alternately, like ploughing a field. The roll or book of curses, which Ezekiel saw, was thirty feet long and twenty wide. The writing was usually on one side, but not always. (Ezek. ii. 10.)

When the roll was done with, it was carefully deposited in a case. The following cut shows the end of the roll in its place; and also the inkstand or bottle, with the cover thrown off, and the reed pen or style:



Another form of the scroll, and also a collection of sheets in the shape of a modern book, secured, as above described with rings and rods, are represented as follows:

A very good idea may be formed of an ancient roll by supposing a common newspaper to have rods or rollers at the right and left sides. The reader takes hold of the rods, and unrolls the sheet until he comes to the desired column. Thus in Luke iv. 17, the phrase "opened the book," would properly read "unrolled the scroll," and in ver. 20, for "closed the book," read "rolled up the volume," or "scroll." This shows the force of the figure, (Isa. xxxiv. 4,) where the heavens are represented as rolled together, as suddenly as the opposite ends of an unrolled scroll fly to meet each other, when the hand of the reader is withdrawn from it.

A kind of paper was made from the stalk of an Egyptian vegetable called papyrus, or paper reed, which is still found in various parts of India. (See BULRUSH.) The stalk was slit, with a needle, into plates or layers as broad and thin as possible. Some of them were ten or fifteen inches broad. These strips were laid, side by side, upon a flat horizontal surface, and then immersed in the water of the Nile; which not only served as a kind of sizing, but also caused the edges of the strips to adhere together as if glued. The sheets, thus formed, were dried in the sun, and then covered with a fine wash, which made them smooth and flexible. They were finally beaten with hammers, and polished. Twenty or more of these sheets were sometimes connected in one roll.

The pen or style* was made of some hard substance, perhaps not unlike the instruments used by glaziers to cut glass. (Jer. xvii. 1.) Upon tablets of wax an instrument was used, one end of which was pointed, to mark the letters, and the other broad and flat, to make erasures. Pens or styles of copper are now used by the Ceylonese. On soft substances, like linen or papyrus, the marks were painted with a fine hair pencil, as is practised among the Chinese to this day.

Most of the eastern nations now use the *reed-pen*, which is split with an instrument used as we use the penknife. (Jer. xxxvi. 23.) The pith is removed, and the bark or rind, being split like a quill, retains and properly sheds the ink. It is not hard or stiff enough to be used long without mending. We have half a dozen of them from India now on our table. (See PEN.)

Ink was prepared from a variety of substances. (See INK.) And those who were skilful in writing wore an inkhorn fastened to the girdle, (Ezek. ix. 2,) which is the present mode among the Persians and the Moors of Barbary. (See INKHORN.)

As tables were unknown, the paper, or other substance written upon, was laid upon the knees, or held firmly with the left hand.

A sealed book was a roll fastened together by a band or string, and a seal affixed to the knot. (Isa. xxix. 11.)

BOOK OF THE GENERATION (Gen. v. 1. Matt. i. 1) signifies the genealogical history or records of a family or nation.

BOOK OF THE LIVING, (Ps. lxix. 28,) and the kindred phrase, BOOK OF LIFE, (Rev. xxi. 27,) are supposed to allude to the genealogical lists or registers kept by the Jews, from which the names of the dead were erased. (Isa. iv. 3.) The

* Hence the word *style*, signifying one's manner of writing—*easy style*, *elegant style*, &c.

aptness and force of the figurative use of the terms is sufficiently obvious.

BOOK OF JUDGMENT. (Dan. vii. 10.) The allusion here is probably either to the practice of opening books of account to settle with servants or labourers, or to the custom of the Persian kings to have a book in which a daily record is made of special services performed by any of their subjects, and of the rewards which were given to the individuals. (Esth. vi. 1—3.)

BOOK OF THE WARS OF THE LORD, (Num. xxi. 14,) BOOK OF JASHER or the RIGHTEOUS, (Josh. x. 13, and 2 Sam. i. 18,) and BOOK OF THE CHRONICLES (or annals) of the kings of Judah and Israel, (1 Kings xiv. 19. 29,) are the names of ancient writings known to the Jews, but not preserved in the sacred canon.

The remark of the wise man, (Eccl. xii. 12,) on the subject of making books, is supposed to amount to this: — "That the propensity of some men to collect and amass books for libraries is insatiable; that it is a business to which there is no end; the designation of one leading to that of another, and that again of another, and so on interminably; and that the much study connected with this endless labour and 'weariness of the flesh' may render its votary a fit subject of the admonition, that 'the conclusion of the whole matter,' or the great end of life, 'is to fear God and keep his commandments.'" (See WRITING.)

BOOTH (See GARDEN.)

BORDER. (See CLOTHES.)

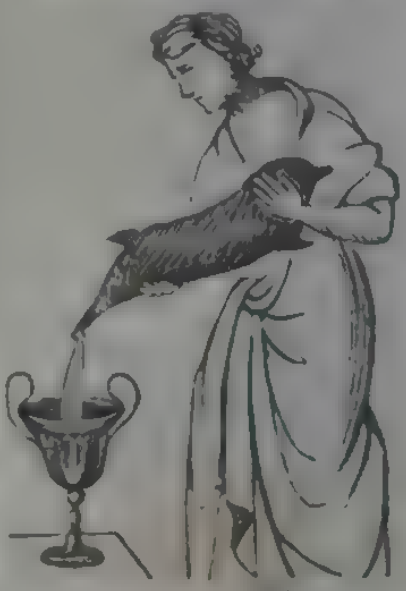
BORROW. (Ex. xii. 35.) The meaning of the word here translated *borrow* is *ask*, and does not imply any promise to return.

BOSOM. (John xiii. 23.) The dress of the Jews was such as allowed them to carry within a fold in the bosom of the robe what could not be carried in the hand. Hence the expressions Isa. xl. 11, and Luke vi. 38. It was also used to denote a place of rest and security. Hence the term *Abraham's bosom* is figuratively spoken of as the abode of Lazarus. (Luke xvi. 23.) No name awakened such associations in the mind of a Jew as that of Abraham. (Luke xiii. 28. John viii. 33. 39. 57. Acts xiii. 26.) The use of this term (John i. 18) imports also the peculiar, mysterious, and perfect unity of the Father and Son.

BOSSES. (Job xv. 26.) The prominent or projecting parts of the buckler, and of course the thickest and strongest.

BOTTLE. (Gen. xxi. 14.) Ancient bottles were made of the skins of animals, which were properly dressed for the purpose. The openings of the skin were closed, except at the neck, through which the liquor was to be received and discharged, and which was fastened by a string like a bag.

The following is copied from



a fragment of the Antiquities of Herculaneum, and represents a young woman pouring wine from a bottle into a cup.

They were of course of different sizes, as the skins of kids, goats, or oxen might be used. Bruce describes particularly a bottle which he saw in Arabia, made in this manner, of an ox-skin, which would hold sixty gallons, and two of which were a load for a camel.

Our missionaries in eastern countries frequently speak of the goat-skins and leathern bottles in which they carry water in their journeys. Where the travelling is rough, and the vessels likely to strike against each other, they are made of the safest materials that can be found. The skins or bottles used for new wine were of the freshest and most flexible kind, in order that they might the better endure the process of fermentation. (Matt. ix. 17.)

The effect of smoke on a skin-bottle would be to blacken and shrivel it. (Ps. cxix. 83.)

BOW. (See ARMOUR.)

Bow. A posture. (Gen. xxxvii. 10.) To bow down one's self is expressive of great reverence and humility. (Gen. xxiv. 26. 48. 1 Kings i. 53, and ii. 19.) It was a common mode of salutation in the east to kneel upon one knee, and bow the head until it touched the ground. (See PRAYER.)

It is still the custom in many eastern nations for subjects to kneel before the throne of the king, and bow their heads slowly, till they touch the earth. Sir William Jones, in his history of Nadir Shah, says, that as Nadir approached, the people bowed their heads with shame, and touched the earth with the forehead of humiliation.

BOWELS. (1 Kings iii. 26.) This term is used by the sacred writers evidently in a figurative sense, for affections or emotions of the heart. (Col. iii. 12. 1 John iii. 17.)

BOX TREE. (Isa. xli. 19.) An evergreen, whose perfect proportions, beauty of foliage, and utility might illustrate the prosperity and grace which God would bestow on Zion. (Isa. lx. 13.)

BOZRAH, (Gen. xxxvi. 33,) called by the Greeks and Romans Bostra, was situated about twenty-four miles south-east of Edrei. It is often mentioned in the Scriptures as the chief city of Edom. (Isa. xxxiv. 6, and lxiii. 1. Jer. xlviii. 24, and xlix. 13. 22. Amos i. 12.) It is called by Jeremiah a city of the Moabites, and it was probably taken from Ammon by the Edomites, and again from the Edomites by the Moabites. As it was situated upon the confines of several countries who were often at war with each other, these changes were likely to happen. It is now the largest city in that district, and has been celebrated as a stronghold of the Nestorians.

The prophecies respecting this place, some of which are cited above, are among the most wonderful and sublime on record.

BRACELET. (Gen. xxiv. 30.) An ornament (chain or clasp) worn on the arm. Among eastern princesses it is a badge of royalty, and was probably regarded as such in the time of David. (2 Sam. i. 10.) The royal bracelet was of much richer materials, and was worn above the elbow; the common bracelet was worn on the wrist. (Ezek. xvi. 11.)

BRANCH. (Ps. civ. 12.) This word is often figuratively used by the sacred writers, (Ps. lxxx. 15. John xv. 5, 6,)

and is also one of the titles of the Messiah. (Isa. xi. 1, comp. with Isa. liii. 2. Zech. iii. 8, and vi. 12.) The family of Jesse is represented under the figure of the stock of a tree, firmly rooted; and the coming of Christ from the seed of David is represented as the shooting forth of a branch, which is here called, by way of distinction and eminence, 'THE BRANCH;' for it may well be said that Christ, even in his common nature, far surpassed all the house of David, in the dignity, power, and glory both of his person and office.

BRASS. (Gen. iv. 22.) The composition which we call brass was invented as late as the thirteenth century. That which is called brass in the sacred writings was probably what we call copper. It was used for a variety of purposes about the temple, and also for fetters, (Judg. xvi. 21. 2 Kings xxv. 7,) armour, (1 Sam. xvii. 5, 6,) and musical instruments (1 Chron. xv. 19. 1 Cor. xiii. 1.) The words *brass*, *brazen*, &c. occurring under the words ARMOUR, ALTAR, BOOK, &c. are used in conformity with the common English translation of the Bible, and not with technical accuracy.

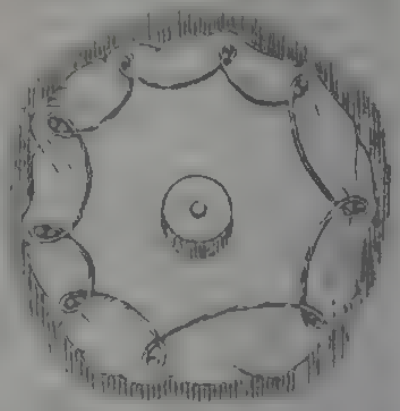
BRAZEN SEA. (See LAVER.)

BRAZEN SERPENT. (See SERPENT.)

BREAD. (Gen. xiv. 18.) The bread of the Jews was generally made of wheat. Barley and other grains were sometimes used. (Judg. vii. 13.)

The materials were prepared as in modern days. (See MILL, SIEVE.) The process of kneading it was performed in kneading-troughs, (Gen. xviii. 6. Ex. xii. 34. Jer. vii. 18,) or wooden bowls, such as the Arabians use at this day for that purpose.

It has been supposed by some that the kneading was done upon a circular piece of leather, such as is now used in Persia, and which would be more properly called a kneading-bag, as it draws up like a knapsack, in the manner



represented in the above cut. Either of the utensils would be easily transported. Very simple leaven was used in the dough. The loaves were shaped like a plate, and when leavened, were ordinarily of the thickness of one's little finger. (See TABLE.)

The unleavened bread was very thin, and was broken, not cut. (Lam. iv. 4. Matt. xiv. 19; xv. 36; xxvi. 26.) It has been said that the thickness or thinness of the loaves was regulated by the time they were to be kept; that which was to be kept longest being made thick, that it might retain its moisture. This is contrary to modern philosophy in this respect, as we see in the manufacture of ship-bread. (For the manner of baking, see OVENS, CAKE.)

The term *bread* is often used for food or provisions in general.

BREAD CORN (Isa. xxviii. 28) is used for wheat, barley, or any other grain from which bread was made.

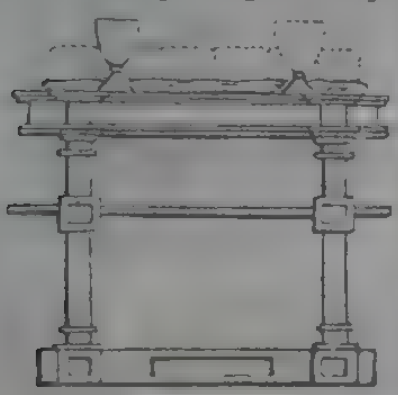
The figurative expressions, *bread of sorrows*, (Psalm [illegible]) and *bread of tears*, (Ps. lxxx.

5,) may denote that the suffering of sorrow and the shedding of tears had become as much a part of the portion of every day as one's daily bread. So the *bread of wickedness*,(Prov. iv.17,) and *bread of deceit*, (Prov. xx. 17,) denote not only a living or estate obtained by fraud and sin, but that to do wickedly is as much the portion of a wicked man's life as to eat his daily bread.

SHEW-BREAD (Ex. xxv. 30) was unleavened bread prepared anew every Sabbath, and presented hot on the golden table, in twelve loaves of a square or oblong shape, according to the number of the tribes of Israel. Salt and incense were presented at the same time. It is supposed that the loaves were placed either in two piles or in two rows, with six loaves in each, and it was called *shew-bread*, or *bread of the face*, or the *bread of setting before*, because it stood continually before the Lord.

The old loaves were removed every Sabbath, (Lev. xxiv. 8,) and as a general rule, were to be eaten by the priests alone, and by them only in the court of the sanctuary. (1 Sam. xxi. 1—6. Matt. xii 3, &c.)

The figure below represents the commonly received impression respecting the shape



and appearance of the table of shew-bread. The dotted lines represent the front row of loaves; the residue being concealed by these.

BREAKFAST. (See MEALS.)

BREASTPLATE. 1. (Ex. xxviii. 15.) A part of the official dress of the Jewish high-priest, the general appearance of which is supposed to be given in the cut upon the adjoining page. It was a piece of embroidered work, about ten inches square, and made double with a front and lining, so as to answer for a pouch or bag. It was adorned with twelve precious stones, as represented in the cut on the following page.

The two upper corners were fastened to the ephod, from which it was not to be loosed, (Ex. xxviii. 28,) and the two lower corners to the girdle. The rings, chains, and other fastenings were of gold or rich lace. It was called the *memorial*, (Ex. xxviii. 12. 29,) inasmuch as it reminded the priest of his representative character in relation to the twelve tribes; and it is also called the breastplate of judgment, (Ex. xxviii. 15,) perhaps because it was worn by him who was, instrumentally, the fountain of justice and judgment to the Jewish church. Others think it is because the Urim and Thummim were annexed to it. (See URIM and THUMMIM.)

2. (Eph. vi. 14.) The breastplate was also that article of ancient armour which protected the breast. (See ARMOUR.) Its figurative use in the passage above cited, and also in Isa. lix. 17, is sufficiently obvious.

BRICK (Gen. xi. 3) was a building material among the Jews; but the size of their bricks was much larger than ours. Bricks found among the

ruins of Babylon are a foot square, and resemble tile rather than brick. They were usually hardened by the heat of the sun, although kilns were not unknown. (2 Sam. xii. 31. Jer. xliii. 9. Nah. iii 14.) It is said that the

rials of brick and mode of manufacturing them have lately been discovered in some ancient monument, by an Italian traveller.

BRIDE, BRIDEGROOM, BRIDE-CHAMBER. (See MARRIAGE.)

BRIDLE. (See HARNESS.)

BRIGANDINE. (Jer. xlvi. 4.) Supposed to be the same with the habergeon and coat of mail. (See ARMOUR.)

BRIMSTONE. (Ps. xi. 6.) A well known mineral substance, exceedingly inflammable, and when burning emits a suffocating smell. We are told that the cities of the plain were destroyed by a rain (or storm) of fire and brimstone. There is nothing incredible in this, even if we suppose natural agencies only were employed in it. The soil in that and in many other parts of the earth is such, that a violent eruption might fill the air with inflamed substances, falling down in streams of liquid fire upon those devoted cities. The word is often figuratively used (Job xviii. 15. Isa. xxxiv. 9.) Whether the word is used literally or not, in the passages which describe the future sufferings of the wicked, we may be sure that it expresses all which the human mind can conceive of excruciating torment.

BROTHER, BRETHREN. (Gen. iv. 2, and xlii. 13.) A term which properly denotes the nearest consanguinity, that is, male children of the same parents, as in the texts above cited; but sometimes persons of more remote kindred, or of the same nation, (Gen. xiii. 8. Esth. x. 3. Acts vii. 25. 37. and xiii. 26,) or even those who are closely united in affection. (2 Sam. i. 26.) In the New Testament the term is more frequently applied to the spiritual relationship which the true followers of Christ sustain to him and to each other. (Matt. xii. 50. Rom. xiv. 10. 2 Thess. ii. 13.)

BUCKLER. (See ARMOUR.)

BUILDINGS. (See DWELLINGS.)

BUL. (See MONTH.)

BULLS OF BASHAN. (Ps. xxii. 12.) Bulls in the rich pastures of Bashan, being well fed, were strong and ferocious; hence they are chosen as symbols of cruel and persecuting enemies. (See BASHAN.)

BULRUSH. (Isa. xviii. 2.) A species of reed, which is found on the marshes of the Nile. It grows to the height of twelve or fifteen feet. The stalks were pliable, and capable of being interwoven very closely, as is evident from its being used in the construction of arks. (Ex. ii. 3. 5.) It was from this vegetable that the papyrus was derived, which was used for writing. (See BOOK.) It was made of the inside bark, which was cut into strips, and the edges cemented together and dried in the sun. The fact, that the papyrus was used for food when prepared in one way, and for writing when prepared in another way, explains the passages in which the eating of books, &c. is mentioned. (Jer. xv. 16. Ezek. iii. 1. 3. Rev. x. 8—10. For the appearance of the bulrush, see a beautiful engraving, illustrating that article, in NATURAL HISTORY OF THE BIBLE, also YOUTH'S FRIEND, vol. v., both by the Am. S. S. Union.)

BULWARK. (See WAR.)

BURDEN. (Hab. i. 1.) This word, when used in connexion with some city or nation, (as the *burden of Moab*, the *burden of Nineveh*, &c.) expresses the disastrous or calamitous import of the prophecy.

The "*burden of the desert of the sea*," (Babylon,) the "*burden of the valley of vision*," (Jerusalem,) and similar expressions, are explained by their subject or connexion.

BURNING-BUSH. (See MOSES.)

BURNT-OFFERING. (See SACRIFICE.)

BURIAL, BURY. (Gen. xxiii. 4. Matt. xxvi. 12.) It was customary among the Jews for the children or near kindred to close the eyes of the dying, (Gen. xlvi. 4,) and a loud and general wailing followed the decease, (John xi. 19. 31. 33,) and continued many days after burial. The body of the deceased was washed and laid out. (Acts ix. 37.) It was wrapped in folds of linen cloth, and the head bound around with a napkin. It is said that Lazarus was bound, *hand and foot, with grave clothes*, (John xi. 44;) and it is supposed by many that each limb had its separate wrapper, as it was customary in Egypt to wrap even each finger in a separate cloth or band, so that hundreds of yards of cloth are often unwound from one of their mummies. When thus bound around, it was placed on a bier, in readiness to be borne to the grave. (See BIER, EMBALM.)

The climate, and the uncleanness which was contracted, under the law, from contact with a dead body, or even coming into the same apartment with it, would naturally lead to the custom of early interments. In Persia, we are told, it is not customary to keep the dead over two or three hours, and the European Jews universally bury their dead early. There were many exceptions in this respect, however. The practice of embalming was not general among the Jews, though spices, &c. were used in their burials. (2 Chron. xvi. 14. John xix. 40.) Jacob and Joseph (whose bodies were embalmed) both died in Egypt, where the art of embalming was very skilfully practised. In Jacob's case we are told, that Joseph commanded his servants, the physicians, to embalm his father, and then he was placed in a coffin in Egypt. And thence his body was carried to Machpelah, in Canaan, and buried. (Gen. l. 2. 7, 8.) Coffins were used in Egypt and Babylon; but are unknown in the east, even at the present day, except when a body is to be conveyed to a distant place. (See EMBALM.)

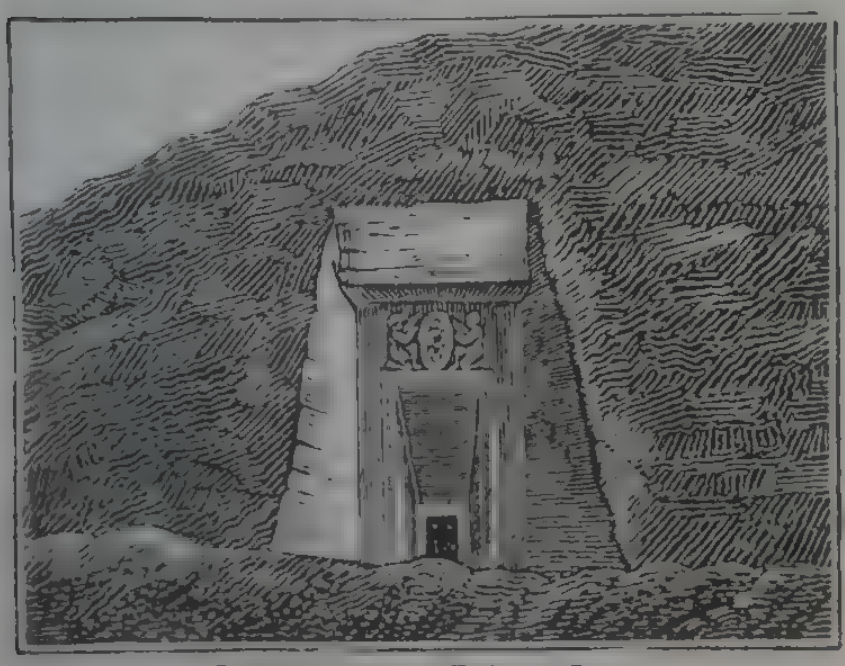
All civilized nations have been agreed in attending with some solemnity the burial of their dead. Among the Jews, the bier was followed to the grave by a few of the nearest relations. (2 Sam. iii. 31. Luke vii. 14.) Other persons attended, and sometimes mourners (or rather wailers by profession) were employed to attend the body. (Jer. ix. 17. Ezek. xxiv. 17. Amos v. 16. Matt. ix. 23.) This is the custom now in many eastern nations.

An English missionary in the East Indies speaks of having seen a number of women and girls assembled to lament over the grave of a lad who had been killed by a wild buffalo, ten days before. The mother sat on the earth at one end of the grave, and leaning upon it, cried out, "Oh, my child! oh, my child!" The others stood around her, crying out and exhibiting every sign of distress. (Gen. l. 3. 10. Jer. xxxi. 15.)

Certain places were appropriated by the Jews to the purpose of burying the dead, and they were both [illegible] and

private. (Gen. xxiii. 4; l. 13. Judg. viii. 32; xvi. 31. 2 Sam. ii. 32; xxi. 14. 2 Kings xxiii. 6. Jer. xxvi. 23.) They were usually selected in gardens. (2 Kings xxi. 18. 26. John xix 41,) or fields, (Gen. xxiii. 11,) or caves in the sides of the mountains, (2 Kings xxiii. 16, 17,) or in rocks, (Isa. xxii. 16;) and to be unburied was regarded as exceedingly disgraceful. (1 Sam. xvii. 44—46. 2 Kings ix. 10. Ps. cxli. 7. Jer. viii. 2, and xxii. 19.) The grave was called the house or home of the dead. (Job xxx. 23. Eccl. xii. 5.) The burial places were usually in retired situations, and hence were the resort of demoniacs, (Matt. viii. 28,) and were usually without the city walls, but not always. (Josh. xxiv. 30. 33. 1 Sam. xxv. 1; xxviii. 3. 2 Kings xxi. 18. 2 Chron. xvi.

Sepulchres in the rocks near Persepolis, in Persia.



Entrance to a tomb at Thebes, in Egypt.

Interior of a sepulchre in Judea, with the niches for a body

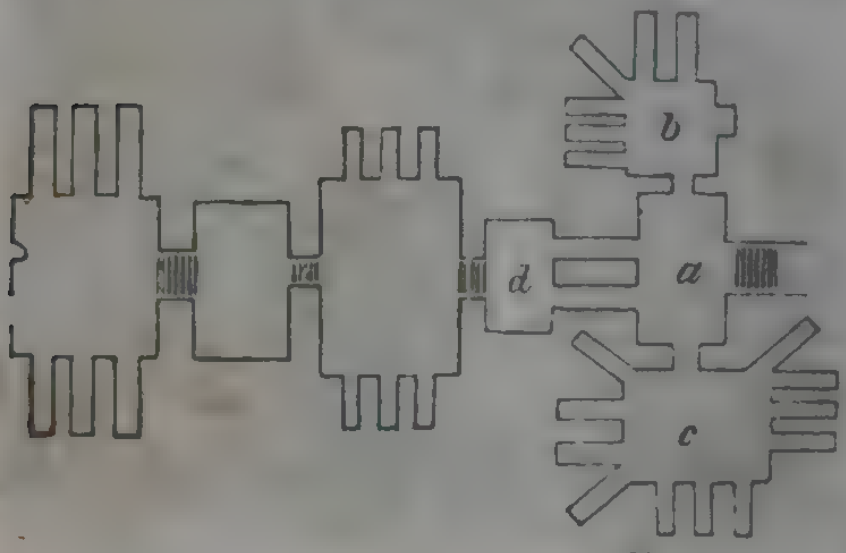
14; xxiv. 16; xxxiii 20. Neh. iii. 16.) Though solitary, they were selected with reference to shade, prospect, &c. (Gen. xxiii. 17; xxxv. 8. 1 Sam. xxxi. 13.)

The cuts on this and the preceding page represent the general appearance of eastern tombs.

The desire to be buried with one's kindred was very strong, (2 Sam. xix. 37;) and it is remarkable that the Jews, as a people, in all their dispersions and sufferings, retain an ardent desire to be buried in their own land.

It was not unusual for a single family to have, near their dwelling house, a small building, without door or window, built of stone or other durable materials, which was called the sepulchral house, or family mansion for the dead. Dr. Jowett describes them, and says they are not uncommon in eastern nations at the present day.

It is supposed by travellers that the tombs of Joseph and Joshua, and some others which were hewn in rocks, and the location of which is minutely described in the Bible, are



still seen. The preceding cut represents the ground plan of a sepulchre which Maundrell found and explored, in Aradus, (Arpad,) in Syria.

Through an old and dilapidated entrance he gained admission, by seven or eight steps, to the chamber *a*, eleven feet long, and about nine wide. This is a kind of ante-chamber. On the right, by a narrow passage, he entered a chamber *b*, ten feet by eight. This contained six cells for corpses, two opposite to the entrance, four at the left hand, and one not quite finished at the right. On the other side of the ante-chamber *c* is a similar chamber, with eleven cells, not quite so large. Two narrow passages, seven feet long, lead to the apartment *d*. The cut will now serve to explain itself in some measure. The average height of the rooms is six feet.

The sepulchres of the Jews were sometimes expensively built, and adorned or garnished; and were whitened at short intervals, so as to make them conspicuous, that they might be avoided for their ceremonial uncleanness. Hence the force of our Lord's reproof. (Matt. xxiii. 27.) Sometimes titles or inscriptions were placed on them. (2 Kings xxiii. 17.) To build a sepulchre for a man was an expression of respect and honour. (Matt. xxiii. 29. Luke xi. 48.)

That sepulchres were not always closed may be inferred from several passages of the Bible. (2 Kings xiii. 21. Ps. v. 9. See ACELDAMA. See also OMAR, pp. 167—173, and SELUMIEL, p. 189, both by the Am. S. S. Union.)

BUSHEL. (See MEASURES.)

BUTLER. (Gen. xl. 1. 13.) An honourable officer of the king's household, called cup-bearer, (Neh. i. 11,) it being his duty to fill and bear the cup or drinking vessel to the king. The chief butler had the charge and oversight of the rest. (Gen. xl. 2.)

BUTTER. (Gen. xviii. 8.) As this word is used in the Scriptures, it probably means sour or coagulated milk, which, when mingled with water, is still regarded as a very agreeable and refreshing beverage by eastern nations. (Job xx. 17.) Their butter, such as it was, might have been sometimes clarified and preserved in jars, as at the present day in Asia, and when poured out resembles rich oil.

The figurative expression in Job xxix. 6, "*I washed my steps with butter*," denotes primarily the abundance with which the patriarch was blessed; but it is also supposed by some to refer to the great quantities of cream which his herds produced, and which were trodden into butter. This fanciful interpretation aside, the passage seems to be self-explanatory; the figurative allusion to butter having the same force and effect as that to oil.

The place of butter, as a general article of food in the East, was supplied in some measure by the vegetable oil which was so abundant.

Butter was made by pouring the milk into a goat-skin, and then shaking or treading it to and fro, in a uniform direction, until the separation of the butter took place. The butter mentioned in Judg. v. 25, was probably cream, or a preparation of which cream was a component part. It is not improbable that the bottle of milk was no other than a skin which she had been using as a churn, and that the refreshment was butter-milk, presented in the richest vessel that was at hand. Butter-

milk is still esteemed a most refreshing beverage by the Arabs.

Butter and honey were used together, and were esteemed among the richest productions of the land. And travellers tell us that the Arabs use cream or new butter mixed with honey as a principal delicacy.

BYTHINIA. (See BITHYNIA.)

CAB. (See MEASURES.)

CABINS, (Jer. xxxvii. 16,) or cells, were probably niches or apartments within the dungeon, for the separate confinement of prisoners. The idea conveyed is, that the prophet suffered the most severe and loathsome imprisonment.

CÆSAR. (See CESAR.)

CÆSAREA. (See CESAREA.)

CÆSAREA-PHILIPPI. (See CESAREA-PHILIPPI.)

CAIAPHAS (John xi. 49. 51) was the high-priest of the Jews at the time of our Saviour's trial. The office was formerly held for life, but at this time it was filled and vacated at the pleasure of the Roman government.

The wonderful miracle of raising Lazarus from the dead convinced many of the Jews that Christ was sent from God; and the Pharisees, alarmed at the increase of his followers, summoned a council, and pretended that their liberties were in danger; that the Romans would become jealous of them, and that their destruction was inevitable if something was not done at once to check his progress. Caiaphas was a member of the council, and expressed his decided opinion in favour of putting Jesus to death, as the only way of saving the nation from the evils which his success would bring upon them. His language was "*Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.*" This counsel was wicked and unjust in the highest degree; but as there was no offence charged, it seemed the only plausible excuse for putting Christ to death. The high-priest's language on this occasion was prophetic, though he did not intend it so. He was a wicked man, but the Spirit of God made use of him to declare the divine purposes, and as he was high-priest, all his declarations were clothed with authority.

The evangelist, in giving an account of this extraordinary occurrence, enlarges on the prophetic language of the high-priest, and shows the extent and blessedness of the dispensation of mercy through Jesus Christ. Nothing of this, however, was in the mind of the cruel and bigoted high-priest.

After Christ was arrested, he was arraigned before Caiaphas, and an effort was made to produce false testimony sufficient for his condemnation. This expedient failed, for though two persons appeared to testify, they did not agree, and at last Caiaphas put our Saviour himself upon oath, that he should say whether he was indeed Christ, the Son of God, or not.

The answer was of course in the affirmative, and was accompanied with a declaration of his divine power and majesty. The high priest pretended to be greatly grieved at what he considered the blasphemy of our Saviour's pretensions, and forthwith a

pealed to his enraged enemies to say if this was not enough. They answered at once that he deserved to die, and then, in the very presence of Caiaphas, and without any restraint from him, they fell upon their guiltless victim with insults and injuries.

As Caiaphas had no power to inflict the punishment of death, Christ was taken from him to Pilate, the Roman governor, (John xviii. 28,) that his execution might be duly ordered. (See ANNAS.)

CAIN. (Gen. iv. 1.) The first-born of Adam and Eve, and, of course, the first-born of the human race. He was also the first murderer, and the victim of his malice was his own brother. (See ABEL.) He was instigated to this violence by envy; his brother's offering having been accepted by God, while his own was refused On this account he became dejected and angry, and the LORD inquired of him why he indulged these sinful feelings. If he would do well, as Abel had done, he would be equally accepted; and if not, the sin must be upon his own head. Certainly he had no cause of anger towards Abel, who was still ready to acknowledge him as his elder brother, and to yield to him all the privileges of birthright. The expostulation was of no avail. They were together in the field, and Cain took his life.

When the inquiry was put to him, where his brother Abel was, Cain evaded the question, saying, "*Am I my brother's keeper?*" But the Lord, as if to express the greatness of his crime, (Gen. iii. 13,) replied, "WHAT HAST THOU DONE? *The voice of thy brother's blood crieth unto me from the ground,*" where it was shed, or where the body was buried; and the dreadful sentence was immediately passed upon him which doomed him to fruitless toil, and to the life of a fugitive and vagabond. Thus was he banished from society, (*the face of the earth,*) and from the favour of God. The miserable man seemed conscious for a moment of the enormity of his guilt. He exclaimed, "*My punishment is greater than I can bear,*" or (as it may be rendered) my iniquity is greater than that it may be forgiven! and he was afraid that when it was known what an abandoned outlaw he was, he would be killed by any one that should find him. To prevent this, God not only threatened an extraordinary punishment upon any one who should kill him, but, as we suppose, he distinguished him from all other men by some visible mark or token, so that whoever met him should know, at once, who he was. Several commentators maintain that this mark or token was designed to assure Cain himself of his personal safety, and not to point him out to others.

The unhappy man left his home, and took up his abode in the land of Nod, a country east of Eden, where his family increased, and where he founded a city. (See NOD.)

CAKE. (1 Kings xvii. 13; xix. 6.) The cake was made of common dough, with or without leaven. Sometimes it was kneaded with oil, and sometimes only rubbed over or anointed with it, (Ex. xxix. 2,) and baked in flat pieces of the thickness of a plate upon the hot sand or bricks. (Gen. xviii. 6.) Other utensils were used. (Lev. ii. 1. 4, 5. 7.) "*The cake not turned*" (Hos. vii. 8) is a figurative expression, illustrating the mixture of truth and idolatry, (Jews and Gentiles among the

Ephraimites,) by dough baked on one side only, and therefore neither dough nor bread

Among the Bedouins the dough is flattened into thin cakes, and baked immediately, either on the coals or in a shallow earthen vessel, like a frying-pan, or perhaps only a flat iron plate laid upon a few stones, and a fire kindled underneath. (Lev. ii. 5.)

In Persia convex iron plates are often used, but in either way the bread was so very thin that it was quickly baked. The Arabs around mount Carmel bake such cakes on the outside of a strong earthen or stone pitcher, which is heated by coals inside. (See OVEN.)

CALAMUS, (Sol. Song iv. 14. Ezek. xxvii. 19,) or SWEET CALAMUS, (Ex. xxx. 23,) or SWEET CANE, (Isa. xliii. 24. Jer. vi. 20,) were all probably the same plants. It was produced in Arabia and India, and, of an inferior quality, in Egypt and Syria. It was one of the ingredients of the sacred ointment, and an article of Syrian commerce. It grows about two feet in height, is very fragrant, and resembles common cane.

CALEB (Num. xiii. 6) was the son of Jephunneh, of the tribe of Judah. When the Israelites, on their passage from Egypt to Canaan, had arrived at the wilderness of Paran, Moses was instructed by Jehovah to send twelve men, one from each of the tribes, as explorers, to visit the promised land, and ascertain its situation and fertility; the number and character, as well as the manners and customs of the population, and bring them a report. Caleb and Joshua were among the twelve; and after making the tour, which occupied forty days, they returned to the Israelites, bringing with them, as they were directed to do, some of the richest products of the soil, which were both the evidence and sample of its fertility. They all agreed that the land was exceedingly fruitful, but ten of the exploring party represented the inhabitants as very numerous and gigantic in stature. Caleb saw the discouraging effect of this representation on the people, and proposed to them to go up at once and take possession of the land, assuring them of their ability to do it. He was confident that God would be faithful to his promise, however numerous and formidable might be their opposers.

The ten persisted in their discouraging representations; until the people, filled with fears and discontents, were resolved to abandon the attempt, and they and their adherents were upon the point of revolting from Moses and Aaron, and putting themselves under a new leader, to return to bondage in Egypt. At this crisis, Caleb and Joshua, grieved at the folly and madness of the people, repeated the assurance that the land was an exceeding good land, and in beauty and fertility all which had been promised; that if they would follow God's directions, and go forward fearlessly in his strength, they would easily subdue the inhabitants, and obtain complete possession of their territory. So excited were the people, however, by the representations of the ten others of the party, that they proposed to stone Joshua and Caleb. This conduct was so displeasing to God, that he caused every Israelite who was over twenty years of age, except Caleb and Joshua, to die in the wilderness, and before they came to the promised land. Forty-five years after-

wards, when the conquest was completed and the land apportioned among the tribes, Caleb, being then eighty-five years of age, applied to Joshua for his share, reminding him of the promise of God, by which he and Joshua were excepted from the general curse of the people. He testified to the faithfulness and kindness of God in preserving his life and health in a remarkable degree until that time, and proposed to take, as his share of the land, Kirjath-arba, the stronghold of the giants, and the centre of their fortifications. His request was granted, and he accordingly attacked and subdued Kirjath-arba, and thence proceeded to Kirjath-sepher, another stronghold, afterwards called Debir. Here he proposed to give his daughter Achsah in marriage to the man who should capture the city. His nephew, Othniel, undertook the enterprise and succeeded, and received the promised reward. Caleb's possessions were called by his name. (Num. xiii. and xiv. Josh. xiv. and xv. 1 Sam. xxx. 14.)

There are two other persons of the same name mentioned. (1 Chron. ii. 18. 50.)

CALF. (Gen. xviii. 7.) A fatted calf was regarded by the Jews as the choicest animal food. (1 Sam. xxviii. 24. Amos vi. 4. Luke xv. 23.) The allusion in Jer. xxxiv. 18, is to an ancient custom of ratifying a contract or covenant, in the observance of which an animal was slain and divided, and the parties passed between the parts, signifying their willingness to be so divided themselves, if they failed to perform their covenant. (Gen. xv. 9, 10. 17.)

CALF, MOLTEN (Ex xxxii 4,) was an idol god prepared by Aaron, in compliance with the request of the children of Israel, who had become impatient of the absence of Moses, and desired some visible image or representation of the Deity. (See AARON.) It was probably made of wood, and thickly overlaid with gold.

The golden calves of Jeroboam (1 Kings xii. 28) were objects of worship set up by that king in the land of Israel, to prevent the ten tribes from resorting to Jerusalem to worship, and so more effectually to separate them from the house of David. One of the idols was in Dan and the other in Bethel, the two extremes of his kingdom. It is supposed this wicked king had become acquainted with the forms and objects of idolatrous worship while he dwelt in Egypt. (1 Kings xi. 40.) His sin is almost always mentioned whenever his name is used. (See JEROBOAM.)

CALVES OF OUR LIPS (Hos. xiv. 2) is a figurative expression, signifying the fruits of our lips, or our offerings of praise to God. Calves were used in sacrifices, and the injunction of the prophet requires us to render praises and thanksgivings to God as the offering of our lips, instead of the animal sacrifice. (Heb. xiii. 15.)

CALNEH. (Gen. x. 10. Amos vi. 2.) One of the cities of Babylonia, built by Nimrod, and supposed to be the same with *Calno*, (Isa. x. 9,) *Canneh*, (Ezek. xxvii. 23,) and the Ctesiphon of more modern times. It was situated on the east bank of the Tigris, opposite to Babylon, and was a place of commercial importance.

CALVARY (Luke xxiii. 33, called *Golgotha*, John xix. 17) was the name given to a slight elevation north of the

ancient city of Jerusalem, perhaps half a mile distant from the temple. The spot is within the walls of the modern city. It was called Golgotha, or *the place of a skull*, either from its shape, or from the circumstance that it was the usual place of executing criminals. To the mind of the Christian the associations of the place are peculiarly interesting and sacred, for it was here that the blood of Jesus was shed; that blood which cleanseth from all sin. (See SELUMIEL, chap. xi., and MAP OF JERUSALEM, both by the Am. S. S. Union.)

CAMEL. (Matt. xxiii. 24.) A well-known and highly useful animal in eastern countries, and, by the law of Moses, unclean. (Lev. xi. 4. Deut. xiv. 7.) He is usually six or seven feet in height, and is exceedingly docile and patient of labour. His feet are constructed with a tough elastic sole, which prevents them from sinking in the sand. He has upon the back one, and sometimes two, humps or protuberances, which yield to pressure, and form a sort of saddle, on which his burden is laid. (Isa. xxx. 6.) Within his body is a cavity, divided into little apartments or cells, that fill when the animal drinks, which usually occupies him a quarter of an hour, and this supply serves him for twenty or thirty days, while he traverses the desert. His food is coarse, as leaves, twigs, thistles, &c. &c. These qualities all contribute to adapt the animal to the countries he inhabits, and to the services required of him. He is perhaps more surefooted than the ass, more easily supported, and capable of an incomparably greater burden. Hence the people of the east call the camel the *land-ship*. He can carry a burden of six or eight hundred pounds, at the rate of thirty miles a day; and on short journeys, ten to twelve hundred pounds; and there is one species of the camel that will travel one hundred miles a day. Chains and other trappings, useful or ornamental, were sometimes fastened to the camel's neck. (Judg. viii. 21. 26.) The flesh and milk are used for food, and the hair, which is short and softer than that of the ox kind, is useful for garments. (Matt. iii. 4. See CAMEL'S HAIR.)

The ordinary life of the camel is from thirty to fifty years. Camels were formerly among the chief possessions of the wealthy. (Gen. xii. 16; xxx. 43; xxxvii. 25. Judg. vi. 5, and vii. 12. 1 Sam. xxx. 17. 1 Kings x. 2. 1 Chron. v. 21. 2 Chron. xiv. 15. Job i. 3, and xlii. 12. Isa. xxx. 6.)

The expression in Matt. xix. 24, is figurative, denoting something beyond human power. The same form of expression is used among the Malays and by the rabbins in respect to the elephant. Another figurative expression occurs (Matt. xxiii. 24) in which the inconsistency of the scribes and Pharisees (who attended to the most unimportant ceremonies of their religion, while they were unjust, unmerciful, and faithless) is compared to one who should very carefully *strain out* (not *at*) a gnat or other small insect from the liquor he was about to drink, and yet leave in the vessel, to be swallowed, an animal as large as a camel. (See DRINK.)

Travellers sometimes throw over the camel, upon the top of his burden, a pair of panniers, in which they ride, one on either side. A covered box, like a carriage body, is sometimes hung upon the animal

in the same manner, and in these females may ride and be sheltered from the heat. (Gen. xxiv. 64.) It is easy to see how Rachel might have concealed her father's idols. (Gen. xxxi. 34.) The camel is said to choose ruinous and desolate places for his habitations, and hence the force of the prophetic language respecting Rabbah, (Ezek. xxv. 5;) though the prophecy would be abundantly verified if the place should merely become a stopping place for caravans.

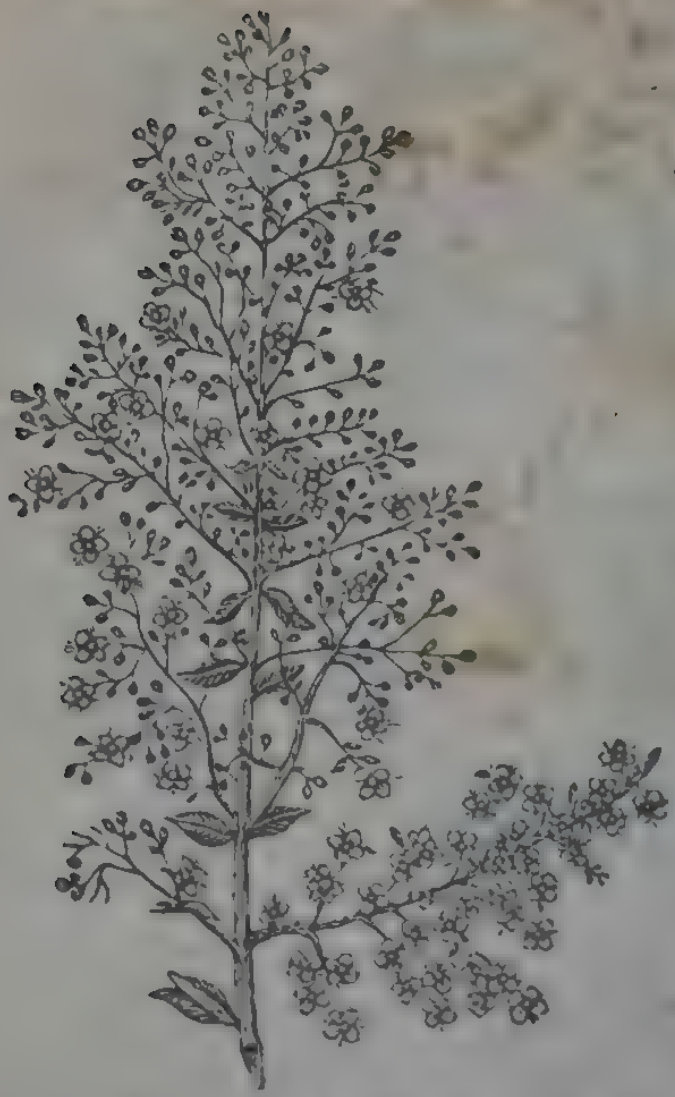
The cut represents a large bound hamper or pannier, like a roofed cradle, with back, head, and sides like an easy chair. Folds of carpeting or other thick stuff are spread upon the back of the animal, for the hamper to rest upon, and the conveniences of travelling are carried in the basket, or apartment underneath the traveller. (See DROMEDARY. See also YOUTH'S FRIEND, vol. ii., and NATURAL HISTORY OF THE BIBLE, article CAMEL, both by the Am. S. S. Union.)

CAMEL'S HAIR (Matt. iii. 4) was made into cloth. (2 Kings i. 8. Zech. xiii. 4.) Sometimes the fabric was wrought of the finest and softest part of the hair, and was then a very rich and luxurious article of dress. A coarser kind was used for the covering of tents, and for the upper garments of shepherds and camel-drivers. Travellers tell us that modern dervises wear cloth of this kind, and also leathern girdles. We know that John the Baptist's raiment was of this kind, for it is put in opposition to SOFT RAIMENT. (Matt. xi. 8. Luke vii. 25.)

CAMELEON. (See CHAMELEON.)

CAMP. (Ex. xvi. 13.) This term is frequently used in reference to the movements of the children of Israel, and many passages of the Levitical law relate to things that are to be done within or without the camp.

The form of encamping is particularly prescribed in Num. ii. The tabernacle, which was the abode of the glorious Leader of the people, occupied the centre, and nearest to this were the tents of the Levites, who were intrusted with the principal care of it. (Num. iii.) The whole body of the people, embracing upwards of 600,000 fighting men, besides women and children, were formed in four divisions, three tribes constituting a division, so that the tabernacle was enclosed



in a hollow square. Each of these divisions had a standard, as well as each tribe, and each of the large family associations of which the tribes were composed. Each tribe had its captain or commander assigned by God's direction.

The view of such a mass of people maintaining the most perfect order and subordination, might well excite the admiration of the beholder. (Num. xxiv. 2—5.)

CAMPHIRE. (Sol. Song i. 14, and iv. 13.) A plant of great beauty and fragrance. It grows in Egypt and other countries of the east, and is called *alhenna*. This cut is from a drawing taken by a French traveller in Egypt. The flowers are clustered like the lilac, and the leaves, when dried and pulverized, make an orange dye, with which the females stain their hands and feet. What we call *camphor* is an entirely different substance. See Young's Bible, vol. v., by the Am. S. S. Union.)

CANA or GALILEE. (John ii. 1.) A small village about fifteen miles north-west of Tiberias, and six miles north-east of Nazareth. It is now

called Kefer Kenna; is under the government of a Turkish officer, and contains perhaps three hundred inhabitants, chiefly Catholics. It was in this place that our Saviour performed the miracle of changing water into wine, and the natives pretend to show the house where it was done, and even one of the stone water-pots. Large stone pots are found there, holding from twenty to thirty gallons. They are not regarded as relics, for the ancient use of them seems to be unknown to the present inhabitants.

It was here also that the nobleman applied to Christ to heal his son, who was sick in Capernaum, and at the point of death; and by his divine will, without a word or action, and even at a distance of thirty miles from the sick-bed, the disease was checked and the child recovered.

Nathaniel was a native of this place. (For a description of the village in modern times, illustrated from a drawing taken on the spot, see Youth's Friend, for 1833, p. 185, by the Am. S.S.Union.)

Another town of the same name (Kanah) belonged to the tribe of Asher, and seems to have been near Sidon. (Josh. xix. 28.)

CANAAN. (Gen. ix. 25.) Son of Ham and grandson of Noah. Ham having been guilty of criminal conduct towards his father, a prophetic curse was pronounced by Noah on so much of Ham's posterity as should descend from and through Canaan. The curse was inflicted upon the Canaanites, when their land was subdued, and its inhabitants (the Hivites, Jebusites, &c.) were cut off or subjected to heavy tribute by the Israelites, the descendants of Shem; and afterwards, when the scattered remnants of their tribes were conquered and exterminated at Tyre, Thebes, Carthage, &c., by the Greeks and Romans, who were descended from Japheth.

Canaan, land of. (Gen. xii. 5.) The country inhabited by the posterity of Canaan, (see preceding article,) who were hence called Canaanites, and which was given, by God, to the children of Israel, the posterity of Abraham, as their possession. (Ex. vi. 4. Lev. xxv. 38.) The original boundaries are supposed to have been mount Lebanon on the north, the wilderness of Arabia (Shur, Paran, and Zin) on the south, and the river Jordan on the east. On the west, their possessions extended at some points to the margin of the Mediterranean. Their boundaries on this side were partially restricted by the Philistines, who held the low lands and strong cities along the shore. (Gen. x. 19.) Besides the possessions of the Israelites, the land of Canaan embraced Phenicia on the north, and Philistia on the south-west. (Zeph. ii. 5.)

The country was entered by the Israelites on the east side, at a point of the Jordan opposite Jericho. The tribes of Gad and Reuben and half the tribe of Manasseh had selected possessions for themselves on the east of Jordan, from the conquests which had been made on their march. The natives of the country were, for the most part, subdued after a succession of severe struggles, (Num. xxxiii. 51—56,) and their territory was divided among the tribes and families of the Israelites according to their numbers. This apportionment was made by what would be called, in modern phrase, a board of commissioners, consisting of

34
35
33
32
31
MEDITERRANEAN SEA
ASHER
ZEBULON
ISSACHAR
MANASSEH
EPHRAIM
BENJAMIN
Jerusalem
DAN
SIMEON
JUDAH
PHILISTINES
31
35

3 6
3 7
NAPTHALI
MAN
SYRIA
33
Sea of Tiberius
ASSEHAM
River Jordan
GAD
AMORITES
32
REUBEN
Dead Sea
MOABITES
31
3 6
3 7

Eleazar the high-priest, Joshua, and the twelve chiefs of the tribes; and this was done in such a way that each tribe occupied a distinct section, and each family a distinct lot, so that every neighbourhood was made up of family relations.

The accompanying map shows the supposed position, extent, and divisions of the land of promise, so far as they can be ascertained from the sacred history. The length from north to south was less than one hundred and eighty miles, and the width did not exceed seventy-five miles.

The expulsion of the Canaanites is an act perfectly defensible, and consistent with the strictest principles of justice. The measure of their iniquities was full (Lev. xviii. 24, &c.) The kind of judgment visited upon them was much more strikingly illustrative of the power and presence of God, than a pestilence or earthquake; and the extermination of all their authority and influence was necessary to prevent the Israelites from being seduced into their abominable practices.

The possessions of the Israelites were extended by conquest far beyond the limits above named, and in the time of David and Solomon they stretched to the Euphrates and Orontes on the one hand, and to the remotest confines of Edom and Moab on the other, and embraced upwards of 26,000 square miles. (1 Kings iv. 21. 2 Chron. viii.) The population varied in a like proportion. The number of the Israelites who crossed the Jordan is estimated at 2,000,000, while from an enrolment made for David's army, it is presumed by some that the population must have exceeded 5,000,000. (See SELUMIEL, pp. 120, 121, by the Am. S. S. Union. See also article CITY.)

The following table presents at one view the proprietors of the country before and after the Jewish conquest, and the general divisions or provinces into which it was divided in the time of our Saviour.

Ancient Canaanitish Division.	*Israelitish Division.*	*Roman Division.*
Sidonians,	Tribe of Asher. (In Lebanon.)	Upper Galilee.
Unknown,	Naphtali. (North-west of the lake of Gennesaret.)	
Perizzites,	Zebulun. (West of Gennesaret.)	
Same,	Issachar. (Valley of Esdraelon and mount Tabor.)	Lower Galilee.
Hivites,	Half tribe of Manasseh. (Der. and Centre.)	Samaria.
Same,	Ephraim. (Shechem and Samaria.)	
Jebusites,	Benjamin. (Jericho and Jerusalem.)	
Amorites, Hittites,	Judah. (Hebron and Judea proper.)	Judea.
Philistines,	Simeon. (South-west of Judah. Dan, and Joppa.)	
Moabites,	Reuben. (Gilead and Heshbon.)	Gilead.
Ammonites, Gilead,	Gad. (Gilead.)	
Kingdom of Bashan,	Half tribe of Manasseh. (Golan Batanea.)	

Although the extent and boundaries of these divisions cannot be accurately defined, the bearings of the chief towns and cities from each other, and from Jerusalem, the capital of the country, are sufficiently ascertained.

As to Jerusalem itself, there is no more doubt of its ancient

location than there is of Rome or Carthage; and there is not an important place in the whole land which is not so connected both with profane and sacred history, as to furnish an unbroken chain of reference to it. The writings and traditions of the Jews, before the birth of Christ, and the writings and traditions both of his friends and enemies after that event, would have a general reference to places of particular interest in the history of the nation and in that of individuals. And even the efforts of pagans to desecrate the most hallowed spots, have served only to perpetuate the remembrance of them.

And besides all this, the land of promise is still a part of our earth. The hills still stand round about Jerusalem, as they stood in the days of David and of Solomon. The dew falls in Hermon; the cedars grow in Lebanon, and Kishon, "that ancient river," (Judg. v. 21,) still draws its stream from Tabor, as in the times of old. "The sea of Galilee still presents the same natural accompaniments; the fig tree springs up by the wayside; the sycamore spreads its branches, and the vines and olives still climb the sides of the mountains. The desolation which covered the cities of the plain is not less striking at the present hour, than when Moses, with an inspired pen, recorded the judgment of God. The swellings of Jordan are not less regular in their rise than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jericho, still incurs the greatest hazard of falling among thieves. There is, in fact, in the scenery and manners of this ancient land a perpetuity that accords well with the everlasting import of its historical records, and which enables us to identify, with the utmost readiness, the local imagery of every great transaction."

As to the fertility of the country, the evidence is conclusive. Its character in this respect, as given by Moses, (Deut. viii. 7—9,) is fully supported by profane writers, as well as by the present character of the soil, although the miserable condition of the inhabitants and the desolation of war have prevented any proper cultivation in later ages.

At the time the children of Israel took possession of Canaan, it was governed by petty kings, of various cities or provinces. Then Joshua became ruler under the express authority and direction of Jehovah. After Joshua, for a few years, the government was administered by elders. Then came the judges for about three hundred and twenty years; and then the kings for upwards of five hundred years, or until the conquest of the country by the Babylonians.

The vast resources of the land of Canaan, and the power of its kings, may be estimated, in some measure, not only from the consideration with which it was regarded by Egypt, Tyre, and Assyria, but by the strength and population of the kingdoms into which the original country, as it was under David, was subsequently divided. In the reign of Solomon, Damascus revolted and shook off the Jewish yoke. At his death, B. C. 971, ten of the tribes renounced their allegiance to the throne of Judah, and formed the kingdom of Israel, having Samaria for its capital; while Judah and Benjamin remained together, with Jerusalem for a capital.

In the year B. C. 721, the former kingdom, having existed two hundred and fifty years, under nineteen wicked kings, was conquered by the Assyrians under Shalmaneser, and carried into captivity. The latter existed about one hundred and thirty years longer, and was then subdued and laid waste by Nebuchadnezzar, and the temple at Jerusalem destroyed, B. C. 588. (2 Kings xxv. 2 Chr. xxxvi. Jer. xxxix. and lii.)

The land of Canaan remained under subjection to the Chaldeans, Medes, and Persians, until B. C. 323, when it fell into the hands of the kings of Syria, where it remained until B. C. 65, when it became a province of the Roman empire.

At the time of the coming of Christ, Canaan was divided into five provinces; Judea, Samaria, Galilee, Perea, and Idumea. The province of Judea consisted of the tribes of Judah, Benjamin, Dan, and Simeon. The rest of the Holy Land, according to the Roman division, consisted of Samaria, Galilee, Perea, Decapolis, Gaulonitis, Galaaditis, Batanea, and Auranitis. Samaria contained in it the tribes of Ephraim, Issachar, and the half tribe of Manasseh. Galilee, the tribes of Zebulon, Asher, and Naphtali. Perea on the other side of Jordan, consisted of the tribes of Gad and Reuben. Decapolis was part of the half tribe of Manasseh. Gaulonitis was north of it. Galaaditis was a hilly country, extending from mount Lebanon through the half tribe of Manasseh, and the tribes of Gad and Reuben. Further north, in the half tribe of Manasseh, was Batanea, and more northward still, was Auranitis, or Iturea. Beyond this, bordering on the territory of Damascus, was Trachonitis.

On the death of Herod, Archelaus, his eldest son, succeeded to the government of Judea, (Matt. ii. 22,) Samaria, and Idumea, with the title of tetrarch; Galilee being assigned to Herod Antipas, and Iturea, (Luke iii. 1,) and the adjacent countries beyond Jordan, to the third brother, Philip. But in less than ten years, the dominions of Archelaus became annexed, on his disgrace, to the Roman province of Syria, and Judea was thenceforth governed by Roman procurators. Jerusalem, after its final destruction by Titus, A. D. 71, remained desolate and almost uninhabited, till the emperor Hadrian colonised it, and erected temples to Jupiter and Venus on its site. The empress Helena, in the fourth century, set the example of repairing as a pilgrim to the Holy Land, to visit the scenes consecrated by the gospel narrative; and the country became enriched by the crowds of devotees who flocked there. In the beginning of the seventh century, it was overrun by the Saracens, who held it till Jerusalem was taken by the Crusaders in the twelfth. Then for about eighty years, the Holy Land drank continually of Christian and Saracen blood. In 1187, Judea was conquered by Saladin; on the decline of whose kingdom it passed through various revolutions, and, at length, in 1317, was finally swallowed up in the Turkish empire.

"Trodden down
By all ... Turk, Pagan, and Frank, and Tartar,—
So runs the dread anathema,—trodden down
Beneath the oppressor, darkness shrouding thee
From every blessed influence of Heaven,
Thus hast thou lain for ages, true-bound
As with a curse. Thus art thou doomed to be
Yet not for ever."

In the modern distribution of the territory, we find the pashalic of Acre, or Akka, includes the ancient territory of Asher, Zebulon, Issachar, half Manasseh, and Naphtali. The pashalic of Gaza, now united with that of Acre, embraces Dan, Simeon, Judah, Benjamin, and Ephraim; and the pashalic of Damascus has Reuben, Gad, and the other half of Manasseh. The population of this interesting country now consists chiefly of Turks, Syrians, Arabs, Jews, and Greeks. (See HEBREWS. See also EVENING RECREATIONS, vol ii. pp. 74—106; vol. iii. pp. 116—144; and BIBLICAL ANTIQUITIES, vol. i. ch. ix. § 1—4, both by Am. S. S. Union, for a full and perspicuous history of the Israelitish land and government.)

The general outlines of the surface of the country may be thus laid down. The Jordan, or river of Dan, which rises under the lofty peaks of mount Lebanon, and flows in a direction almost constantly southward, with the lake of Tiberias, through which it passes, and the Dead Sea, which it forms by its discharge, divides Palestine from north to south.

In the western division, between the Mediterranean and the lake of Tiberias, lie the two Galilees. The plain of Esdraelon, which occupies the greater part of this tract, being two days' journey, or nearly fifty miles, in length, and twenty in breadth, is described by travellers as one vast meadow, covered with the richest pasture. This plain is enclosed on all sides by the mountains, and not a house or a tree is to be discovered in it. It is completely commanded by Accho, so that the possessor of that port is the lord of one of the richest territories in the Holy Land. To the south of Galilee lies the district of ancient Samaria: it is mountainous, but well cultivated, and forms at present the most flourishing part of the Holy Land. Judea Proper comprises the territory extending from the Dead Sea to the Mediterranean, and is composed of a range of limestone hills, rising by stages from the level of the coast, and becoming more rugged and rocky as you approach Jerusalem from Joppa. Between Joppa and Gaza, westward of the mountains of Judea, lies the tract distinguished as the plain of the Mediterranean Sea, the ancient territory of the Philistines, including the five cities of Gaza, Askelon, Ashdod, Gath, and Ekron. (Josh. xiii. 3, and 1 Sam. vi. 17.) This district still bears the name of Phalastin, and forms a separate pashalic; it may be distinguished as Palestine Proper.

The land of Canaan was called the *land of Israel*, (1 Sam. xiii. 19,) because it was occupied by the descendants of Jacob or Israel. The *holy land*, (Zech. ii. 12,) because God's presence was continually manifested there, as the leader and governor of his chosen people; and especially may it be regarded as such, since the sufferings and death of Christ have consecrated it. The *land of promise*, (Heb. xi. 9,) because it was promised to Abraham and his posterity as their possession. The *land of Judah*, (Jer. xxxix. 10,) because Judah was the leading tribe; the *land of the Hebrews*, (Gen. xl. 15,) or the descendants of Eber, an ancestor of Abraham. The modern name of Palestine, or the land of the Philistines, was originally applied to the region lying along the coast of the Mediterranean, south-west of the land of promise; but in its

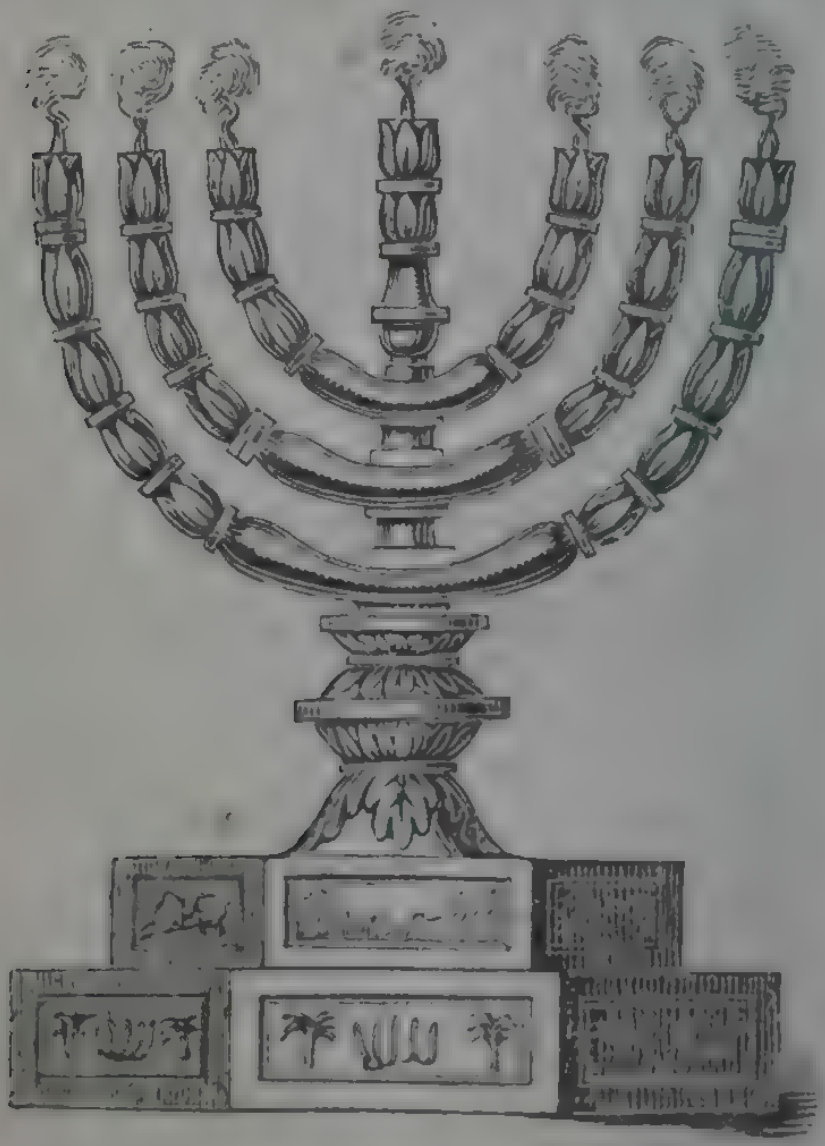
present usage denotes the whole country bounded by the Jordan on the east, the Mediterranean on the west, Arabia on the south, and Lebanon on the north. (See SYRIA.)

CANAANITES. (See preceding article.)

CANDACE. (See PHILIP.)

CANDLE (Job xviii. 6) is often used figuratively by the sacred writers, to denote light generally. (See LAMP.)

CANDLESTICK, GOLDEN, (Ex. xxv. 31,) was a splendid article of the tabernacle furniture, made of fine gold, and computed to have been worth, at the modern value of gold, three millions of dollars. It consisted of a shaft or stem supposed to have been five feet high, with six branches. The branches came out from the shaft at three points, two at each point, as in the following cut, and the width of the whole candlestick, across the top, was about three feet and a half. It was richly adorned, with raised work, representing flowers, and also



knops or knobs, and little bowls resembling half an almond shell. At the extremity of each branch there was a socket for the candle, and also at the top of the main shaft, making seven in all. (Rev. i. 12, 13. 20.) Tongs to remove the snuff, and dishes to receive it, as well as oil vessels, were articles of furniture belonging to the candlestick, and were all made of gold. The lights were trimmed and supplied daily with the purest olive oil. They were lighted at night and extinguished in the morning; though some suppose that a part of them, at least, were kept burning through the day. The candlestick was so situated as to throw the light on the altar of incense and on the table of shew-bread, occupying the same apartment, and from which the natural light was excluded. (See BIBLICAL ANTIQUITIES, vol. ii. ch. ii., and DESTRUCTION OF JERUSALEM, ch. xiii., both by Am. S. S. Union.)

CANE. (See CALAMUS.)

CANKER-WORM, (Joel i. 4,) elsewhere called the caterpillar, (Jer. li. 27,) was one of the army of destroying insects by which the land of Judea was laid waste. The particular species of insect intended by the prophet is uncertain, though the prevailing opinion is, that it was of the locust tribe. Its voraciousness and multitude are sufficiently indicated by the connexion in which it is mentioned. (Nah. iii. 15, 16.)

CANNEH (See CALNEH.)

CAPERNAUM. (Matt. iv. 13.) A city on the western shore of the sea of Tiberias, where our Saviour often resided, and where some of his most wonderful works were done, and where also he delivered some of his most pointed discourses. (See Mark i. 21. 37, and ii. 1—28. John vi. 25—70, and comp. with Isa. ix. 1, 2.) Notwithstanding it was thus highly favoured with the presence and instructions of the Lord of glory, it was the subject of the most fearful denunciations. (Matt. xi. 20—24.) The prediction of its downfall was long ago fulfilled; and though it was once a city of renown, and the metropolis of all Galilee, the site it occupied is now uncertain. When Mr. Fisk, an American missionary, travelled in Syria in 1823, he found twenty or thirty uninhabited Arab huts, occupying what are supposed to be the ruins of the once exalted city of Capernaum.

CAPHTOR, CAPHTORIM. (See CRETE.)

CAPPADOCIA. (1 Pet. i. 1.) One of the three interior provinces of Asia Minor. (See MAP to article PAUL.) It was bounded east by Armenia, north by Pontus, west by Lycaonia, and south by Cilicia. Christianity was probably introduced into this province at an early period, (Acts ii. 9,) and the existence of Christian churches there is easily traced up to a period as late as the tenth century.

CAPTAIN. (Deut. i. 15.) An officer in the Jewish army whose rank or power was designated by the number of men under his command, as captain of fifty, or captain of a thousand; and the commander or chief of the whole army was called the captain of the host. The divisions of the army were regulated in some measure by the division of families, as the heads of families were usually officers. (2 Chron. xxv. 5.) Captains of hundreds, or larger companies, were probably what would be called in modern phrase, staff

officers, and formed the councils of war. (1 Chron. xiii. i.)

CAPTAIN OF THE TEMPLE. (Acts iv. i.) Either the commander of the Roman garrison stationed near the temple, or the chief of the priests and Levites who kept guard around and within the temple.

CAPTIVE (Gen. xiv. 14) usually denotes one taken in war. Among eastern nations such persons were treated with great cruelty, and were subjects of merchandise. (Joel iii. 3.) The Romans sometimes compelled a captive to be joined face to face with a dead body, and to bear it about until the horrible effluvia destroyed the life of the living. (Rom. vii. 24.)

CAPTIVITY. (Num. xxi. 29.) A term usually employed to denote an important era in the history of the Jewish people.

To punish their rebellions and idolatries, God suffered them to come into frequent bondage to surrounding nations. Several of their captivities took place at an early period of their history, of which a particular account is given in the first ten chapters of Judges.

Soon after the close of Solomon's glorious reign, the kingdom was divided. Ten of the tribes separated themselves, and took the name of the kingdom of Israel, leaving the tribes of Judah and Benjamin to constitute the kingdom of Judah. Each of these two kingdoms suffered a distinct captivity. That of Israel is called the Assyrian, and that of Judah the Babylonish captivity.

In the year of the world 3264, Tiglath-pileser, the king of Assyria, made war upon Israel, and carried a large number of their people (chiefly those of the tribes of Reuben, Gad, and Manasseh) into captivity, (2 Kings xv. 29. 1 Chron. v. 26,) and the residue remained under their own king, but paid tribute to the Assyrian government. After the lapse of twenty years this tribute was refused, and therefore Shalmaneser, son of Tiglath-pileser, besieged and (after three years) captured and destroyed Samaria, the capital of the kingdom, and the great mass of the people were transported to provinces beyond the Euphrates, and some doubt is entertained whether they ever returned. (2 Kings xvii. 5, 6, and xviii. 10, 11. Hos. i. 6.) Jewish historians say they never did return. The following among other passages are employed to support an opposite opinion: Ezra ii. 59; vi. 16, and viii. 35. Isa. xi. 12, 13, and xxvii. 12, 13. Jer. iii. 18; xvi. 15; xxxi. 7—20, and xlix. 2. Ezek. xxxvii. 16. Hos. i. 10, 11. Amos ix. 14. Obad. 19—21. Mic. ii. 12. Zech. ix. 13, and x. 6. 10. (See HEBREWS.)

The first captivity of Judah took place under king Jehoiakim, in the year of the world 3398, when Daniel and his companions were among the captives. The second was in the seventh year of Jehoiakim, about 3404; the third, in the reign of Jehoiachin, A. M. 3406. The fourth, or seventy years' captivity, was under Zedekiah's reign, in the year of the world 3416. (For a particular account of these events, see 2 Kings xxiv. 2 Chron. xxxvi. Jer xxv xxvi. xxix. xxxii. xxxiv. lii. Ezek. xii. Dan. i. 1, 2.) The sufferings in which these captivities involved them are affectingly described in Ps. cxxxvii. 1—5, and Jer. iv. 19—31.

In 3457 the Jews were allowed to return, (Ezra i. 1;

but it was not until 3486, or seventy years from the period of their fourth captivity, that they were permitted to rebuild the temple. (See ELISAMA, by Am. S. S. Union, pp. 25—28.)

CHILDREN OF THE CAPTIVITY. (Ezra iv. 1.) A common figure of speech denoting those who were in captivity, or perhaps sometimes literally their posterity. *Turn again*, (Ps. cxxvi. 1,) *turn away*, (Jer. xxix. 14,) *turn back*, (Zeph. iii. 20,) or *bring again* (Ezek. xvi. 53) *the captivity*, are figurative phrases, all referring to the Jewish nation in bondage, and their return to Canaan. A similar expression is used in relation to individuals, as in Job xlii. 10: *The Lord turned the captivity of Job*, that is, he released him from the unusual sufferings and perplexities to which he had been in bondage, and caused him to rejoice again in the favour of God. *He led captivity captive*, (Eph. iv 8,) or he led those as his captives who had made captives of others, is a figurative allusion to the victory which our blessed Redcemer achieved over sin and death, by whom our ruined race are brought into bondage. (Rom. viii. 21. Gal. iv. 24. Heb. ii. 15. 2 Pet. ii. 19.)

CARBUNCLE. (Ezek. xxviii. 13.) A precious stone. Its colour is a deep red mingled with scarlet, and when held up in the rays of the sun, it loses its deep tinge, and resembles burning charcoal. It is not certain, however, that the carbuncle of the Scriptures is the same species of fossil to which we give that name.

CARCHEMISH. (2 Chron. xxxv. 20.) A town on the eastern banks of the Euphrates, where the Chebar or Khaboor falls into it. It is now known as Kirkisia. It was taken from the Assyrians by the king of Egypt, (2 Kings xxiii. 29,) who left it in charge of a garrison. Nebuchadnezzar, king of Babylon, afterwards took it from the Egyptians with great slaughter, in fulfilment of the remarkable prophecy of Jeremiah. (Jer. xlvi. 1—12.)

CARMEL, MOUNT. (Isa. xxxiii. 9) One of the most remarkable points on the shores of the Mediterranean. It is the highest peak of a range of mountains (of the same name) rising in the plain of Esdraelon, and running five or six miles in a north-west course till it terminates in a promontory on the coast, south of the bay of Acre. It is from fifteen hundred to two thousand feet above the level of the sea. (Amos ix. 3.) Its shape resembles a flattened cone, and is the finest and most beautiful mountain in Palestine. Its soil was once fertile and highly cultivated. (Isa. xxxiii. 9; xxxv. 2. Jer. l. 19.) Its name signifies *a fruitful field*, or *a country of vineyards and gardens*. Modern travellers tell us that the oaks, wild vines, olive trees, and fragrant flowers still indicate its former productiveness, though it has sufficiently deteriorated to fulfil the prediction of the prophet. (Amos i. 2.) The graceful form and verdant beauty of its summit are alluded to, Sol. Song vii. 5. The base of the mountain was washed by "that ancient river, the river Kishon," (Judg. v. 21,) and the plain of Sharon spread out towards the south. We are told that while Lebanon raised to heaven a summit of naked and barren rocks, covered the greater part of the year with snow, the top of Carmel, how naked and sterile soever its present appearance, was clothed with

perennial verdure; so that the lofty genius of Isaiah, guided by the spirit of inspiration, could not find a more appropriate figure to represent the flourishing state of the Redeemer's kingdom, than "the excellency of Carmel and Sharon." The summit of Carmel is remarkable for its pure and enlivening atmosphere.

This promontory is a place of deep interest in the annals of the Jews, (1 Kings xviii. 19. 42. 2 Kings ii. 25, and iv. 25,) and was once the resort of crowds of Christian devotees, and the residence of an order of monks called Carmelites, who had a convent there, which was pillaged and destroyed by the Arabs after the retreat of the French army, in 1799, who used it as an hospital for their sick and wounded during the siege of Acre.

There are many traditions and superstitions which travellers have preserved, about the caves and grottos which abound in this mountain; but they will not be in place here.

CARMEL, TOWN OF. (Josh. xv. 55.) A city and hill, five miles west of the Dead Sea, and between the wilderness of Ziph and the wilderness of Maon. It was the residence of Nabal. (1 Sam. xxv. 2, and xxvii. 3.)

A limestone mountain, called El Carmel, is described by travellers as the same with the ancient city and hill.

CARRIAGES. (Acts xxi. 15.) The load or burden of man or beast; baggage (Isa. x. 28) or mat, on which any thing is carried (1 Sam. xvii. 20, *trench*, or *place of the carriages*. Isa. xlvi. 1.) "They took up their carriages," i. e. they packed up their things, and commenced their journey. (Acts xxi. 15.)

CART. (See WAGON.)

CART-ROPE (Isa. v. 18.) This is a strong figurative expression, the most natural meaning of which is shown by two Jewish sayings—"Wo to them that begin to sin a little, and they go on and increase until their sins are as a cart-rope;" and, "The evil imagination is at first like a spider's thread, but at last it is like to cart-ropes." There may be a remote allusion also to the cords with which the sacrifices were bound.

CASEMENT. (See WINDOW.)

CASSIA. (Ex. xxx. 24.) The bark of a tree of the same species with cinnamon and sassafras, and one of the ingredients of the holy anointing oil. It was an article of Tyrian trade, (Ezek. xxvii. 19,) and remarkable for its fragrance. (Ps. xlv. 8.)

CAST OUT, (John ix. 22, and 34, comp.,) or excommunicate, was to cut off from the privileges of the Jewish church.

CASTOR and POLLUX, (Acts xxviii. 11,) in heathen mythology, were the names of twin sons of Jupiter, who were supposed to preside over the destinies of sailors. Hence an image representing them was often seen on the prow of ancient ships, like the figure-heads of modern days. The word *sign* is supposed by some not to signify the name of the ship, but only the protecting image of the deity under whose auspices she sailed. We are inclined to believe that the sign was the only designation the ship had, and that this mode of expression by the apostle, signified to the merchants of Alexandria and Malta what particular vessel was intended. This particularity of detail in the sacred narrative is highly corroborative of its truth.

CATERPILLAR. (1 Kings viii. 37.) A tribe of insects of

vast number and destructive voracity. Hence they were often employed as the agents in the execution of God's judgments, (Ps. lxxviii.46, and cv. 34,) and figuratively represent a great multitude. (Isa. xxxiii. 4. Jer. li. 14. 27.) They were regarded as among the most desolating visitations of God's hand.

CATTLE. (Gen. i. 25.) In the common scriptural use of this term it embraces the tame quadrupeds employed by mankind, as oxen, horses, sheep, camels, goats, &c. (Gen. xiii. 2. Ex. xii. 29, and xxxiv. 19. Num. xx. 19; xxxii. 16. and Ps. l. 10, and Job i. 3, where the word translated *substance* would be more properly rendered *cattle*.)

The allusion in Job xxxvi. 33, is explained by the well-known fact that certain animals of this class are peculiarly sensitive to the change of air which precedes rain.

CAUL. (Isa. iii. 18.) The attire of the head, made of network and ornamented. In Hos. xiii. 8, *I will rend the caul of their heart*, the word caul denotes the membranous vessel which contains the heart. The figure represents a raging beast of prey seizing his victim, and tearing out its vitals.

CAUSEWAY. (1 Chron. xxvi. 16.) A raised way or path. (2 Chron. ix. 4.) In most of the passages where it occurs, it signifies any public way or high road, and indeed is so translated in Judg. xx. 31, 32. 1 Sam. vi. 12. Prov. xvi. 2.

The same word is rendered *ways* in Ps. lxxxiv. 5, and here signifies the ways to Zion, by which the devout Jews ascended to worship in the temple, and the remembrance of which was continually present in the hearts of those who loved them, and who loved also the holy place and service to which they led.

CAVE. (Gen. xix. 30.) Caves were very common in Judea, and were made use of as temporary *dwelling places*, (Gen. xix. 30;) as *places of concealment*, (Josh. x. 16. Judg. vi. 2. 1 Sam. xiii. 6; xxii. 1, 2, and xxiv. 3. 2 Sam. xxiii. 13. 1 Kings xviii. 4; xix. 9. Heb. xi. 38;) and as *burial places*. (Gen. xxiii. 17. 19, and xlix. 29. John xi. 38.)

CEDAR. (2 Sam. vii. 2.) One of the most valuable and majestic trees of eastern forests. It grows to the height of seventy or eighty feet. The branches are thick and long, spreading out almost horizontally from the trunk, which is sometimes thirty or forty feet in circumference. (Ezek. xxxi 3. 6. 8.) Maundrell measured one which was thirty-six feet and six inches in the girth, and one hundred and eleven feet in the spread of its boughs. The wood is of a red colour and bitter taste, which is offensive to insects, and hence it is very durable, having been known to last (as historians assert) upwards of two thousand years. It was used for the most noble and costly edifices. This timber served not only for beams for the frame, and boards for covering buildings, but was also wrought into the walls. (1 Kings vi. 36, and vii. 12.) The mountains of Lebanon were famous for the growth of the cedar, but travellers tell us that the words of prophecy are verified, for now *a child may write them*. (Isa. x. 19. See LEBANON.)

(For a very full description and cut of this tree, with the explanation of its figurative use in the sacred writings, see article CEDAR, in BIBLE NATURAL HISTORY, by Am. S. S. Union.)

CEDRON. (See KIDRON.)

CEIL. (See CIELING.)

CELLARS. (1 Chron. xxvii. 27.) Of cellars, such as are common among us, nothing was known in the east, if we except the chambers which are used in Persia for the storing of earthen jars or other vessels of wine. Among the Hebrews and Greeks these jars were buried up to the neck in the ground. The word *wine-cellars*, in the passage cited, probably denotes the patches of ground used to bury wine. (See WINE.)

CENCHREA. (Acts xviii. 18.) A seaport on the eastern side of the isthmus of Corinth, and nine miles distant from that city. It was the seat of a Christian church. (Rom. xvi. 1. 4.)

CENSER. (Lev. x. 1.) A vessel used in the temple service, for the purpose of carrying the fire in which the incense was burned. It was made of pure gold. (1 Kings vii. 50. Heb. ix. 4.) The censer was held in one hand, and contained the fire taken from the perpetual supply on the altar of burnt-offering. The incense was carried in the other hand; and as the high-priest, once a year, entered the holy of holies, he strewed the pulverized incense upon the fire, and the cloud of smoke ascended up in a dark volume, and filled the apartment with its fragrance. It is called a spoon, (Num. vii. 14.) and vial, (Rev. v. 8.)

The foregoing cut represents the probable form of the vessel, or the charger and censer combined.

CENTURION. (Matt. viii. 5.) The title of an officer of the Roman army, who had command of one hundred soldiers.

CEPHAS. (John i. 42.) A Syriac surname given to Peter, which in the Greek is rendered *Petros*, and in Latin *Petrus*, both signifying a rock. (See PETER.)

CEREMONIES, (Num. ix. 3,) or ORDINANCES, (Heb. ix. 1,) denote the external rites of religion, or the forms and circumstances by which it is rendered solemn and magnificent, particularly under the Mosaic dispensation.

CESAR (AUGUSTUS.) (Luke ii. 1.) Nephew and successor of Julius Cesar, emperor of Rome. The name Augustus, signifying *august* or noble, was a complimentary title, decreed to him by the Roman senate, whence is derived the name of the month *August*. Cesar was the regal title of the emperors, and hence Tiberius is called Cesar, (Matt. xxii. 21,) and Nero is called Cesar. (Acts xxv. 11.) The title Augustus was a personal distinction; but after the death of the individual to whom it was given, it was regarded and used as a part of the royal title.

CESAR (CLAUDIUS.) (Acts xi. 28.) An emperor of Rome, who succeeded Caius Caligula, A. D. 41. Four different famines are mentioned by profane historians as having taken place during his reign, one of

which was very severe in Judea, extended into adjoining countries, and continued nearly three years. Such a famine was predicted by a prophet named *Agabus*, who came from Jerusalem to Antioch, about the year A. D. 35 or 45; and the expression, *throughout all the world*, evidently intends its general prevalence in other parts of the world besides Judea. (See AGABUS.)

In the ninth year of his reign, Claudius, by a decree, banished the Jews (probably including the Christian converts) from Rome. (Acts xviii. 2. See TIBERIUS CESAR.)

CESAREA. (Acts xxiii. 33.) A considerable town on the coast of the Mediterranean, between Joppa and Tyre, about sixty-two miles from Jerusalem. It is sometimes called Cesarea of *Palestine*, to distinguish it from Cesarea-Philippi, (see next article,) and is supposed by some to be the Hazor of the Old Testament. (Josh. xi. 1.) Herod the Great contributed chiefly to the magnificence of the city by building some of the most splendid of its edifices, and constructing a fine harbour for it. He called it Cesarea, in honour of the emperor Cesar Augustus. After the destruction of Jerusalem, when Judea became a Roman province, Cesarea was the chief city of Palestine, (Acts xxiv. 27, and xxv. 1. 13,) and was often visited by Paul, (Acts ix. 30; xviii. 22; xxi. 8;) and it was here that he made his eloquent defence before Felix, Festus, and Agrippa, (Acts xxiii. xxv. and xxvi. ;) and here he suffered two years' imprisonment.

Philip the evangelist resided here, (Acts xxi. 8;) and also Cornelius, who, with his family, were the first-fruits from among the Gentiles, under the preaching of Peter. (Acts x.)

A traveller, who passed the ruins of Cesarea in 1801, says, "Perhaps there has not been in the history of the world an example of any city, that in so short a space rose to so extraordinary a height of splendour, or that exhibits a more awful contrast to its former magnificence, by the present desolate appearance of its ruins. Not a single inhabitant remains. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey."

Napoleon encamped here after raising the siege of Acre, and speaks of the broken fragments of marble and granite columns which surrounded him.

CESAREA-PHILIPPI (Matt. xvi. 13, and Mark viii. 27) was a town in the northern part of Judea, in the vicinity of mount Hermon. Some have supposed it is the same with Laish or Leshem, and also the Dan of the Old Testament. (Josh. xix. 47. Judg. xviii. 29. See DAN.) Philip the tetrarch, son of Herod, contributed largely to its prosperity, and gave it the name of Cesarea, in honour of Tiberius Cesar. It is called Cesarea-Philippi, or Cesarea of Philip, to distinguish it from a town of the same name on the coast. (See preceding article.) It now contains about two hundred houses, and is inhabited chiefly by Turks.

CHAIN. (See FEET.)

CHALCEDONY. (Rev. xxi. 19.) A precious stone found in Europe and in several districts of the United States. The common cornelian is one of its varieties.

CHALDEA. (Jer. l. 10.)

CHALDEANS. (Job i. 17.)

The country of which Babylon was the capital, and which was hence called Babylonia, is a level region of Asia, watered by the Euphrates and Tigris, between which rivers it was situated. These rivers, when swollen by the waters from the mountains of Armenia, overflowed their banks, and fertilized the whole country. Hence the strong, figurative language in Isa. xxi. 1. Jer. li. 13. In the year B. C. 630, the Chaldeans, a wandering race, not unlike the modern Arabs, (Job i. 17,) descended from Taurus and Caucasus, subdued western Asia, destroyed Jerusalem, (B. C. 588—A. M. 3416,) conquered Tyre and Phenicia, and founded an empire, which extended to the shores of the Mediterranean, and which from them was called CHALDEA.

BABEL or BABYLON (whence the name *Babylonia*) was the capital of this mighty empire. It had long been distinguished for its commerce and science. Learning was confined to the priests, who were employed in the services of their religion, in medicine, magic, astrology, &c. Their pretended knowledge was kept secret from the people, and hence, under this name, they became a distinct class of magicians and conjurers, called CHALDEANS. (Dan. iv. 7.)

In A. D. 536, this vast country was united with Persia; and in A. D. 640, they both fell under the dominion of Mohammed, and finally, A. D. 1639, into the hands of the Turks, who still hold them. The two names, Chaldea and Babylonia, appear to have been often applied to the same country. (Jer. xxiv. 5; xxv. 12; l. 8. Ezek xii. 13.) The original name of at least a section of Chaldea, was *Shinar*. (Gen. x. 10. Dan. i. 1, 2. See BABYLON, SYRIA, SHINAR. See also EVENING RECREATIONS, vol. ii. pp. 69, 70, by Am. S. S. Union.)

CHALK-STONES. (Isa. xxvii. 9.) A soft mineral substance, resembling what we call limestone. To make the stones of the Jewish altars like chalk-stones is to crumble and destroy them.

CHAMBER. (Gen. xlix. 30.) Usually the private apartments of a house are called chambers. (2 Sam. xviii. 33. Ps. xix. 5. Dan. vi. 10.) Particular rooms of this class in eastern houses were designated by significant terms.

GUEST-CHAMBER. (Mark xiv. 14.) This we may suppose to have been a spacious unoccupied room, usually in the upper part of the house, and furnished suitably for the reception and entertainment of guests and social meetings. The proverbial hospitality of the Jews would make such provision necessary, and especially at Jerusalem, in festival seasons, when every house in the city was the stranger's home. (Mark xiv. 15. Luke xxii. 12. Acts i. 13.)

INNER CHAMBER. (2 Kings ix. 2.) A chamber within another chamber.

LITTLE CHAMBER. (2 Kings iv. 10.) An apartment built upon and projecting from the walls of the main house, and communicating by a private door with the house, and by a private stairway to the street.

UPPER CHAMBER, or LOFT, (Acts ix. 37,) is supposed to have occupied the front part of the building, over the gate or outer entrance, and to have been used to lodge strangers. (Comp. 1 Kings xvii. 19 and 23, with 2 Kings iv. 10. See DWELLINGS, paragraph UPPER ROOM.)

CHAMBERING. (Rom. xiii. 13.) Low intrigue for licentious purposes.

CHAMBERLAIN. (2 Kings xxiii. 11.) An officer who has charge of the royal chambers, or the king's lodgings, wardrobes, &c. In eastern courts, eunuchs were commonly employed for this service. (Esth. i. 10. 12. 15.) The sixth officer of the British crown is the lord high chamberlain. The title in Rom. xvi. 23, probably denotes the steward or treasurer of the city.

CHAMELEON. (Lev. xi. 30.) A species of the lizard, of very singular construction and appearance. Its tail is as long as its whole body, and being wound around the branches of trees, assists the animal in climbing or suspending itself. It feeds on insects, and to catch them it is provided with a tongue nearly as long as its body, which it darts out and then draws back again, contracting it into a small compass. This organ is covered with a glutinous substance, by which flies and other insects are arrested and drawn in for the animal's food. Its colour is changeable, but not to the extent nor from the causes which are vulgarly supposed. It is by no means certain that the chameleon known to us was the animal which was reckoned unclean by the Levitical law.

CHAMOIS. (Deut. xiv. 5.) The animal intended in this passage was probably of the family of antelopes; and as the chamois of modern natural history is found in the highlands of Switzerland, Germany, and Greece, at the height and in the same climate with the mountains of Judea, it is not unlikely that the same animal which we know as the chamois was regarded as unclean by the Jewish law. (See NATURAL HISTORY OF THE BIBLE, pp. 77, 78, by Am. S. S. Union, for a particular description and cut.)

CHANCE (1 Sam. vi. 9) might be better rendered *occurrence*, and is so rendered in several ancient versions. In Eccl. ix. 1—11, the sacred writer is illustrating the weakness and blindness of man, and showing that all the events and occurrences of his life are appointed by infinite wisdom

and power. In the passage first above cited the word implies simply this,—that if the cattle, without any guidance of man, should leave their calves and their pastures, and the roads which they were accustomed to go in, and should draw the ark towards Bethshemesh, (the nearest point of the land of Israel,) then the Philistines might infer from this supernatural occurrence, that God's hand had afflicted them as a punishment for detaining the ark; but if nothing like this should appear, they might suppose that their singular affliction was the result of natural though unknown causes. What men speak of as happening by chance, are those occurrences which take place without any apparent cause, as in Luke x. 31; "*It so happened* that a priest," &c. i. e. he had no design to pass by the wounded man, &c.; though they are not the less actually the result of divine appointment. The word, in its atheistical use, is as unphilosophical as it is impious.

CHANCELLOR. (Ezra iv. 8. 17.) A distinguished officer of the Jewish court, of whose particular functions we have now no knowledge.

CHANGEABLE SUITS OF APPAREL. (See CLOTHES.)

CHANGES OF RAIMENT. (See CLOTHES.)

CHANGERS OF MONEY, or MONEY-CHANGERS. (Matt. xxi. 12. John ii. 14.) When Judea became a province of Rome, the Jews were required to pay taxes in Roman currency, and at the same time the annual tribute for the service of the sanctuary was the half shekel of Jewish currency. To exchange these, one for the other, was the business of the money-changers, like the business of modern brokers. To obtain custom, they stationed themselves in the courts of the temple, the place of general resort for strangers from every part of Judea, and their oppressive and fraudulent practices probably justified the allusion of our Saviour to a den of thieves. Perhaps, they were also accustomed to pay and receive interest on loans, and this practice is recognised in Matt. xxv. 16. 27.

CHANT. (See VIOL.)

CHAPEL, (Amos vii. 13,) or SANCTUARY. A place of worship. Bethel is called the king's chapel by one of the idol priests, because there the kings of Israel paid idolatrous worship to the golden calves. (See BETHEL.)

CHAPITERS, (Ex. xxxvi. 38,) or CAPITALS, (as they are called in modern architecture,) are the upper or ornamental part of a column.

CHAPMEN (2 Chron. ix. 14) are called, in the corresponding passage, (1 Kings x. 15,) *spice-merchants*. The classes might be distinguished as the merchants and grocers of modern days. The revenue to the king was probably in the form of duties on their imports.

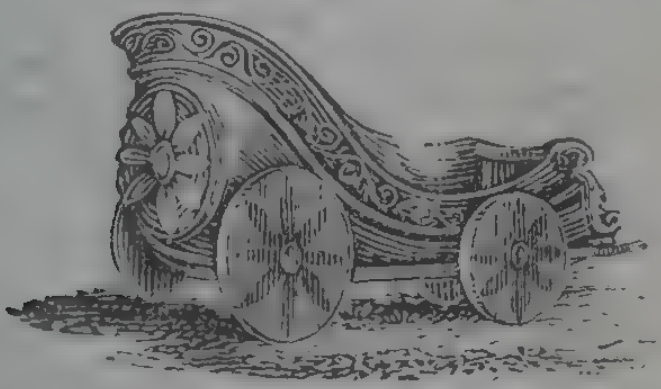
CHARAN. (See HARAN.)

CHARGER. (Num. vii. 13. Ezra i. 9. Matt. xiv. 8. 11.) A shallow bowl or basin, used for receiving the blood at the preparation of the sacrifices. (See CENSER.)

CHARIOT. (Gen. xli. 43, and xlvi. 29. 2 Kings x. 15. Acts viii. 28.) Until within three or four hundred years nothing was known of the convenience and even luxury of modern vehicles of pleasure. The chariots of the early ages were probably little superior in style or convenience to modern carts or wagons. The following is given as a representation of the vehicle in

which the Ethiopian was riding when accosted by Philip.

Travellers describe a clumsy carriage used in Asia at the present day, which is formed like a large wicker basket, eight feet long, supported by four solid wheels, convex on



each side, and shaped not unlike the above. These carriages were made of wood, and were often burnt in war. (Ps. xlvi. 9. Sol. Song iii. 9. Nah. ii. 13.)

Another form is given us, as on the following page.

Where chariots are mentioned as of iron, (Josh. xvii. 18,) it is probable that the iron instruments with which they were often heavily armed gave them such a designation. The word chariot is used for the horses by which it is drawn, (2 Sam. viii. 4; x. 18,) and again for the riders of horses and other animals. (Isa. xxi. 7. 9.)

CAPTAINS OF CHARIOTS, (Ex. xv. 4,) or, literally, *mounted three standers*. This expression, in an English translation, might be supposed to denote the officer or officers who had charge of the chariot forces; but the literal mean-

ing, above given, makes the passage obscure. The cut, from an Egyptian tomb, nearly or quite as ancient as the period to which the above-cited passages relate, furnishes a key to this otherwise difficult expression. It represents three

men standing upon a chariot, two of whom are prepared for action, and the third manages the horses. They were probably selected for their valour, and perhaps formed by themselves a distinct division of the army, and each had its distinct officer. (Ex. xiv. 7.)

CHARIOT OF THE CHERUBIMS (1 Chron. xxviii. 18) means the frame work on which the cherubims rested, and one pattern of which might resemble the body of a chariot.

(See AMMINADAB, WAR, HARNESS.)

CHARIOT CITIES, (2 Chron. i. 14,) or cities specially designated for storing the chariots of war during the time of peace, as magazines and arsenals of modern times are used.

CHARIOT HORSES. (2 Kings vii. 14.) Horses that were peculiarly fitted, by size, spirit, docility, or special training, for service in chariots; as carriage, draft, and saddle-horses of later days.

CHARIOT MAN. (2 Chron. xviii. 33.) Driver, or charioteer.

CHARIOTS OF THE SUN. (2 Kings xxiii. 11.) Chariots which

had been consecrated to the sun by the idolatrous customs of the kings of Judah. Such consecration of horses and vehicles was common, especially in Persia.

The word chariots is sometimes used figuratively for hosts or armies, (Ps. lxviii. 17;) and Elijah, by his prayers and counsels, and power with God, was the "chariot and horsemen of Israel," (2 Kings ii. 11, 12,) inasmuch as he did more for them than all the chariots and horsemen which they could muster. (Ps. xx. 7. Isa. xxxi. 1.)

CHARIOTS (FOR WAR.) (Judg. iv. 3.) One class of carriages thus denominated were used as the common vehicles of princes and generals; but another formed the most terrible of military engines, and were employed in great numbers. (1 Sam. xiii. 5. 1 Chron. xviii. 4.) Like other ancient carriages, they had usually only two wheels, and iron scythes, strong and sharp, were affixed to the extremities of the axles on each side.

Warriors sometimes fought standing on them, or leaping from them upon the enemy. The chariots in the army of Cyrus were capacious enough to permit twenty men to fight from them.

The following sketch of the wooden war chariot used by the Parthians, may illustrate the general appearance and uses of the chariot of earlier days.

CHARITY. (1 Cor. xiii. 1.) In this and parallel passages, the word *love* would more properly express the sentiment intended. (See LOVE.) Charity, in the popular acceptation of the word, is almsgiving. (See ALMS.)

CHARM, CHARMER. (See ADDER, ASP, DIVINATION.)

CHARRAN. (See HARAN.)

CHATTER. (See CRANE, SWALLOW.)

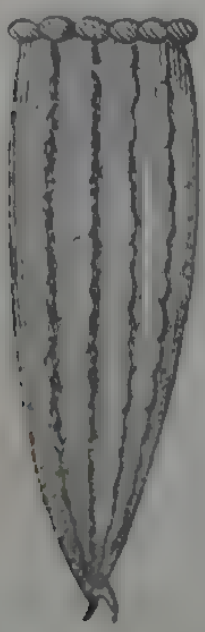
CHEBAR. (Ezek. i. 1. 3.) A river in the land of the Chaldeans. A colony of the captive Jews resided here, and the prophet Ezekiel also, with whose predictions the place has very interesting associations.

CHEDORLAOMER. (Gen. xiv. 1. 5.) One of the kings who formed an alliance against the five cities of the plain, and whose spoils were taken from them by Abram. (See ABRAM.)

CHEEKBONE. (Ps. iii. 7.) The figurative language of this passage presents the psalmist surrounded by his enemies as by a herd of wild

beasts, and denotes their complete deprivation of the power of seizing upon or devouring their prey.

CHEESE, (1 Sam. xvii. 18,) or the pressed curd of milk, was a common article of food among the Jews, and is now among many nations of the east. The word occurs but three times in our Scriptures, and in each of them the original word is different. (2 Sam. xvii. 29. Job x. 10.) Travellers tell us that new cheese, or the curd of cream salted, was a luxury of the richest tables. The milk was separated by a rude sort of churning, (see BUTTER,) and the curd was placed in a close-woven rush or wicker basket, and so pressed as to retain its form, as in the annexed cut.



Ten baskets of curds of this kind were not an unsuitable present for Jesse to make, even to an officer of Saul's army. (See MILK.)

CHEMARIMS. (Zeph. i. 4.) The priests of idol gods, as in 2 Kings xxiii. 5, and Hos. x. 5, where the same word is translated idolatrous priests.

CHEMOSH. (Num. xxi. 29.) The name of an idol of the Moabites, (Jer. xlviii. 7,) which bishop Newton and others suppose to have been the same with Baal-peor. It is called "the abomination of the Moabites," as Moloch was the abomination of the Ammonites. Solomon built a place for its worship in the suburbs of Jerusalem, (1 Kings xi. 7,) which Josiah afterwards destroyed. (2 Kings xxiii. 13.) The people of Chemosh are his worshippers. (Jer. xlviii. 46.)

CHEPHIRAH (Josh. ix. 17) formerly belonged to the Gibeonites. It afterwards fell into the hands of the tribe of Benjamin, and was occupied by this tribe after their return from captivity (Josh. xviii. 26. Ezra ii. 25. Neh. vii. 29.)

CHERETHIMS (Ezek. xxv. 16.) CHERETHITES. (1 Sam. xxx. 14.) These names are applied to a part of David's army, (2 Sam. xv. 18, and xx. 7,) which seems to have been a distinct corps. (2 Sam. viii. 16—18.) It is probable they were either originally Philistines, skilful in archery, (comp. 1 Sam. xxx. 14. 16, with Zeph. ii. 5,) and thus qualified to become a sort of body-guard to the king; or that they were Israelites who were with David among the Philistines or Cherethites, and hence their corps was known by this name in the army. They are usually joined with the Pelethites, (2 Sam. viii. 18,) who are supposed to have been natives [illegible] of the tribe of Reuben, (Num. xxvi. 1,) or Judah. (1 Chron. ii. 33. See CALEB.)

CHERITH (1 Kings xvii. 3. 5.) A small brook which emptied into the Jordan, and in the vicinity of which Elijah concealed himself and was supported by ravens.

CHERUB, CHERUBIM. (Ezek. x. 5. 7.) The word cherubim occurs first, Gen. iii. 24, and is applied to the guard which was placed over Eden after the expulsion of fallen man.

Among the directions given to Moses respecting the form and construction of the mercy-seat, one was, to make a cherub at each end, whose face should be turned inward, and whose wings should cover the mercy-seat. From between these figures or cherubim God communed with Moses concerning the children of Israel. (Ex. xxv. 22. Num. vii. 89. 1 Sam. iv. 4. Ps. lxxx. 1, and xcix. 1.)

The size and shape of the figures representing the cherubim in Solomon's temple, are described particularly 2Chron. iii. 10—13. (See BIBLICAL ANTIQUITIES, vol. ii. ch. ii. pp. 51—63, by Am. S. S. Union.)

CHESTNUT TREE. (Gen. xxx. 37.) A well-known tree, which is figuratively used (Ezek. xxxi. 8) in connexion with the cedar and fir, to illustrate the greatness of the Assyrian kingdom. The tree known to us as the *plane*, or *buttonwood*, is supposed to be intended by the sacred writers, and the original has sometimes been so translated.

CHIEF OF ASIA. (Acts xix. 31.) Certain wealthy persons were appointed annually in the Asiatic provinces of Rome, to preside over the religious rites, public games, &c. which they maintained in honour of the gods, and at their own expense. They received their title from the name of the province; as the chief or priest of Caria was called Cariarch; of Lycia, Lyciarch, &c. Several of these chiefs or priests were holding games at Ephesus, when the tumult was excited in that city because Paul's preaching interfered with the personal interest of Demetrius. These people were friendly to the apostle, and advised him not to expose his person unnecessarily to the fury of the populace.

CHIEF PRIEST. (See PRIEST.)

CHIMHAM. (2 Sam. xix. 37.) It is possible he was a son of Barzillai, but cannot certainly be inferred from 1 Kings ii. 7, which is sometimes cited to prove it. Some have supposed that David gave Chimham a parcel of land, which was afterwards known by his name. (Jer. xli. 17.)

CHIMNEY. (See DWELLINGS.)

CHINNERETH, (Num. xxxiv. 11. Deut. iii. 17,) or CHINNEROTH, (Josh. xi. 2, and xii. 3,) or CINNEROTH, (1 Kings xv. 20,) were names of a place and lake in Lower Galilee. The town of Cinneroth was on the western shore of the lake, near the border of Zebulon and Naphtali. The town is supposed to have been the same with Tiberias, and the lake is called the lake of Genesaret, the sea of Galilee, and the sea of Tiberias, which is its present name.

There is no part of Palestine to be compared with the environs of this lake for climate, fertility, and richness of scenery. Many cities of note (as Capernaum, Bethsaida, and Chorazin) stood upon its shores. The river Jordan flows through it, and it formerly abounded with fish, and gave occupation to four of the first disciples of our Saviour, who were born in its vicinity, and were called from their worldly business to follow him. Much of the time of his ministry was spent, and many of his most wonderful works were done, on these shores. Though this lake was less than twenty

miles long, by six or eight wide, it was subject to violent squalls. The wind from the south, sweeping down the sides of the mountains, and setting up against the strong current of the Jordan, rendered the lake tosterous and full of peril. No craft is seen upon its waters in modern days. The Arab fishermen wade in with hand-nets, and take what fish they can.

Mr. Fiske, an American missionary, was at Tiberias (Tabaria) in 1823. The old town is surrounded by a wall, but within it is very ruinous, and the plain for a mile or two south is strewed with ruins. The Jordan, where it issues from the lake, was so shallow that cattle and asses forded it easily. Mr. F. was shown a house called the house of Peter, which is used as the Greek Catholic church, and is the only church in the place. The number of Christian families is thirty or forty, all Greek Catholics. There were two sects of Jews, each of whom had a synagogue. The Jewish population was estimated at about 1000. On the 1st of January, 1837, Tiberias was destroyed by an earthquake. (See VIEWS OF PALESTINE, p. 27, and OMAR, pp. 120, 121, and LIFE OF PETER, all by Am. S. S. Union.)

CHIOS. (Acts xx. 15.) A mountainous island on the coast of Asia Minor, between Lesbos and Samos, thirty-two miles long and fifteen broad, inhabited by Greeks. It is now called *Scio*, and was the scene of a memorable massacre by the Turks in 1821.

CHISLEU. (See MONTHS.)

CHITTIM (Dan. xi. 30.) Probably this name was originally applied to the island of Cyprus, but afterwards became a general name for the maritime countries and islands of the Mediterranean. In Isa. xxiii. 1, we are told that the news of the destruction of Tyre should be revealed to the ships of Tarshish, as they passed the land of Chittim or island of Cyprus.

The prophecy of Balaam, (Num. xxiv. 24,) of the visitation which should come on Asshur, (Assyria,) and Eber, (the Hebrews,) probably referred to the Greek and Roman invasion of those countries respectively. (See CYPRUS.)

CHIUN. (Amos v. 26.) An idol which the Israelites made and worshipped in the wilderness. (See REMPHAN.)

CHORAZIN. (Matt. xi. 21.) A town on the shore of the sea of Tiberias, (where Christ wrought miracles,) but its precise location is not known.

CHORASHAN. (See ASHAN.)

CHRIST JESUS. (Eph. ii. 10.) This is a compound name, significant of two characters. Christ is from the Greek word *Christos*, which signifies *anointed*. The word *Messiah*, in the Hebrew, corresponds to the word *Christos*, in the Greek. Hence the Jews or Hebrews speak of him as *the Messiah*, and Christians speak of him as *the Christ*. He is called Christ, or the *anointed*, in allusion to the custom of anointing with oil such as were set apart to a sacred or regal office. (Ex. xxviii. 41, and xxix. 7. 1 Sam. ix. 16; xv. 1. 2 Sam. xxiii. 1. 1 Kings xix. 16.) This was a consecrating ceremony, making the person or the subject of it sacred. (1 Sam. xxiv. 6. 2 Sam. xix. 21. 1 Chron. xvi. 22.) It was also emblematical of the [illegible] of the Holy Spirit. (1 John ii. 20, 27; comp. Matt. iii. 16, 17. John iii. 34.) The Son of God was pre-eminently THE ANOINTED. (1 Sam. ii. 35. Isa. lxi. 1. Dan. ix. 24, 26.)

The word *Jesus* is derived from a Hebrew word signifying *to save*, or *sent to save*. (Matt. i. 21. Luke ii. 11. 21.) The word *Joshua* has the same meaning, and is a very common name among the Hebrews, and would have been more properly used in Acts vii. 45, and Heb. iv 8, than *Jesus*.

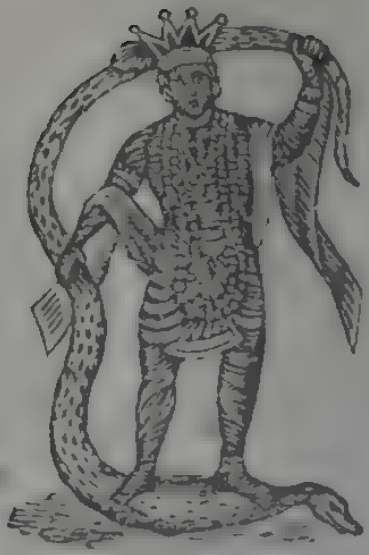
The word *Christ* was originally used, not as a part of the name, but as indicative of character or office: thus Jesus, *the Christ*, was a descriptive phrase, like John *the Baptist*. (Matt. xxvi. 63. Mark viii. 29; xiv. 61. John i. 20. 25. 41; vi. 69; vii. 41; x. 24; xi. 27; xx. 31.) Such an official appellation was necessary to distinguish the Redeemer from others who were called Joshua or Jesus. Grotius says that the name *Jesus* was dropped at a very early period after the ascension, and *Christ* alone generally used; though we find upon examination, that the word *Christ* is almost always used alone in the Gospels, while in the Acts and Epistles, *Jesus Christ*, or the *Lord Jesus Christ*, is the prevailing expression.

When God was pronouncing the dreadful sentence of condemnation upon our first parents, it was his sovereign pleasure, without any solicitation or act of man, to intimate a purpose of mercy in the following language: *And the Lord God said unto the serpent, I will put enmity between thee and the woman, and between thy seed (posterity) and her seed; it (or he, i. e. her seed) shall bruise thy head, and thou shalt bruise his (or its) heel.*

In this single verse lies the grand principle of all true religion. It is the root and substance of all the prophecies and promises of after-times. The war between sin and holiness was then waged, and has since been prosecuted without intermission. (Rom. vii. 23.) The Son of God and all true believers are "the seed of the woman." (Comp. Acts xiii. 23. Gal. iv. 4, and Heb. ii. 16, with John xvii. 21—23.) The devil and all his servants represent the serpent and his seed. (John viii. 44. 1 John iii. 8.) The temptations, sufferings, and ignominious death of Christ, and the fierce opposition and cruel persecution which his true followers have endured in various ages of the world, are significantly described by the bruising of the heel; while the complete victory which our glorious Redeemer has himself achieved over sin and death, and which his grace enables the believer also to obtain, and the still more perfect and universal triumph which he will finally accomplish, are all strikingly illustrated by the bruising of the serpent's head.

The books of heathen mythology furnish curious allusions to this wonderful passage of the Bible. In one of them, *Thor* is represented as the eldest of sons, a middle divinity, a mediator between God and man, who bruised the head of the serpent and slew him; and in one of the oldest pagodas of India are found two sculptured figures, representing two incarnations of one of their supreme divinities; the first to be bitten by a serpent, and the second to crush him. (See cuts on the next page.)

The text which we have been illustrating is the first intimation of a Saviour which was given to our world after it was ruined by sin; and throughout all succeeding ages of the church and of the world, in the wonderful system of sacrificial and ceremonial obser-



vances, in all the types and shadows of the Jewish law, in the whole current of prophecy, and in all the changes and revolutions of ancient kingdoms and nations, the Hebrews were so clearly instructed in the character and offices of the promised Messiah, that their unbelief and rejection of him, when he actually appeared, seem unaccountable on any other hypothesis, than that they were judicially blinded; and especially must we thus regard their conduct, when it is considered how accurately the minute circumstances of his birth, life, and death are predicted. (See Infidel Objections, by Am. S. S. Union, pp. 38–43.) So that it has been truly said, that a very full and well connected life of Christ could be prepared from the materials which the prophecies alone would supply.

The Jews, as a nation, grossly misapprehended the character of the Messiah and the purpose of his mission. So clearly were his advent and offices predicted in the words of prophecy, that a general expectation of the appearance of some great deliverer prevailed. They were even accustomed to regard his coming as the grand era in the annals of the world; for they spoke of the two great ages of history, the one as preceding and the other as following this wonderful event. Their views, however, were on the whole very narrow, and in the mass of the people were elevated very little, if at all, above the temporal advantages of their nation. Their foolish hearts were too much darkened to see that his kingdom was to be spiritual; that their deliverance was to be from the power and dominion of sin; that the blessings he would confer would be holiness and life everlasting, and that the benefits of his atonement, mediation, and glorious reign, would be shared by all, both Jews and Gentiles, who should repent, and believe his gospel.

How long these groundless apprehensions prevailed, even in the minds of those who had the best opportunity to know the truth, may be seen, Luke xxiv. 21, and Acts i. 6.

We find that about the time of the Messiah's appearance,

Simeon, Anna, and others of like faith, were eagerly expecting the promised salvation. (Luke ii. 25—38.)

At the appointed time the Redeemer of the world appeared. He was born in the year of the creation 4000, at Bethlehem, in Judea, of a virgin, named Mary, who was espoused to Joseph; and through them he derived his descent from David, according to prophecy. Though we may not be able to trace this genealogy, we may be assured of the fact from the circumstance that the Jews never questioned it. This would undoubtedly have been the stronghold of their unbelief; for if it could have been shown that the individual who claimed to be their Messiah was not descended from David, they might have justified themselves in rejecting him, by referring to their Scriptures. (Ps. lxxxix. 3, 4, and cx. 1. Comp. Acts ii. 25—36. Isa. xi. 1—10. Jer. xxiii. 5, 6. Ezek. xxxiv. 23, 24; xxxvii. 24, 25. John vii. 42.)

At the proper time he was subjected to the rite of circumcision, under the Jewish law, and was called Jesus, according to the command. (Matt. i. 21. Luke ii. 21.)

After a temporary stay at Bethlehem, whither they went to be taxed, in compliance with a decree of the government, they were preparing to return to Nazareth, the place of their residence; but they were admonished by an angel of a cruel decree which had been issued by Herod the king, requiring the indiscriminate massacre of all the male children in Bethlehem and its vicinity, who were not over two years old. By this massacre he hoped to cut off the infant Jesus, who, as he supposed, from some confused apprehensions of his character, might make some pretension to the government of the country.

In obedience to the divine intimation, Joseph took the infant and its mother and went into Egypt, where they remained until another message from God informed them that Herod was dead, and they might safely return into the land of Israel. So they took up their abode in Nazareth, a small town in Galilee, where Jesus remained, subject to his earthly parents, until he was thirty years of age. The sacred writer says that the residence of Christ at Nazareth was a fulfilment of that which was spoken by the prophet, *He shall be called a Nazarene.* Probably to come from Nazareth was regarded as a reproach, (John i. 46; vii. 52;) and hence, to call a man a Nazarene, was to apply to him, in one word, all that the prophets said of the humble and despised origin of the Messiah. (Ps. xxii. Isa. liii.) At twelve he went up to Jerusalem with his parents, at the feast of the passover, and astonished the Jewish rabbies by his wisdom and knowledge. The design of the evangelists being to record only the events of his public ministry, we are not favoured with many particulars of Christ's life upon earth during the intervening period.

When he was about thirty years of age, he went from Nazareth to the river Jordan, where John was preaching and baptizing, (Mark i. 3—9,) for John foreknew, supernaturally, that the followers of Jesus were to be initiated by this rite, and that they were likewise to receive the higher baptism of the Spirit. John at first declined administering the ordinance to him, for he recognised in Christ the great

fountain and author of that inward and spiritual grace of which the ordinance itself was but the outward and visible sign. He therefore sought rather to be himself baptized by Christ; but upon being informed by his divine master that a compliance was necessary, in order that he might sanction by his example the ministry of John, and the use of this significant rite, John administered the ordinance, and thereupon there was a visible and audible manifestation of God's presence, solemnly attesting the divinity and messiahship of Christ. (Matt. iii. 16.)

He then commenced his public ministry. Calling around him twelve humble fishermen, to be the companions of his journeyings, and the witnesses of his conduct, conversation, preaching, and miracles, and the propagators of his religion after he should have accomplished the work of redemption, he began to make known the great purposes of his incarnation. For three years he exhibited to a faithless and perverse generation, the most indubitable evidence of his divine authority and power. He forgave sins, rebuked unclean spirits so that they came out of such as were possessed by them; commanded the winds and the seas, and they obeyed him; healed all manner of diseases; raised the dead, and showed conclusively, in every variety of form, that he possessed all the divine attributes that there was any fit opportunity to employ, for the benefit either of the bodies or souls of men.

In all his ministrations, under every species of insult, contradiction, and misrepresentation, he most perfectly illustrated the precepts and principles of the religion he taught. His love and compassion; his forbearance and forgiveness; his meekness and wisdom; his simplicity and holiness; his equanimity and self-possession, have never had, and never will have, a parallel in any finite being. It seems impossible that his history can be read with an unprejudiced mind, and fail to produce the conviction that it is of him, and of no other, that the prophet says, *His name shall be called* WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE. (Isa. ix. 6.)

When the grand purpose of his extraordinary mission was about to be consummated, he gave his disciples full instructions respecting their duty, intimated to them the difficulties and dangers which would attend the propagation of the religion, but assured them of strength, grace, and final success in the enterprise. He then instituted a simple but most affecting memorial of his sufferings and death, which were to close his earthly ministry. And while in the garden of Gethsemane, bowed down, even unto death, with exceeding sorrow, and in prospect of what he was about to bear for man's offence, the traitor, who was one of the little company of twelve disciples, drew near, and by a kiss signified to a band of ruffian soldiers that he was the object of their pursuit. Then ensued a mock trial, every stage of which was crowded with injuries and insults, and in the midst of which he was denied with oaths and curses by the most bold and forward of his disciples. Wanton and unprovoked abuse, cruel mockings and scourgings, in short, whatever could increase the intensity of bodily and mental suffering was heaped upon the guiltless Redeemer without measure or mercy

They were such as the most base and contemptible malefactor seldom endured, and were terminated by the excruciating and disgraceful death of the cross. After hanging for upwards of three hours, till life was entirely extinct, (John xix. 33,) the body was taken down, and committed to a tomb hewn out of a solid rock; and, notwithstanding all the safeguards which the malice and cunning of his persecutors and murderers could invent, to secure him, he rose from the dead on the third day, as he had foretold; and after giving to his disciples and hundreds of others, in a variety of ways, and at different times, during the space of nearly six weeks, the most indubitable evidence of the fact that he had risen, he led a chosen company out to Bethany; he there bestowed on them his parting benediction, and, ascending up to heaven in their presence, a cloud received him out of their sight.

Being thus raised up, and by the right hand of God exalted to be a Prince and a Saviour, to give repentance and remission of sins, he soon furnished to his faithful disciples the evidence of his power and grace. (Acts ii.) And the history of God's dealings with the church of Christ, from the beginning hitherto, abundantly shows the perfectness of his sacrifice and intercession, and that he is the end of the law for righteousness to every one that believeth. (Rom. x. 4.) He is the way, the truth, and the life; and no man cometh to the Father but by him. (John xiv. 6.) As our great high priest and intercessor, (Rom. viii. 34. Heb. iv. 14; vii. 25. 1 John ii. 1, 2,) he hath entered by his own blood into the holy place, having obtained eternal redemption for us. He hath put away sin by the sacrifice of himself, (Heb. ix 26,) and thus hath perfected for ever them that are sanctified, (Heb. x. 14,) so that they may have boldness to enter into the holiest by his blood, by the new and living way, which he hath consecrated, through the veil, that is to say, his flesh. (Heb. x. 19, 20.) Thus the seed of the woman hath bruised the serpent's head —the sting of death is removed. (1 Cor. xv. 55.) He that had the power of death, that is, the devil, is subdued; and they are delivered who, through fear of death, were all their lifetime subject to bondage. (Heb. ii. 14, 15.) Life and immortality are brought to light. (2 Tim. i. 10.) Because he lives, we shall live also. (John xiv. 19. Rom. vi. 8. 2 Cor. xiii. 4. 1 Thess. v. 10. 2 Tim. ii. 11.) He comforts, sustains, and guides all true believers, of whatever country, colour, or denomination they may be, through this world of tribulation; reveals to them fountains in the wilderness, and springs in the desert; passes with them through flames and floods; gives them the victory over sin and death, and bestows on them, as a free gift, eternal life and blessedness,—a crown of glory that fadeth not away.

Whoever seriously examines the great plan of salvation by Christ, in all that preceded, and has thus far attended, its very partial and incipient development, will be led to exclaim, with the apostle, WITHOUT CONTROVERSY, *great is the mystery of godliness.* (1 Tim. iii. 16.) The revelation of it sheds light on all preceding and succeeding time. It raises the veil through which the institutions and ordinances of the Jewish dispensation seemed like a vain and burdensome ritual, and shows us of what

glorious things they were the imperfect types and shadows. It discloses a mode of redemption from the curse of God's violated law, — safe, suitable, and plain for man: just, consistent, and glorious for the lawgiver; and it reveals the sanction of a judgment to come, in which the principles and purposes of the divine government will be carried out in the unchangeable destinies of men and angels: all God's ways will be vindicated in the view of an assembled world, and his perfect attributes will shine forth in new, endless, and infinite glory.

It has been well said, that the sum and substance of the entire Bible is, "JESUS CHRIST CRUCIFIED TO SAVE LOST SINNERS." The moment we lose sight of this grand and amazing design, — which eternal love and mercy combined with infinite justice and holiness to conceive and execute, — the Jewish Scriptures, from beginning to end, present only a vain and perplexing show, and the glory of the divine revelation is extinguished.

(For a full and deeply interesting sketch of the rise and progress of the religion of Christ, and of his character and ministry, see BIBLICAL ANTIQUITIES, vol. II. ch. I. CHRIST OUR SAVIOUR; SISTER MARY'S STORIES, (No. C. *The Wonderful Redeemer*;) FIRST LESSONS, Lesson XIII – XIX.; all by the Am. S. S. Union.)

It may be proper, before closing this article, to suggest the leading points and principal references, respecting the true and proper divinity of the *Lord Jesus Christ*.

I. The names and titles of the Supreme Being are applied to him. (Rom. ix. 5. 1 John v. 20. Rev. i. 11. Comp. Isa. vi. 1—10, with John xii. 41.)

II. The principal attributes of God are ascribed to Christ; as, ETERNITY, (John i. 1; viii. 58. Rev. xxii. 13;) OMNISCIENCE, (Matt. ix. 4. John xvi. 30; xxi. 17. Rev. ii. 23;) OMNIPOTENCE, (Phil. iii. 21. Col. ii. 9, 10;) OMNIPRESENCE, (Matt. xviii. 20; xxviii. 20. John iii. 13;) and UNCHANGEABLENESS. (Heb. xiii. 8.)

III. The works and prerogatives of God are ascribed to him, as the CREATOR of all things, (Isa. xlv. 24. John i. 1, 2;) their PRESERVATION, (Col. i. 16, 17. Heb. i. 3;) FORGIVENESS OF SINS, (Dan. ix. 9, comp. with Ps. cxxx. Matt. ix. 2—6. Col. iii. 13;) to RAISE THE DEAD, AND JUDGE THE WORLD. (Matt. xxv. 31—33. John v. 22—29. Rom. xiv. 10. 2 Cor. v. 10.)

IV. He is the object of religious worship. (Phil. ii. 10, 11. Heb. i. 6. Rev. v. 11—13.)

The following passages may also be cited: Ps. xlv. 6, 7. Comp. Isa. vii. 14, with Matt. i. 23. Isa. viii. 14, with 1 Pet. ii. 8. Isa. xliv. 23, 24. Ps. lxxxix. 8, 9, with Mark iv. 37—39. John ii. 24, 25; iii. 31; xiv. 7. 9; xx. 28. Acts i. 24; vii. 59, 60; x. 36. Rom. xiv. 9. Eph. i. 20—23; iv. 8—11. Phil. ii. 6. 9—11. Col. ii. 9. 1 Tim. iii. 16. 2 Pet. iii. 18. Rev. i. 5, 6; v. 8; vii. 9—17; xxi. 22, 23; xxii. 16.

FALSE CHRISTS. (Matt. xxiv. 24.) Our Lord warned his disciples that false Christs should arise. Not less than twenty-four different persons of such pretensions have appeared; and the defence of their claims to the messiahship has cost the Jews a great expense of life and treasure. One of them, Caziba, or Barchocheba, lived early in the second century. He put himself at the head of the Jewish nation as their Messiah; they adhered to him. The Romans made war upon him; and the Jews themselves allow, that in their defence of

this false Messiah, they lost between *five and six hundred thousand souls.* In the twelfth century, not less than eight or ten impostors appeared under the same name, and were followed by great numbers of the Jews. Most of them were punished for their imposture with death, and usually involved a multitude of their deluded followers in persecution and death. The last that gained any considerable number of converts was Mordecai, a Jew of Germany, who lived in 1682. He fled for his life, and his end is not known.

CHRISTIAN (Acts xxvi. 28) was a name given to the followers of our Saviour. It was first used at Antioch, (Acts xi. 26,) about the year 42 or 43, and probably (like the names Nazarenes and Galileans) as a term of reproach or contempt. This supposition is confirmed by the circumstance that the word occurs in only three places in the New Testament, viz. in the two passages before cited, and in 1Pet. iv. 16, where it is strongly implied that the very name was associated with reproach and suffering. Tacitus, a profane historian, tells us of the low, or vulgar people, called the followers of Christ, or Christians.

The term Christian is now employed, (1.) In contradistinction to Pagans and Mohammedans; and, (2.) To denote the open professors of religion, in contradistinction from those who are not professors. In some countries it is still a term of bitter reproach, and the assumption of it is attended with persecution, cruelty, and death.

The Christian religion is received at the present day (as it is supposed) by less than one quarter of the inhabitants of the world. Some have estimated the numbers as follows:

Jews	2,400,000
Mohammedans	140,000,000
Pagans	482,000,000
Catholics	80,000,000
Protestants	65,000,000
Greeks	30,000,000

CHRONICLES, (1Kings xiv. 19,) or ANNALS. In its general signification, this term denotes a chronological history, or an acccount of facts and events in the order of time. The thirteenth and fourteenth books of the Old Testament are called the first and second books of Chronicles; and are in some sense supplemental to the two books of Kings which precede them. They appear to have been compiled from the national diaries or journals, but it does not satisfactorily appear who compiled them. These voluminous diaries are referred to frequently under different names, (1 Kings xiv. 19. 1 Chron. xxvii. 24. Esth. ii. 23;) but are not to be confounded with the abstract which constitutes the books to which this article refers.

The principal object of the author of these books seems to have been, to point out, from the public records, the state of the different families before the captivity, and the distribution of the lands among them; that each tribe might, as far as possible, obtain the ancient inheritance of their fathers at their return. So that this portion of the Old Testament may be considered as an epitome of all the sacred history, but more especially from the origin of the Jewish nation to their return from the first captivity; embracing a pesiod of nearly 3500 years. The first book traces the rise and propagation of the children of Israel, from Adam, together with a circumstantial account of the reign and transactions of David: the second continues the narrative; relates the progress and

dissolution of the kingdom of Judea, (apart from Israel,) to the year of the return of the people from Babylon. Samuel, Kings, and Chronicles should be read and compared together, as they relate substantially the same histories, though with different degrees of particularity, and with different means of information; so that the whole contains but one history, and what is obscure or defective in one part may be explained or supplied in another.

CHRYSOLITE. (Rev. xxi. 20.) This was anciently a general name for all precious stones in which a golden or yellow colour was prevalent. It more particularly denoted a stone resembling in colour the modern topaz. The stone now called chrysolite is green, tinged with yellow. It is not very valuable, is seldom found larger than a buck-shot, and comes chiefly from the Levant.

CHRYSOPRASUS. (Rev. xxi. 20.) A species of the beryl, found in Brazil and Ceylon, and in some parts of the United States.

CHUB. (Ezek. xxx. 5.) From the connexion of this word, it is presumed to have been an Ethiopian tribe or province.

CHUN, (1 Chron. xviii. 8,) called *Berothai* in 2 Sam. viii. 8; and *Berothah*, in Ezek. xlvii. 16.

CHURCH. (Matt. xvi. 18.) This word is variously used by the sacred writers, but its import is generally to be inferred from its connexion. It may be sufficient to notice particularly two uses of the term.

Sometimes it denotes simply an assembly of persons for any purpose, (Acts xix. 41;) but in the New Testament it is applied particularly to Christians as a body or community. (Acts ii. 47.) It is also applied to the people of God in all ages of the world, whether Jews or Christians. (Acts vii. 38; xii. 1. Eph. iii. 21; v. 25.) For although there have been two dispensations, viz. that of the law by Moses, and that of the gospel by Jesus Christ; yet the religion of the Bible is, and ever has been, and ever will be one religion; whether they lived before or after the coming of Christ, true believers are all one in Christ Jesus. (Gal. iii. 28.) Of this church or company of the redeemed, the Lord Jesus Christ is now the head, and the church is therefore called *the body*, (Col. i. 18. 24,) and comprises the redeemed who have gone to heaven as well as those who are or will be on the earth. (Heb. xii. 23.)

Particular portions of the whole body of Christians are also called the church, as the church at Jerusalem, at Corinth, &c. (Acts viii. 1. 1 Cor. i. 2; iv. 17.)

As the incarnation, death, resurrection, and reigning of Christ in heaven, constitute him the founder and head of the church as it now exists, he is compared to "the chief corner-stone" in the building, (Eph. ii. 20,) on whom the whole structure is dependent. For this purpose God "hath put all things under his feet, and given him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. i. 22.)

The figurative language which is employed by Christ himself, as well as by his apostles, to denote the nature of his relations to the church, (as composed of all true believers,) and its relations to him, are of the most significant character. Some of them have been intimated above; others are, that of husband and wife, (Eph. v. 30–32;) a vine and its branches, (John xv. 1–6,) and a shepherd and his flock, (John

x. 11.) And it is generally supposed that Solomon's Song is a highly figurative and poetical illustration of the mutual love of Christ and the people of his church in all ages.

In modern times, the word is applied to various associations of Christians, united by a common mode of faith or form of government, as the Episcopal church, the Baptist church, the Moravian church, &c.

CHURL. (Isa. xxxii. 5. 7. Comp. 1 Sam. xxv. 3. 10, 11. 17, with passage in Isaiah.)

CHURN. (See BUTTER.)

CHUSHAN-RISHATHAIM. (Judg. iii. 8—10.) A king of Mesopotamia, and an oppressor of the Israelites. Othniel, Caleb's nephew, delivered them from his dominion.

CIELED. (2 Chron. iii. 5.) CIELING. (1 Kings vi. 15.) Eastern floors and ceilings were just the reverse of ours. Their cielings were of wood, painted, (Jer. xxii. 14;) ours are of plaster; their floors were of plaster or some sort of tiles, and ours of wood. Some public buildings in Europe are cieled with wood, and we sometimes see wooden cielings in our own country.

CILICIA. (Acts xxi. 39.) A province in the south-eastern district of Asia Minor, lying on the northern coast, at the eastern extremity of the Mediterranean sea. Its capital city was Tarsus, the birth-place of Paul. The synagogue of "*them of Cilicia,*" (Acts vi. 9,) was a place of Jewish worship in Jerusalem, appropriated to the use of Jews who might be at Jerusalem from the province of Cilicia. A similar custom in modern times is the fitting up of public houses to accommodate strangers from particular States or countries. Paul, being of this province, was probably a member of this synagogue, and perhaps one of the defeated opposers and controvertists of Stephen. (Comp. Acts vi. 10; vii. 58.)

CINNAMON. (Sol. Song iv. 14.) A well known aromatic, produced from the inner bark of a tree which grows chiefly in Ceylon; and being peeled off, and cut into strips, curls up, in the form in which it is usually seen. The cinnamon tree is a species of the laurel. Cinnamon was one of the ingredients of the holy oil, (Ex. xxx. 23,) and was probably an article of commerce in ancient Babylon. (Rev. xviii. 13.)

CINNERETH, CINNEROTH. (See CHINNERETH.)

CIRCLE (Isa. xl. 22) means, in this passage, the line within which the earth revolves, and figuratively describes a position from which every part of its surface can be seen. In Prov. viii 27, the same word is rendered *compass*, and denotes the boundary or mound within which the waters are restrained. The Creator is represented as marking out the habitation of the vast expanse of waters, with the same ease with which a designer or draftsman delineates the plan of a building or an estate.

CIRCUIT. (Job xxii. 14.) A circular path or route. (1 Sam. vii. 16.) In the passage from Job, God is figuratively represented as confining his presence to the high heavens. (Comp. ver. 11, 12, with ver. 13, 14.) In Psalm xix. 6, the circuit of the sun is represented as extending from one end of heaven to the other, or from east to west.

CIRCUMCISED. (Gen. xvii. 10.) CIRCUMCISION. (John vii. 22.) Circumcision was a remarkable rite or ceremony of the Jewish religion, which consisted in cutting around the flesh of the foreskin of all males, on the eighth day after their birth. This rite was esta-

blished as the token of God's covenant with Abraham, (Gen. xvii. 9—14,) who immediately subjected himself and all his family to its observance. The precept of circumcision was renewed to Moses, (Ex. xii. 44. Lev. xii. 3. John vii. 22, 23;) requiring that all should submit to it who would partake of the paschal sacrifice. And the Jews have always been very scrupulous in its observance, though it was omitted in their journey through the wilderness for obvious reasons. Many other nations have adopted the rite; and it is the chief ceremony of initiation into the religion of Mohammed, though it is regarded only as a traditionary precept, and is not performed till the child is five or six years old. The instrument used for this purpose was a knife, a razor, or even a sharp stone. (Ex. iv. 25. Josh. v. 3.)

The design of this requirement obviously was, to fix upon the persons of all the natural descendants of Abraham a distinguishing mark, separating them from all the rest of the world. As this rite was peculiar to the Jews, they are called the circumcision, and the Gentiles the uncircumcision. (Rom. iv. 9.)

The terms uncircumcised and uncircumcision are also used to denote impurity or wickedness generally; and to circumcise the heart was to become tractable and docile. (Ex. vi. 12. 30. Jer. iv. 4; vi. 10; ix. 26. Ezek. xliv. 7. Acts vii. 51.) Jews who renounced Judaism, under the Roman persecution, sometimes endeavoured to erase the mark of circumcision; and probably Paul may allude to this, 1 Cor. vii. 18. (See COVENANT, CONCISION.)

CISTERN. (Prov. v. 15.) The face of the country, and the peculiarity of the climate, made cisterns indispensable in Judea. They were generally, if not universally, private property. (Num. xxi. 22.) Some were formed by merely excavating the earth; others were covered reservoirs, into which the water was conducted, and others still were lined with wood, or cement, or hewn out of the rock with great labour, and ornamented with much skill. When the pits were empty, there was a tenacious mire at the bottom, and they were used as the places of the most cruel and extreme punishments. It was into such a pit probably that Joseph was cast. (See also Ps. xl. 2. Jer. xxxviii. 6.) Large cisterns are now found in Palestine, at intervals of fifteen or twenty miles. One of them is described by a modern traveller to be six hundred and sixty feet long by two hundred and seventy broad. These cisterns were the chief dependence of the people for water; hence the force of the allusion, Jer. ii. 13. (See CONDUIT.)

CITY. (Gen. iv. 17.) It is not very easy to determine by what the Jews distinguished villages from towns, and towns from cities. Probably, at first, a number of tents and cottages formed a village. They were brought together by family relationship, by local attractions, or more probably, for mutual defence against more powerful clans or tribes. When their situation became insecure, they began to protect themselves by a ditch or hedge, or perhaps a wall. The advancement from this rude state, to the fortified towns and cities of ancient days, was easy and rapid. Some have supposed that cities were always walled, (Num. xiii. 28;) but there is no evidence of this. We know they were often (if not always) fortified, and many

of them were very populous. The streets were narrow, so that, in some of them, (as we are told,) loaded camels could not pass each other; and even at this day, in Alexandria and Cairo, mats are spread across the streets, from house to house, for shade.

We know, however, that many of them were spacious. Sometimes, in Asiatic cities, a broad street, or a section of it, is covered for the accommodation of merchants or tradesmen, and such places are called *Bazaars;* and the prominent branch of business transacted there gives the name to the street; as, the woollen drapers, coppersmiths, &c. Around the gates of cities was the principal concourse of people, (Neh. viii. 1. Job xxix. 7;) and therefore these stations were desirable for booths or stalls, for the sale of merchandise. (2 Kings vii. 1.) These square or open places are probably intended in 2 Chron. xxxii. 6, and Neh. iii. 16; viii. 1. 3. Some cities were adorned with open squares and large gardens. One-third of the city of Babylon, we are told, was occupied with gardens; and Cesarea, Jerusalem, Antioch, and other of the largest cities were paved.

Fenced City, (2 Kings x. 2,) or Defenced Cities. (Isa. xxxvi. 1.) A fortified city. To *build* a city, and to *fortify* or *fence* it, in the oriental idiom, mean the same thing. The fencing, or fortification, was usually with high walls, and watch-towers upon them. (Deut. iii. 5.) The walls of fortified cities were formed, in part at least, of combustible materials, (Amos i. 7. 10. 14,) the gates being covered with thick plates of iron or brass. (Ps. cvii. 16. Isa. xlv. 2. Acts xii. 10.) There was also within the city a citadel or tower, to which the inhabitants fled when the city itself could not be defended. (Judg. ix. 46—52.) These were often upon elevated ground, and were entered by a flight of steps. (See Gate.)

At the time when Abraham came into the land of Canaan, there were already in existence numerous towns, which are mentioned in the book of Genesis; Sodom, Gomorrah, Zeboim, Admah, Bela, Hebron, and Damascus. This last is truly venerable, as it is beyond doubt the oldest city in the world. The spies who were sent over Jordan brought back an account of well fortified cities. In the book of Joshua, we read of no less than six hundred towns, of which the Israelites took possession.—When the city of Ai was taken, its inhabitants, who were put to the sword, amounted to 12,000, (Josh. viii. 16. 25;) and we are told that Gibeon was a still greater city. (x. 2.) It is commonly calculated that, in Europe, one-third or one-fourth of a nation is comprised in cities and towns. Reckoning the Hebrews, then, at 3,000,000, it would give about 1250 for the average population of the towns; and, for greater safety, it is probable that half the inhabitants dwelt in towns. Now in Gibeah (Judg. xx. 15) there were seven hundred men who bore arms, and, of course, not less than 3000 inhabitants. By a similar calculation, we conclude that the forty-eight cities of the Levites contained each about 1,000 souls. In the time of David, the population of Palestine was between five and six millions; and we may suppose that the towns and cities were proportionably increased. On the great annual festivals, Jerusalem must have presented a sublime spectacle of countless multitudes, when all the

males of the nation were required to be there assembled. On such times the city itself was insufficient to contain the host of Israel, and thousands encamped around its outskirts. After the return from the Babylonish captivity, the population of the towns may have been inconsiderable; but the subsequent increase was most rapid, so that in the time of Josephus, the small villages of Galilee contained 15,000 inhabitants, and the larger towns 50,000. At the same period, Jerusalem was four miles in circuit, and had a population of 150,000. The same author tells us, that under Cestius, the number of paschal lambs was 256,500, which would give an amount of about 2,000,000 attending the passover. At the time of the fatal siege of Jerusalem, more than a million of persons were shut in by the Romans; so that the space included by the four miles must have been remarkably economized.

City of David. (1 Chron. xi. 5.) A section in the southern part of Jerusalem; embracing mount Zion, where a fortress of the Jebusites stood. David reduced the fortress, and built a new palace and city, to which he gave his own name. (See Biblical Antiquities, vol. ii. pp. 62, 63; and Shumeil, pp. 50, 51, both by Am. S. S. Union.) Bethlehem, the native town of David, is also called, from that circumstance, the city of David. (Luke ii. 11.)

City of God (Ps. xlvi. 4) was one of the names of ancient Jerusalem, and its appropriateness is evident from Deut. xii 5.

Holy City. (Neh. xi. 1.) The sacredness of the temple extended itself in some measure over the city, and hence Jerusalem itself was called the *Holy City*, and is so distinguished in the east at the present day.

Cities of Refuge (Deut. xix. 7. 9. Josh. xx. 2. 7, 8) were six of the Levitical cities divinely appointed by the Jewish law as asylums, to which those were commanded to flee, for safety and protection, who had been undesignedly accessary to the death of a fellow creature. The kinsmen of the deceased, or other person who might pursue to kill him, could not molest him in one of these cities, until his offence was investigated, and the judgment of the congregation passed. If he was not within the provisions of the law, he was delivered to the avenger and slain. The custom of *blood revenge* was deeply rooted among the Israelites, and continues among the Arabs to this day; and the institution of cities of refuge was wisely designed to check the violence of human passion. Several sections of the Jewish law have relation to this subject. For the size and situation of the cities, see Num. xxxv. 4, 5 14; the description of persons, and the manner of killing, in cases which entitled the slayer to protection, Num. xxxv. 15—23. Deut. xix. 4—11. For the mode of ascertaining whether the offence was worthy of death, and the consequences of the judgment, see Num. xxxv. 24—33; and for the rules to be observed by the manslayer, in order to avail himself of the benefit of the city of refuge, see Num. xxxv. 25—28. It is doubtful whether the trial of the manslayer was had at the city of refuge, or in the vicinity of the place where the offence occurred. Perhaps there were two processes; one introductory to the other, as we have a preliminary examination to determine if the party accused shall be held to answer for his

offence. This first process might have been at the city of refuge. The Jewish writers say that, at every cross-road, signs were erected in some conspicuous place, pointing to the cities of refuge, on which was inscribed, "REFUGE, REFUGE," which, with many other similar provisions, were designed to direct and facilitate the flight of the unhappy man who was pursued by the avenger of blood. There were other sacred places, as it is supposed, particularly the temple and the altar of burnt-offerings. (Ex. xxi. 14. See BIBLICAL ANTIQUITIES, vol. i. ch. ix. § 5; and the REFUGE, ch. i, both by Am. S. S. Union.)

CITIES WITH SUBURBS. (Josh. xxi. 41, 42.) This expression is explained by reference to Num. xxxv. 1—5. (See TREASURE-CITIES, WALLS.)

CLAUDA. (See CRETE.)

CLAUDIUS LYSIAS. (Acts xxiii. 26.) The chief captain or commander of a band of soldiers, stationed as a public guard over the temple. (John xviii. 12. Acts v. 26.) His conduct on the occasion of the uproar in Jerusalem, and his interposition for the protection of Paul, on two occasions where his life was in jeopardy, are creditable to his efficiency and humanity. (Acts xxi. xxii. xxiii.)

CLAY. (Isa. xlv. 9.) This substance was used by the ancients as it is by us. It was mixed by treading. (Isa. xli. 25.) It was fashioned by the motion of a wheel or frame, (Jer. xviii. 3,) and was baked or burnt in a kiln. (Jer. xliii. 9. For its figurative uses, see NATURAL HISTORY OF THE BIBLE, by Am. S. S. Union, pp. 80—83.)

CLEAN and UNCLEAN. (Lev. x. 10.) These words are of frequent occurrence and obvious meaning in the sacred writings; but it is in their peculiar application, by the Jewish law, to persons, animals, and things, that they are now to be considered.

In order to partake of the privileges of the Jewish church, and to engage acceptably in its outward worship, the individual must not only be circumcised, but he must be ceremonially clean; that is, he must be free from uncleanness. How the various kinds of uncleanness were contracted, what time it continued, and what was the process of purification, we have particularly described, Lev. xi.—xv. Num. xix.; and a very vivid and interesting sketch of the whole ceremony will be found in BIBLICAL ANTIQUITIES, by Am. S. S. Union, vol. ii. ch. vii.

The division of animals into clean and unclean existed before the flood, (Gen. vii. 2,) and was probably founded upon the practice of animal sacrifice. Those animals only which divide the hoof and chew the cud were regarded as clean, (Lev. xi. 3, 4;) and the same chapter enumerates a variety of beasts, birds, reptiles, fishes, and things which are unclean. (See also Ex. xxii. 31; xxxiv. 15. 26. Deut. xiv. 21.) What was the design of these distinctions, and how they were abolished, may be learned with sufficient accuracy from a comparison of Scripture with Scripture. (Lev. xx. 24—26. Acts x. 9—16; xi. 1—4. 18—21. Heb. ix. 9—14.) It has been observed, that one object of these appointments may have been, to make the Jews suspicious of Gentile customs and entertainments, and so induce them to abstain from all intercourse with them. We find in the New Testament that *eating* with the Gentiles was regarded as a peculiar aggravation of the offence of associating with them. (Matt.

ix. 11. Acts xi. 3.) It may be remarked also, that some of the prohibited animals were unwholesome; and the Hebrews were at least taught by these strict regulations habitually to regard their relation to God, and the necessity of abstaining from every thing that should offend his infinite holiness, or involve the least appearance of pollution. It is very evident that the Jews would not worship animals that were set apart as unclean, and still less would they worship those they ate; so that, so far as the idol worship of animals was concerned, it was very effectually guarded against.

CLEOPAS. (See ALPHEUS.)

CLOAK. (See CLOTHES.)

CLOTH, LINEN. (See CLOTHES.)

CLOTHES. (Matt. xxiv. 18.) The art of making cloth was known very early. The skins of animals supplied the place of cloth at first; but we may suppose that spinning and needle-work were so far perfected as to furnish cloth, of a coarse kind at least, at an early period. (Ex. xxxv. 25. Judg. v. 30.) The beauty of dress consisted in the fineness and colour of the cloth. (See COLOURS, SACKCLOTH.)

The Asiatic modes of dress are nearly the same from age to age; and hence much light is thrown, by modern observation, on the subject of the clothing of the Hebrews. We may suppose their ordinary dress to have consisted of the inner garment, the outer garment, a girdle, and sandals. One of the oldest and simplest garments was a strip of cloth (linen or cotton) bound around the loins with a string or band, and reaching to the knees. It is the only garment of the Arabs. Such a strip appears as the *inner garment*

of the dress, in the foregoing cut. This is so slight a dress, that those who have no other are said to be naked. (Isa. xx. 2—4. John xxi. 7.) In its improved state, it was larger and longer, and supplied with sleeves. The coat was sometimes woven in a loom, and had no seams. (Ex. xxviii.

32. John xix. 23.) The phrase *coats and garments* (Acts ix. 39) means inner and outer garments. The word *hosen* (Dan. iii. 21) is supposed to designate an under garment, not unlike trousers. These were worn by the Persian kings, and are represented in the preceding figure.

The *inner garment* was at first single, as above described; soon a strip of cloth was thrown over the shoulder, and covered the arm. It was sewed at the sides, and extended to the knees. This is now a common dress in Arabia. Next came sleeves; first to the elbows, and then to the wrists. This garment would resemble a shirt, except at the neck. The sleeves of this garment, among the Arabs, are wide and open, and easily thrown off. To *make bare the arm* is a lively and beautiful figure, representing the removal of all encumbrances from the most powerful limb of the body, that it may be put forth in its utmost strength. (Isa. lii. 10.) The following cuts represent the garments and sleeves just described.

Girdles. When the garments came to be made long and flowing, they were confined around the loins with girdles, which not only served to bind them to the body, but also to hold them when tucked up. This increased the gracefulness of their appearance, and prevented them from interfering with labour or motion. Hence, to *gird up the loins* became a significant figurative expression, denoting readiness for service, activity, and watchfulness; and to *loose the girdle* was to give way to repose and indolence. (2 Kings iv. 29. Job xxxviii. 3. Isa. v. 27. Jer. i. 17. Luke xii. 35. John xxi. 7. Acts xii. 8. 1 Pet. i. 13.) This girdle was a belt or band of cord, cloth, or leather, six inches or more in breadth, with a buckle affixed to loosen or draw it closer. Travellers say that eastern girdles of this day are wide enough for a mat

or covering, and that, when of this width, they are plaited in folds.

Sometimes the girdle was made of linen, (Ezek. xvi. 10,) and was often adorned with rich and beautiful ornaments of metals, precious stones, and embroidery. The forms and plan of the girdle are seen in the following cuts.

The girdle was used to carry weapons, (2 Sam. xx. 8,) money, and other things usually carried in the pocket. The Arabs carry their daggers in it, pointing to the right side; and, through all the east, it is the place for the handkerchief, smoking materials, and the implements of one's profession. (See INKHORN.) The word translated *purses*, (Matt. x. 9,) is in other places translated *girdle*. The girdle not only protected the body, but braced it with strength and firmness. The girdle is supposed by some to have been a chief article or appendage of the armour: hence, to have it continually fastened upon the person is emblematical of great fidelity and vigilance. And because it encircled the body very closely, the perfect adherence of the people of God to his service is figuratively illustrated by the cleaving of the girdle to a man's loins. (Jer. xiii. 11.) In the same view, righteousness and faithfulness are called by the prophet (Isa. xi. 5) the girdle of the promised Messiah.

The *outer* or *upper garment*, (Matt. xxi. 8,) or *cloak*, (Matt. v. 40,) was probably a square or oblong strip of cloth, two or three yards long, and perhaps two yards wide. Such a garment is now worn by the Arabs. It was simply wrapped round the body, as a protection from the weather; and, when occasion required, it might be thrown over the shoulder and under the arm, somewhat like an Indian blanket, and be fastened with clasps or buckles, two corners being in

front, and were called skirts, and were often used as aprons sometimes are among us. (Ex. xii. 34. 2 Kings iv. 39. Luke vi. 38.) The Arabs throw this garment over the left shoulder and under the right arm, and thus cover the whole body, leaving only the right arm exposed. This garment was the poor man's bed-clothing. (Ex. xxii. 26, 27. Job xxii. 6; xxiv. 7.) This was probably the cloak and the coat or linen garment to which reference is had, (Matt. v. 40,) and, in a more ample form, was called a *robe*, (Luke xxiii. 11,) or a *mantle*. (2 Kings ii. 8.) It is supposed that the fringes, with the blue riband, (Num. xv. 38,) were placed on the corners or borders of this garment. (Matt. xxiii. 5.) They are seen still on ancient figures, in the following form:

In winter, fur dresses, or skins, were worn, as at the present day, in eastern countries. A dress of sheep or goat-skins is perhaps meant in 2 Kings i. 8; and in Zech. xiii. 4. The common skins of this kind were worn by the poorest and meanest people, (Heb. xi. 37;) but the fur dresses were sometimes very costly, and constituted a part of the royal apparel. The word translated *robe* (Jon. iii. 6) is supposed to mean a fur garment. The *sheep's clothing* (Matt. vii. 15) was considered emblematical of innocence and gentleness, and was the disguise of the false prophets, who were, in truth, fierce and ravenous as wolves, for the blood of souls. The word translated *sheets* (Judg. xiv. 12, 13) is supposed to denote some kind of garment worn next to the skin, and probably the same which is spoken of, under the general name *fine linen*, in Prov. xxxi. 24. Isa. iii. 23; and Mark xv. 46. (See SHEETS.)

The *linen cloth* mentioned Mark xiv. 51, was probably an article of bed-clothing, caught up in haste, and thrown around the body. Some suppose that this young man was following our Saviour, while his professed disciples were fleeing in all directions, and that those around him supposed him to be one of his adherents, and so laid hold upon him. If this view is rejected, the only way of accounting for the introduction of an incident so entirely unconnected, as it seems to be, with the narrative, or at least unessential to it, is to regard it as illustrative of the confusion and excitement which attended the arrest of our divine Redeemer by the lawless rabble. The Arabs use the same garment for a complete dress by day, which serves them for a bed and covering by night. (Deut. xxiv. 13.) Such also is the use of the Highlander's plaid. (See SHEETS.)

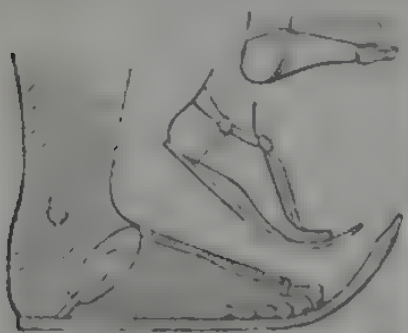
The common dress of females was probably as cheap and simple as that of males. A loose

flowing outer garment, with a belt or zone upon the waist, and a veil, was probably the principal dress. The veil or hood was considered a token of modesty in unmarried women, (Gen. xxiv. 65,) and of subjection and reverence in those that were married. (1 Cor. xi. 3—10.) The upper garment or robe was often made full; and, when tucked up, the front of it would answer the purpose of a large apron; which is one meaning of the word translated veil. (Ruth. iii. 15.) The Arabs put their hykes or cloaks to a like use.

Handkerchiefs. (Acts xix. 12.) These were common among the Hebrews; and travellers inform us that the people of eastern nations at this day carry them in their hands, and that they are often beautifully wrought with the needle.

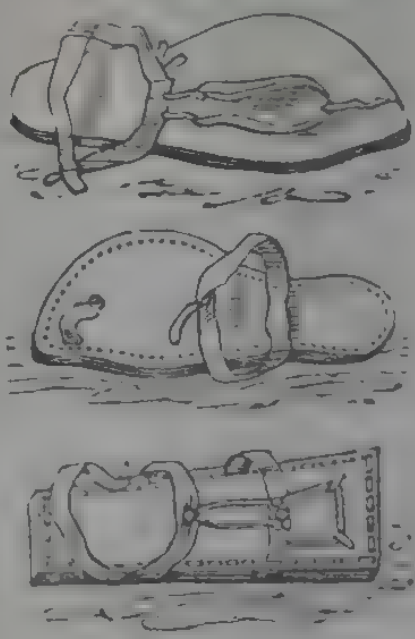
Aprons, (Gen. iii. 7. Acts xix. 12,) we have no reason to doubt, were, in form and purpose, substantially like those in common use at the present day.

Sandals and shoes. (Deut. xxv. 9. Mark vi. 9.) The sandal was at first a flat piece of wood or leather, suited to the sole of the foot, and bound



upon it by straps or strings. The fastening was called a *latchet*. (Gen. xiv. 23.) Perhaps the simplest form of the sandal is seen in the preceding cut, from ancient Egyptian monuments.

We subjoin other forms of leather sandals, and such as are still in common use in many countries of the east:

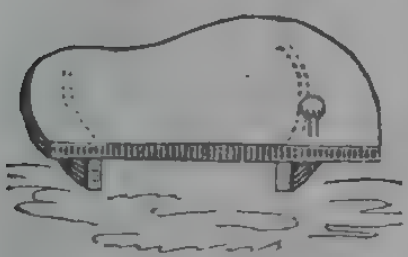


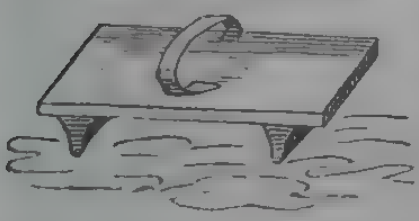
The common sandal is made of a piece of hide, from the neck of a camel, and sometimes of several thicknesses sewed together. It is fastened by two straps, one of which passes between the great and second toe, and the other around the heel and over the instep. Hence it appears that the shoe was easily slipped off, and that it afforded no protection from the dust and dirt. Sandals were never worn in the house, as it was considered a violation of good manners. The taking off the shoes was a mark of reverence shown to exalted persons and sacred places. At the doors of Hindoo pagodas, sandals are collected in great numbers; and the same ceremony is required by the Turks, even of Christians and strangers.

The necessity of washing the feet after every walk is obvious, and it was the first token of hospitality to supply water for this purpose. (Gen. xxiv. 32. Luke vii. 44.) To unloose the straps or latchets was the

business of a menial, (Mark i. 7,) as was also the washing of the feet. (John xiii. 1—16.)

The wooden sandal is much worn in Arabia, Judea, and Egypt. It has a raised heel and toe, as represented in the following cuts; and, though





often expensive and neat, it was usually a cheap, coarse, and very clumsy article.

Mitre, (Ex. xxxix. 28,) or *bonnet*, (Ex. xxviii. 40,) seems to have been part of the sacred dress only. The Arab women wear a cap of folded cloth, not unlike the modern turban. Bonnets are mentioned as a part of female dress, (Isa. iii. 20;) but it is not known, at this day, with any certainty, of what material the Jewish bonnets were made, nor the shape or mode of wearing them.

Change of raiment or *garments*. (2 Kings v. 5. 22.) It is customary in the east, at this day, to make presents of garments; and the Asiatic princes keep changes of raiment ready made, for presents to persons of distinction, whom they wish particularly to honour. The simple and uniform shape of the garments make this custom practicable, and accounts also for the change of one person's dress for another's, which is mentioned in sacred history. (Gen. xxvii. 15. 1 Sam. xviii. 4. See also Deut. xxii. 5. Luke xv. 22.)

Changeable suits of apparel (Isa. iii. 22) are supposed to have been made of some thin fabric, ornamented with embroidery, and worn over garments of various colours; of which, beautiful representations are to be seen in Indian paintings.

Coat of many colours. (Gen xxxvii. 3.) This was regarded as of peculiar value. A traveller mentions, that the noble families among the Turks at Haleb clothe their children, when small, in loose coats of fine texture, and woven of variegated threads; and speaks of them as very beautiful.

Among the appendages to Jewish dress were jewels of gold and silver, bracelets, necklaces, ear-rings, &c. Nose and ear-rings are very common in the east. A celebrated traveller (Chardin) says he never saw a woman or girl in Arabia or Persia without a ring in the left nostril. The *thread* (Gen. xiv. 23) is supposed by some to mean the thread on which precious stones were hung for neck-chains. (Ezek. xvi. 11.) Bracelets were worn on the arms by both sexes, (2 Sam. i. 10,) and by females upon the leg also. (Isa. iii. 19. 20.) Women in Persia and Arabia wear rings about the ankle, full of little bells. (Isa. iii. 16.) *Hand-mirrors*, made of molten brass, and finely polished, were also a common accompaniment of female dress, (Ex. xxxviii. 8. Isa. iii. 23,) and were either carried in the hand or suspended from the girdle or neck.

In later times, these mirrors were made of polished steel.

All the Grecian and Roman women, without distinction, wore their hair long. On this they lavished all their art, disposing it in various forms, and embellishing it with many ornaments. In ancient medals and statues we see the plaited tresses, interwoven with expensive and fantastic decorations, so pointedly condemned by the apostle, as proofs of a vain mind, and as inconsistent with the modesty and decorum of Christian women. (1 Tim. ii. 9. 10. 1 Pet. iii. 1. 3, 4. See PHYLACTERIES.)

We are told (Deut. viii. 4) that the raiment of the Hebrews did not grow old during their journey of forty years; and some have supposed that it was literally so, and that the clothes of the children were miraculously made to grow with their growth. The better opinion seems to be, that they were so provided with clothes and other necessaries, as to be comfortable and decent, in their external appearance, during all that tedious journey. (See JOURNEYINGS OF ISRAEL, and OMAR, by the Am. S. S. Union, pp. 23—25.)

RENDING CLOTHES. (See REND.)

CLOSET. (See DWELLING.)

CLOUD, PILLAR OF. (Ex. xiii. 21.) When the people of Israel commenced their march through the wilderness, God caused a cloud, resembling a pillar, to pass before the camp. In the day-time, it was like a cloud, dark and heavy, and in the night bright and shining, like fire; though some have supposed there were two clouds, one to shade, and the other to give light to the camp. It also served as a signal for rest or motion. (Num. ix. 17—23.)

CLOUTED. (Josh. ix. 5.) Worn out and patched.

CNIDUS. (Acts xxvii. 7.) A city of Asia Minor, situated on the point of a peninsula of the same name, and lying northwest of the island of Rhodes.

COAT. (See CLOTHES.)

COCK. (See COCK-CROWING.)

COCKATRICE (Jer. viii. 17.) A harmless species of lizard. The word in the Scriptures, however, evidently denotes a very venomous reptile. (Isa. xiv. 29.) Some have inferred from Isa. lix. 5, that it was of the viper tribe. Others have supposed the hooded snake is intended, which is known among the Portuguese as the most venomous of serpents. Naturalists tell us that its bite is always incurable, and proves fatal usually within an hour. This serpent is, however, unknown in Judea and the adjacent countries. In the passage from Jeremiah above cited, allusion is made to the unyielding cruelty of the Chaldean armies under Nebuchadnezzar, who were appointed ministers of divine vengeance on the Jewish nation for their manifold and aggravated sins.

COCK-CROWING. (Mark. xiii. 35.) A name given to the watch of the night, from midnight to daybreak. Some perplexity has been occasioned by the difference between the expressions in Matt. xxvi. 34, "*before the cock crow, thou shalt deny me thrice*," and Mark xiv. 30, "*before the cock crow twice, thou shalt deny me thrice.*" To reconcile this seeming variance, it is stated that there were two cock-crowings; one soon after midnight, and the other about three o'clock; and that the last, which was the signal of approaching day, was spoken of as the *cock-crowing*. To this it has been answered, that only one hour elapsed between the denials. (Luke xxii. 59.) This

is true of the second and third; but there seems to be no authority for saying it of the first and second. It seems most natural to suppose, that the phraseology in both cases was substantially the same, and that the Jews understood, by the phrase, "*before the cock crow*," the same time which was denoted by the phrase, "*before the cock crow twice*:" both referred to that cock-crowing which especially and most distinctly marked a watch or division of the night.

COCKLE. (Job xxxi. 40.) This word, as we use it, denotes a common wild plant, usually found in the borders of fields and among grain. The original perhaps refers to some offensive and poisonous weed; but it is not necessary to suppose any thing more than a reference to noisome weeds generally.

COFFIN. (See BURY.)

COHORT. (See WAR.)

COLLEGE. (2 Kings xxii. 14.) Perhaps a place of instruction in or near the court of the temple, but more probably a range or block of buildings in its vicinity.

COLLOPS. (Job xv. 27.) Thick pieces of flesh.

COLONY. (Acts xvi. 12.) A city or province planted or occupied by Roman citizens, as Philippi.

COLOSSE. (Col. i. 2.) A city of Phrygia in Asia Minor, on the river Lycus, (now the Gorduk.) About a year after Paul's epistle was written to the church at this place, it was destroyed by an earthquake. The former site of Colosse is now occupied by the castle and village of Chonos.

COLOSSIANS, EPISTLE TO, was written by Paul, while he was a prisoner at Rome, about A. D. 61 or 62. It is probable that Epaphras, who is spoken of as the minister of Christ in that place, (Col. i. 7,) came to Rome to consult Paul respecting some erroneous opinions that had been preached among the Colossians, (Col. ii. 8—23;) and Paul addressed this epistle to them for their instruction and admonition. The design and force of this epistle is seen by comparing it carefully with the epistle to the Ephesians, which was written nearly at the same time. It is not improbable that Paul himself established the church at Colosse. (Acts xvi. 6; xviii. 23.)

COLOURS. (Gen. xxxvii. 3.) The art of colouring cloth seems to have attained to great perfection among the Jews. The fullers had a remarkable skill in imparting a splendid white, and this was considered the richest dress. (Esth. viii. 15. Mark ix. 3. Rev. iii. 4, 5.) The royal apparel was usually of a blue or purple colour, and historians say it was a perfect combination of the gayety of bright red with a sober, softening shade of olive. The material with which the richest kind of this colour was given, is obtained from a shell-fish, and was, it is said, so scarce as to be considered more precious than gold. (Luke xvi. 19.) The term purple was sometimes applied to any bright red colour, (comp. Matt. xxvii. 28, with Mark xv. 17;) and indeed it was probably the name of a whole class of dyes. Pliny gives us to understand that there were two kinds of shell-fish which produced this dye, and that both were abundant on the Phenician and Mediterranean coast, but the excellence of the tint varied exceedingly. The colouring matter was found in a small vein, and the rest of the fish was useless. The most beautiful purple was dyed at Tyre.

Scarlet or *crimson* was also used for the royal apparel.

Lydia is said to have been a *seller of purple*, (Acts xvi. 14;) which may mean either that she kept the dye for sale, or cloth of that colour.

COMFORTER. (John xiv. 16.) This word is used only by John. In four out of the five passages in which it occurs, it is applied to the Holy Ghost, and is peculiarly significant of our want of his office, viz. to impart hope and consolation to the true disciples of Christ, by exciting in their minds holy desires and aspirations, and causing them to trust continually, and without wavering, in his grace and love. In the remaining passage, (1 John ii. 1,) it is translated *advocate*, and applied to our Saviour.

COMMANDMENTS. (See LAW.)

COMMUNION. (1 Cor. x. 16.) Intimate fellowship and communication; such as is expressed in John xv. 1—7, and xvii. 10. 21—26. Rom. xii. 4,5. 2 Cor. xiii. 14. 1 John i. 3. As the ordinance of the Lord's supper furnishes both the opportunity and the motive (John xiii. 34; xv. 12) to this mutual love and confidence, it is called, by way of distinction, *the communion*.

CONCISION. (Phil. iii. 2.) The Egyptians, Edomites, and others practised a partial or imperfect circumcision. It was a mere *cutting*, and not to be regarded as a seal of the covenant, or as, in any sense, a compliance with the law. The apostle denominates persons who do this *the concision*,—which implies in itself, and from its connexion, that they degraded themselves, and were to be shunned as false and corrupt.

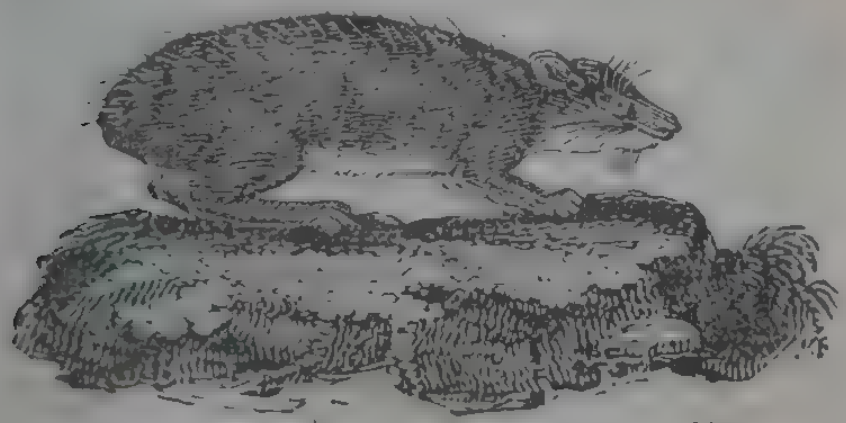
CONCUBINE. (2 Sam. xvi. 22.) By the Jewish law, a lawful wife, of a secondary or inferior rank; and, consequently neither regarded nor treated as the matron or mistress of the house. Concubines were not betrothed or wedded with the usual solemnities and ceremonies which attended marriage. They had no share in the family government, and the children of the wife were preferred to the child of the concubine, in the distribution of the inheritance. Where polygamy was tolerated,—as it was among the Jews,—the permission of concubinage would not seem so much at war with the interests and preservation of society, as we know it to be. The gospel restores the sacred institution of marriage to its original character, (Gen. ii. 24. Matt. xix. 5. 1 Cor. vii. 2,) and concubinage is ranked with fornication and adultery. (See BIBLICAL ANTIQUITIES, by Am. S. S. Union, vol. i. ch. vi. § 1.)

CONDEMNATION. (John iii. 19.) This term, in its ordinary acceptation, describes the state of a man who is not only adjudged to be guilty, but has had passed on him the sentence of the law. In modern prisons, there is often found a ward or apartment, appropriated to such prisoners as have received their sentence, and are awaiting its execution; and it is called *the condemned ward*. The gospel regards all mankind as offenders against God's law. Their guilt is unquestionable, and the sentence is permanent and universally the same. *The soul that sinneth, it shall die.* (Ezek. xviii. 20.) There may be pardon or reprieve, under human law, in consequence of the imperfection of all human governments and laws; but every time in the condemnation of the sinner is perfectly just and right; and injustice would be done, if he were not punished just according to law. If his guilt can be *removed*, or *cancelled*, or *taken from*

him, it must be by a process which no finite mind could anticipate or conceive. This process the gospel makes known to us; and well is it called GOOD TIDINGS OF GREAT JOY. (Comp. John iii. 19, and v. 24. Rom. v. 16. 18, and viii. 1.) The effect of faith in Christ on the believer himself, is to place him in a state of justification before God. Nothing of this kind can possibly occur under human governments, nor can it be illustrated by any analogy. It is the great mystery of godliness. The believer feels it, and rejoices and triumphs in it. To him, of course, Christ is precious. (1 Pet. i. 19; ii. 4. 7.) It is because of the absence of all resemblance or analogy between the divine dispensation, in this case, and human laws and proceedings, that we find the words *justify*, *justified*, and *justification*, opposed to the terms condemn, condemned, and condemnation. (Ex. xxiii. 7. Deut. xxv. 1. 1 Kings viii. 31, 32. Prov. xvii. 15. Matt. xii. 37. Rom. ii. 13; iii. 4; v. 17, 18; viii. 30. 33, 34.)

CONDUIT, (Isa. xxxvi. 2,) or *aqueduct, of the upper pool in the highway of the fuller's field*. (Comp. 2 Kings xx. 20. Neh. iii. 16. Isa. vii. 3, and xxii. 9, 11.) We know that the fountain of Siloah, or Gihon, which rises at the foot of mount Moriah, formed two pools, called the *upper pool*, (Isa. vii. 3,) or *king's pool*, (Neh. ii. 14,) and the *lower pool*. (Isa. xxii. 9.) One of these pools is mentioned John ix. 7. The aqueduct, which connected the upper pool with the fountain, or with the lower pool, or with the city, is called *the conduit of the upper pool;* and, to make Rabshakeh's position still more certain, it is added, that he stood in the highway or street that led to the fuller's field. This was doubtless an enclosure in the vicinity of the soft water of the Gihon, appropriated to the drying and bleaching of clothes. (See SILOAM.)

CONEY. (Deut. xiv. 7.) Probably the animal now known as the *ashkoko*. Instead of holes, these animals seem to delight in the clefts of the rock. They are gregarious; and frequently several dozens of them sit upon the great stones at the mouths of caves, and warm themselves in the sun, or come out and enjoy the freshness of the evening. They do not stand upright upon their feet, but seem to steal along as in fear, their belly being close to the ground; advancing a few steps at a time, and then pausing. They have something very mild, feeble-like, and timid in their



deportment; are gentle, and easily tamed.

The celebrated traveller Bruce says: "The coney is above all other animals so much attached to the rocks, that I never once saw him on the ground, or from among large stones in the mouth of caves, where is his constant residence. He lives in families or flocks. He is found in Judea, Palestine, and Arabia, and consequently must have been familiar to Solomon. David describes him very pertinently, and joins him to other animals perfectly known: 'the hills are a refuge for wild goats, and the rocks for the *saphan*.' And Solomon says, 'that they are exceeding wise,' that they are 'but a feeble folk, yet make their houses in the rocks.' Now this, I think, very obviously fixes the coney to be the animal; for this weakness seems to allude to his feet, and how inadequate these are to dig holes in the rock, where yet, however, he lodges. From their tenderness, these are very liable to be excoriated or hurt; notwithstanding which, they build houses in the rocks, more inaccessible than those of the rabbit, and in which they enjoy greater safety; not by exertion of strength,—for they have it not, but by their own sagacity and management."

CONIAH (See JEHOIACHIN.)

CONSCIENCE (Acts xxiv. 16) is that within us which judges of the moral character of our actions, and approves or censures, condemns or justifies us accordingly. (Rom. ii. 15.) This universal tribunal is established in the breast of every man. It may be weakened, perverted, stupified, defiled, and hardened, in various ways; and its decisions are more or less clear, just, and imperative, according to the degree of improvement in the understanding and heart, and especially according to the degree in which its purity and sensitiveness have been preserved and cultivated (John viii. 9. Acts xxiii. 1; xxiv. 16. Rom. ix. 1, and 1 Tim. i. 5.)

CONSECRATE, CONSECRATION. (Ex. xxxii. 29. Lev. viii. 37.) The tribe of Levi was consecrated to the priesthood with the most solemn and imposing ceremonies. (See BIBLICAL ANTIQUITIES, vol. ii. ch. iv. § 1, by Am. S. S. Union.) Vessels, (Josh. vi. 19,) profits, (Mic. iv. 13,) fields, (Lev. xxvii. 28,) cattle, (2 Chron. xxix. 33,) individuals, (Num. vi. 9—13. 1 Sam. i. 11, 28,) and nations (Ex. xix. 6) were anciently consecrated or set apart to sacred purposes. (See PRIEST.)

CONVERSION, (Acts xv. 3,) or *turning* from one state, pursuit, inclination, or direction, to another. In the gospel use of the term, and apart from technical theology, it denotes that change in the dispositions, thoughts, desires, and objects of affection, which takes place in the heart of the sinner, when the Holy Spirit convinces him of his sinfulness, and leads him, by His sacred influences, to hate sin, and to forsake every evil and false way, and, at the same time, persuades him to yield to the claims which God his Saviour justly and graciously makes to his heart and life. The same thing is signified by the term *new birth*, or *regeneration*. The Scriptures describe mankind as alienated from God, as having the understanding darkened and blinded, and as being dead in trespasses and sins. Hence the corresponding force and pertinency of the terms by which conversion is described; such as *created*, (Eph. iv. 23, 24,) *renewed*, *restored to*

sight, (Eph. i. 18. Rev. iii. 18,) and *raised from the dead.* (John v. 21. 24, and Eph. ii. 1.)

COOS. (Acts xxi. 1.) The name of a small island and city of Greece, twenty-five miles long and ten broad. It lies near the south-west point of Asia Minor, and about forty miles north-west of Rhodes. It was formerly noted for its fertility, and for its wines and silk-worms, as well as for being the birth-place of two eminent men, Apelles and Hippocrates. It is now called *Stanchio*, and is still famous for lemons and maples.

COPING. (1 Kings vii. 9.) The top course or finish of a wall. It is usually of flat or semi-circular bricks or hewn stone, projecting beyond the face of the wall, and forming an ornament similar in effect to the capital of a column.

COPPER. (Ezra viii. 27.) A well known metal, but not now (as it was once) precious as gold. The word translated *copper* in this passage is elsewhere rendered *brass;* and coppersmith (2 Tim. iv. 14) signifies a worker in brass. Perhaps the same name was given to both substances. (See Brass.)

COR. (See Measures.)

CORAL (Ezek. xxvii. 16) was an article of Tyrian merchandise, and is well known as a marine production, found in almost every variety of shape and size, and sometimes increasing to such an extent as to form the basis of islands, or to stretch out in dangerous reefs for many miles. It is capable of being worked up into beads, and other ornaments, for which use the red species is the most valuable. Job mentions it in connexion with pearls. (Job xxviii. 18.)

CORBAN (Mark vii. 11) signifies a gift or thing consecrated to God or his service. It seems the Jews permitted such an abuse to be made of this ceremony of consecration, that a child was permitted to deny the request of his parents, or withhold assistance from them in their distress, merely on the pretence that what they asked or needed was consecrated to God. It would seem they sometimes exempted their whole substance from any contribution to the support of their parents; and said, concerning any thing and every thing that could assist them, it is *corban*, or *devoted to God.*

CORDS. (See Ropes.)

CORIANDER SEED. (Ex. xvi. 31.) The coriander plant is a native of China and the south of Europe, but naturalized in England and the United States. The seeds are globular, and, when dry, are pleasant to the taste and smell, and are often sold by confectioners incrusted with sugar. We are told that the particles of manna were shaped like coriander seed.

CORINTH. (Acts xviii. 1.) A renowned and voluptuous city of Greece, about twenty-five miles west of Athens, in which Paul resided a year and a half, and where he founded the church to which he afterwards addressed two of his epistles. (See Life of Paul, by Am. S. S. Union, ch. xi.) Situated on the isthmus that separates the Egean from the Ionian sea, and possessing singular advantages for commerce, as it was a mart for the exchange of Asiatic and Italian goods, it became celebrated for its wealth and magnificence, as well as the learning and ingenuity of its inhabitants. Profane historians speak of it as the light and ornament of all Greece. It was not less remarkable, however, for its corruption and

licentiousness. Indeed, so proverbially profligate did the city become, that the very name of Corinthian, applied to a female, was infamous.

This was its corrupt state when Paul arrived there, not far from A. D. 52, as a Christian missionary. (See MAP, p. 488-9.)

A traveller, who visited Corinth in 1821, says it had hardly any occupants except soldiers; and that, though a few ruins remain to attest the ancient magnificence of the city, they are rapidly disappearing. The fragments of capitals and columns are employed to build the houses of the Turks; and the wrought side of the richest specimens of architecture are found *turned inwards!* The story that Corinthian brass originated here, from the accidental fusion of different metals, when the city was taken and destroyed by fire, is fabulous. The composition so called was known long before that event.

CORINTHIANS, EPISTLES TO. These were both written by Paul. The first was probably written at Ephesus, (comp. 1 Cor. xvi. 19. Acts xviii. 18. 26. 1 Cor. xvi. 8, 9. Acts xix. 20. 26,) in the beginning of A. D. 57, or about four years after the church was organized. During that interval, it would seem that some false teacher had appeared among them, and had succeeded in exciting strong prejudices against the apostle. To vindicate his own ministerial character and office from the aspersions and calumnies that were heaped upon him by his opposers, to answer some inquiries they had put to him, (1 Cor. vii. 1,) and to furnish them with rules of conduct adapted to their peculiar circumstances, temptations, and faults, (1 Cor. i. 10—31,) seem to have been the main design of this first letter. It contains also the most perfect and triumphant argument for the doctrine of the resurrection.

The second epistle, written probably from Macedonia, less than a year after the first, seems designed to continue the good influence which the former letter had exerted, and to furnish grounds of comfort and confidence to the steadfast believers.

CORMORANT (Lev. xi. 17) was of the unclean class of birds; and its presence is used in the prophetic writings as an emblem of ruin and desolation, (Isa. xxxiv. 11. Zeph. ii. 14,) though the original word in these passages is elsewhere translated *pelican*.

CORN. (Mark iv. 28.) This word, in the United States, is generally applied to maize, or Indian corn, but the Scriptures use it as the general name for all sorts of grain. A corn of wheat is a kernel of wheat. The figurative use of the word corn, usually in connexion with wine and oil, is very frequent; as grain, and wine, and olives were the leading productions of the country. (Deut. xi. 14; xviii. 4; xxviii. 51. 2 Chron. xxxii. 28. Hos. ii. 22. Joel ii. 19.)

It is probable that grain was commonly used in its crude state in the early ages of the world. It was sometimes done in later times, (Matt. xii. 1;) and even now it is no uncommon thing, in passing a field of wheat, to pluck an ear, and after rubbing the husk or beard off, by rolling it between the hands, to eat the grain, which, even in that state, is very palatable. The Jewish law permitted standing corn to be plucked by any one passing through it, (Deut. xxiii. 25,) and this custom, or right, is still respected in some parts of the east. (See MILLS.)

CORNELIUS. (Acts x. 1—3.) A Roman officer residing at Cesarea. He was a Gentile by birth, and, though the highest character is given of him as a religious man, he was regarded by the Jews as an unclean person. (Acts x. 28, 29; xi. 3.) His prayers, being offered in the faith of a promised Messiah, were heard; and God was pleased to send Peter to make known to him the plan of salvation through a crucified and risen Redeemer. Thus the door of faith was opened to the Gentiles; Cornelius and his family became converts to the Christian religion, and were baptized in the name of the Lord Jesus.

CORNER. (2 Chron. xxviii. 24.) The corner of the house-top (Prov. xxi. 9) is a narrow place exposed to sun and rain, contrasted with the wide room or house below. The "corners of Moab," or any other country, (Num. xxiv. 17. Jer. xlviii. 45,) mean its capital, cities, &c., or the strength and substance of the country. *Corner of a bed*, (Amos iii. 12,) the corner of a room, was on the elevated part, (used by night for a bed, or couch,) and contained the most honourable seat. (See Bed.) In the passage last cited it figuratively denotes the most proud and luxurious of the Israelites in Samaria. In Zech. x. 4, the word *corner* is used to denote either the corner-stone or the most conspicuous part of a building, and evidently refers to Christ, (Matt. xxi. 42,) where he is mentioned as *the head (or chief) of the corner*, though the Jews, in erecting the temple of their faith, rejected him as unfit for so important a place. If God is true, they must find their error sooner or later; for other foundation can no man lay than that is laid, which is Jesus Christ. (1 Cor. iii. 11. See also Isa. xxviii. 16.) The word *corners* is figuratively employed to denote the whole length and breadth of a country, (Ezek. vii. 2,) or the world. (Isa. xi. 12. Rev. vii. 1.)

Corner-stone. (Job xxxviii. 6.) Christ is called a *corner-stone*, (1.) In reference to his being the foundation of the Christian faith, (Eph. ii. 20;) (2.) In reference to the importance and conspicuousness of the place he occupies, (1 Pet. ii. 6;) and, (3.) As a projecting *corner-stone* is likely to be stumbled against, so it is not surprising that the doctrine of Christ and him crucified would prove an offence and a stone of stumbling to unbelievers, as it ever has been. (Comp. Isa. viii. 14. Matt. xxi. 44. Rom. ix. 32, 33. 1 Cor. i. 23. 1 Pet. ii. 8.)

CORNET. (1 Chron. xv. 28.) An instrument of music about eighteen inches long, shaped like the flute; used by the priests, and giving a loud, smooth sound.

CORRUPTION, mount of. (See Olives, mount of.)

COTTAGE. (Isa. xxiv. 20.) The same with tent.

COUCH. (See Bed.)

COUNCIL (Matt. x. 17) denotes a judicial tribunal, and generally the Sanhedrim. It is supposed by some to be the same tribunal which was instituted under Moses. (Num. xi. 16.) This is the opinion of the Jews. It is evident that this tribunal existed in the time of our Saviour, as it is expressly named. (Mark xiii. 9; xiv. 55; xv. 1.) It was before this tribunal that our divine Saviour was arraigned. The inferior tribunals were very numerous, and variously constituted. (See Omar, by Am. S. S. Union, p. 181.)

COUNSELLOR. (Luke xxiii. 50.) An officer connected with the royal camp of the Jews,

supposed to be referred to in 1 Kings xii. 6—12.

COURSE. (See ABIA.)

COURT. (See TEMPLE, DWELLINGS.)

COVENANT (Gen. ix. 12) usually means an agreement or mutual obligation, contracted deliberately, and with solemnity. The scriptural sense is peculiar. God's covenant with men signifies his solemn promise or engagement. (Gen. xvii. 14. Ex. xxxiv. 10. Deut. iv. 13. Isa. lix. 21.) It also denotes the established order and constitution of nature, (Jer. xxxiii. 20;) and, again, a precept. (Jer. xxxiv. 13.) It is remarked, that where the parties are equal,—so that either may accept or reject the proposal of the other,—the word used denotes a proposition; but where the party proposing is greatly exalted above the other, the term used signifies *appointment*, or *institution*; whereby the proposer pledges himself, but the other party is neither entitled to the privileges nor benefits of the obligator, until he accepts.

The Hebrew word for *making a covenant* signifies *cutting off*, because covenants were often made by cutting off or slaying sacrifices. (Gen. xv. 9—19. Jer. xxxiv. 18.)

The term *the covenants* (Rom. ix. 4) refers to the various promises made to Abraham. (See ABRAHAM.)

The chief and most important use of the word, however, is in relation to the two great dispensations under which men have lived, and which are distinguished as the old and new dispensation, or covenant. (Heb. viii. 8.) The former was made with the children of Israel, and rested much in the outward ceremonies and observances which the law by Moses enjoined, (meats and drinks, and divers washings and carnal ordinances;) by strict obedience to which, with full faith in the promises and declarations of Jehovah, they became interested in the blessings of that new and better covenant which was thereafter to be revealed, (Gal. iii.,) and which, by way of distinction, is called the new or second covenant. (Heb. viii. 7. 13. Comp. Ex. xx.—xxiv. with Heb. viii.)

The *sign* of the covenant was its seal or memorial. Thus the rainbow was a sign or memorial of God's covenant with Noah, respecting a second deluge. So of the Sabbath, (Ex. xxxi. 16, 17,) and circumcision. (Gen. xvii. 11.)

The new covenant, of which Christ is the Mediator, was confirmed or sealed by his own blood, and secures to every true believer the blessings of salvation and eternal life.

COVENANT OF SALT. (Num. xviii. 19. 2 Chron. xiii. 5.) This term is supposed to denote a covenant, in the sealing or ratification of which salt was used. (Lev. ii. 13. See SALT.)

COVET, (Ex. xx. 17,) COVETOUSNESS. (Ex. xviii. 21. Luke xii. 15.) To covet is to desire strongly. (1 Cor. xii. 31.) When such a desire is felt for that which we cannot lawfully possess, it is sinful, and becomes covetousness, which is idolatry. (Col. iii. 5.) for it is placing the heart and affections on the creature rather than on the Creator. Covetousness has relation commonly to riches, and, in the scriptural sense, includes the desire of accumulating, whatever may be the means. (Prov. xxviii. 16. Eccl. v. 10. Luke xii. 15—34. 1 Tim. vi. 9, 10.)

COW (Isa. vii. 21.) In this remarkable prophecy, the event foretold is, that the face

of the land of Judah should be so completely changed, and the inhabitants so greatly reduced in number, that, with only a single young cow, and two sheep, a family should be supplied with an abundance of milk and butter; and vineyards, which before commanded a high rent, should be overgrown with briers and thorns.

By the Levitical law, (Lev. xxii. 28,) a cow and her calf were not to be killed on the same day. A similar precept is found in Ex. xxiii. 19; and another in Deut. xxii. 6, 7. Whether they were designed to prevent inhumanity, or referred to some heathen custom, is uncertain. The cow is esteemed holy by the Hindoos.

CRACKNELS. (1 Kings xiv. 3.) A kind of thin hard bread, not unlike the crackers or sea-biscuit of modern days, spread, as some say, with aromatic seed.

CRANE. (Jer. viii. 7.) A large bird of passage, measuring three or four feet in height, and living on worms and insects, or (if these cannot be had) on grain. Its cry is hoarse and melancholy; hence the allusion, Isa. xxxviii. 14. The regular return of this and other birds from their annual migrations, discovered a regard to their instinctive knowledge which, in the passage of Jeremiah, is used to reprove the ignorance and waywardness of God's people, in not regarding the judgments of his hand. (For illustrative cut, see BIBLE NATURAL HISTORY, by Am. S. S. Union, art. CRANE.)

CREATE, (Ps. li. 10,) CREATOR, (Eccl. xii. 1,) CREATION. (Mark x. 6.) The word creation sometimes denotes all living things, (Rom. viii. 22,) and at others the great era or event of the creation. (2 Pet. iii. 4.) To *create* is to cause any thing to exist that never existed in any form or manner before. (Gen. i. 1. Col. i. 16.) It is to *make*, without materials to make of. Thus, *God said, Let there be light, and there was light.* (Gen. i. 3.)

And with respect to the nature and duration of those six days, so particularly defined in the record, which it pleased the Creator, for an obviously wise and beneficent end, to occupy in this incomprehensible work of creation, we can have no reasonable doubt that they were such days as are now, and ever have been, occasioned by one revolution of the earth on its axis; because a perfect creation may be as easily the work of one day, or of one moment, as of thousands of years; and because that record, on the evidence of which our confidence rests, on the subject of the creation, has distinctly defined each of these days by its evenning and its morning; which terms, so often repeated, can be in no way applicable to any indefinite periods.

CRETE, (Acts xxvii. 7,) (CRETIANS, Tit. i. 12,) now called *Candia*, *Kirid*, or *Kriti*, is an island of the Mediterranean, one hundred and seventy miles long and fifty broad; population 250,000, about equal numbers of Greeks and Turks. Constantinople lies five or six hundred miles north-east of it, and Syria six or seven hundred miles east. It was formerly a rich and powerful kingdom, and is still remarkable for its delightful climate and fertile soil. Oil, corn, fruit trees, and vines are among its principal productions. The city of Candia, which is also the fort and capital of the island, lies on the northern coast. A Christian mission is already established there.

Crete was settled, as it is generally supposed, by Philis-

tines from Egypt, part of whom afterwards passed over to Palestine, and are called *Caphtorim*, (Gen. x. 14,) *Cherethims*, (Ezek. xxv. 16,) and *Cherethites*. (1 Sam. xxx. 14. Zeph. ii. 5.) Some suppose that Crete itself is the Caphtor of the Scriptures. (Jer. xlvii. 4.)

Salmone (Acts xxvii. 7) was a cape on the eastern extremity of the island; the *Fair Havens* (Acts xxvii. 8) was the name of a harbour, roads, or anchorage, near *Lasea*, on the southern shore. The apostle, sailing from the last named place to *Phenice*, (Acts xxvii. 12,) on the western coast, was driven under an island called *Claudu*, (Acts xxvii. 16,) (now *Gozzo*. See MAP to art. PAUL.)

Probably Paul visited this island after his first imprisonment at Rome, and established a Christian church there, which he left under the oversight of Titus. (Tit. i. 5.)

The Cretans were once noted for vicious habits. This character was given them by many profane historians; and among them was one of their own nation, who was also a prophet or poet, (which terms were synonymous among the Romans,) and who says they were liars, *evil beasts*, that is, brutal and ferocious as wild beasts, and *slow bellies*, or addicted to voluptuousness and gluttony, as in Phil. iii. 19. (See LIFE OF PAUL, ch. xviii., by Am. S. S. Union, and map prefixed to that volume.)

CRIMSON (Jer. iv. 30.) A beautiful variety or shade of red. Stuffs for the drapery of Solomon's temple were embroidered in this colour. (2 Chron. ii. 14; iii. 14.) Crimson is a deeper dye than scarlet; and hence the force of the figure in Isa. i. 18, where the most free and perfect forgiveness is offered to guilt of the deepest dye.

CRISPUS (Acts xviii. 8) was an officer of the Jewish synagogue at Corinth. He and his family were converted under Paul's preaching, and he received the ordinance of baptism at the apostle's hands. (1 Cor. i. 14.)

CROSS, CRUCIFY. (Matt. xxiii. 34; xxvii. 32.) Crucifixion is a mode of execution of great antiquity, and still prevails among the Hindoos and Chinese. It was regarded by the Romans as the basest and most ignominious death, deserved only by traitors. (Luke xxiii. 2.) It was an accursed death. (Deut. xxi. 23. Gal. iii. 13.) Hence the force of the expressions, 1 Cor. i. 23. Phil. ii. 8. Heb. xii. 2. As soon as the sentence was pronounced, "*Thou shalt be crucified*," the person was stripped entirely naked, (or leaving at most a narrow strip around the loins,) and fastened to a post about as high as the waist, and was then terribly scourged with rods or whips made of leather strips, (Isa. liii. 5,) armed with small bits of lead or bone; and often so severely as to occasion death. After the scourging, the person was compelled to bear his own cross to the place of execution. This was usually an elevated place without the city, and near the highway.

The simplest form of the cross was the following:

Other forms of the cross, and modes of execution, as seen above, illustrate the nature of the punishment.

The cross was fixed into the earth, and was so high (say ten to fifteen feet) that the feet of the sufferer were usually about four feet from the ground. The transverse piece was usually seven or eight feet in length. In or near the middle of the upright post there was a projection, to which he was raised by cords; and, being previously divested of his clothing, he was first bound to the cross-beam, and then nailed by his hands, with strong iron spikes, to its extremities. There is conclusive evidence, from profane history, that the hands and feet were pierced in this way, and that it was peculiar to the punishment of crucifixion; but whether the feet were nailed separately, or whether a single nail transfixed them both, is doubtful. In order to lessen the pain, it was customary to give the sufferer wine medicated with myrrh, &c. Our Redeemer rejected this draught, (Mark xv. 23,) choosing, probably, to suffer to the full extent the pains of that painful death. Vinegar, too, was a refreshing and sustaining drink of the Italian soldiery; and this also was offered to him. (Matt. xxvii. 48.) The criminal was fastened to the cross by four soldiers appointed for the purpose, who were allowed the apparel of the sufferer as the perquisite of their office. (Matt. xxvii. 35.) Hence the passage, Ps. xxii. 18, was prophetic of the *mode* of death to be endured by Christ.

Over the cross was commonly placed a writing or *superscription*, indicating the offence for which the individual was put to death. It was called by the Romans *titulus*, or the *title*. (John xix. 19, 20.)

Among the Romans, the prisoner remained upon the cross often till his body fell to the earth by its own weight: but in the province of Judea, the Jews were permitted, in obedience to the precept of their law, (Deut. xxi. 22, 23,) to terminate the sufferings of the malefactor before sundown. This was effected in various ways: sometimes by setting fire to the foot of the cross; and, at others, by breaking

the limbs with a hammer, or piercing the body with a lance. (John xix. 31—37.) It is to be observed, that the agonies of this death were so extreme that it was regarded as the utmost torment. Cicero himself says: "The executioner, the covering of the head, the very name of the cross, should be removed afar, not only from the body, but from the thoughts, the eyes, the ears, of Roman citizens; for of all these things, not only the actual occurrence and endurance, but the very contingency and expectation, nay, the mention itself, is unworthy of a Roman citizen and a free man." Even the judges denominated it '*the utmost torment, the extremest punishment.*'

The extension of the limbs, just after so severe a scourging, and the impossibility of making the slightest change or motion without occasioning suffering rather than relieving it; the piercing of the hands and feet, in the parts most susceptible of acute and agonizing pain; the exposure of the wounded and lacerated flesh to the action of the sun and air hour after hour; the loss of blood, and the sense of indignity and contempt, which, in our Saviour's case, was the most bitter, malicious, and unsparing that can be conceived: all conspired to make, to the very last degree, a death of pain. Often the strength of the malefactor lingered for three days, and even longer. Hence the surprise of Pilate, (Mark xv. 44.)

The cross is often used figuratively for those reproaches, self-denials, and sacrifices which the true followers of Christ must be expected to endure, if they faithfully maintain their profession. (Matt. xvi. 24.)

CROWN. (2 Kings xi. 12.)

Anciently the crown or diadem was only a head-band, (Ezek. xvi. 12,) or a riband or fillet, made of silk or linen, surrounding the head, and probably connected behind. (Ex. xxviii. 36, 37; xxix. 6.) We find it represented on ancient medals. Newly married persons of both sexes wore crowns. (Comp. Sol. Song iii. 11, with Ezek. xvi. 12.) It was usually a badge of royalty or princely distinction. It was sometimes of pure gold, and was worn by kings, (2 Chron. xxiii. 11. Matt. xxvii. 29,) and sometimes in battle. (2 Sam. i. 10; xii. 30.) The weight, in the last passage, denotes the value, and not the gravity of the crown. Afterwards the shape and size were changed, and costly ornaments appended to it. (2 Sam. xii. 30.) It was worn by queens. (Esth. ii. 17.) It was customary for a king to wear as many crowns as he had kingdoms. (Rev. xix. 12.) The word is figuratively used by the sacred writers to denote honour, (Prov. xii. 4,) prosperity, (Lam. v. 16,) eternal life and blessedness. (1 Pet. v. 4.) The inscription on the crown of the high-priest (Ex. xxxix. 30) was significant of his sacred office and functions. Such inscriptions have sometimes been placed on the crowns of princes and heroes, to indicate some splendid action or service. In Rev. xvii. 5, allusion seems to be made

to the crown of the Jewish high-priest, whose raiment is described as having the colours and ornaments of the sacred vestments. It is said that the word *mysterium* (mystery) was formerly engraven on the papal crown, and was erased in the time of Julius III.

CRUCIFY. (See Cross.)

CRUSE. (1 Kings xvii. 12.) A small vessel for liquids, used by the Jews. The following are given as representations of vessels now used for like purposes in the east:

No. 1 represents a kind of flask, common at the present day in the east, and which, on journeys, is covered with a wicker case, as in 2. Figure 3 is also a travelling cruse or flask; and others are also found in the east of the form 4. Figures 2 and 3 represent the vessels which they take when on pilgrimages and other long journeys.

CRYSTAL. (Ezek. i. 22.) The Scriptures use this term to denote what is now known as rock crystal,—one of the most beautiful of precious stones,—perfectly transparent, and resembling the purest glass. It is ranked with gold in value, (Job xxviii. 17,) and its transparency is alluded to in Rev. iv. 6; xxi. 11; xxii. 1. In the passage in Ezekiel, first above cited, reference may be had to the peculiar dazzling effect of light reflected from the surface of crystal. The same word, which is translated crystal in some passages, is translated *frost*, (Gen. xxxi. 40. Job xxxvii. 10. Jer. xxxvi. 30;) and *ice*, (Job vi. 16; xxxviii. 29. Ps. cxlvii. 17.)

CUBIT. (See Measures.)

CUCKOO. (Lev. xi. 16.) There is some uncertainty whether the bird known to us by this name was the unclean bird mentioned in this verse. The prevailing opinion is, that it was what we call the *sea-mew*, or *gull*.

CUCUMBER. (Num. xi. 5.) A garden vegetable well known in this country. Cucumbers, melons, and onions are now among the prevailing productions of Egypt; and the first is found in many varieties, some of which are highly valued for their medicinal properties: and others are much larger and more palatable, refreshing, and wholesome, as a melon, than the same fruit is among us.

These plants grow in the open country; and, to protect the fruit from thieves and beasts, a mound is erected in a central place, overlooking the plantation; with a small hut for shelter of the guard. For two or three months, this poor watchman fulfils his painful trust, through storms and tempests: and we find in Isa. i. 8, a striking allusion to this cus-

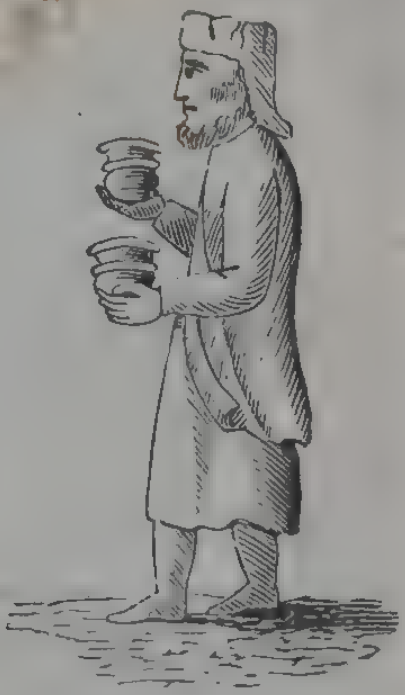
tom. The prophet likens the city of Jerusalem, figuratively called the daughter of Zion, (see Zion,) standing alone, in the midst of desolation, and itself soon to yield to its enemies, to a *cottage* or temporary shed, in which the person was sheltered who guarded a vineyard when the grapes were ripening; or the same kind of structure put up for the same purpose in a field of cucumbers. As soon as the fruits were gathered, these booths or "lodges" were abandoned. In like manner, the great capital stood for a momentary purpose, but soon, like them, was to be destroyed and removed. This prophecy was fulfilled in the various calamities of Jerusalem, especially when the Jews were taken captive to Babylon. (2 Chron. xxxvi. 19.) A similar illustration is employed in Job xxvii. 18. (See Youth's Friend, vol. v., also same work for April, 1835, by Am. S. S. Union, for illustrative remarks and cuts. See Garden.)

CUMMIN (Matt. xxiii. 23.) An herb abounding in Syria, which produces aromatic seeds. In Isa. xxviii. 25. 27, reference is made to the manner of sowing and threshing it. The same method is observed in Malta at this day. It was one of the things of less consequence which the Pharisees strictly tithed. (See Mint.)

CUP. (1 Kings vii. 26.) The horns of animals were anciently used by some nations as drinking vessels; but the Jews had cups and goblets at a very early period, (Gen. xliv. 2,) though they used horns for anointing oil. (1 Sam. xvi. 13.) Some of their cups were highly ornamented, (1 Kings vii. 26,) and in shape were probably not unlike the following, which are

copied from figures in ancient ruins. Cups of this kind, made of gold, silver, copper, &c., according to the owner's wealth, are in use in Persia at this day.

The simplest forms of these vessels may be inferred from the following cuts. (See CRUSE, and cuts under it.) The figurative use of this word in the Scriptures is frequent. Gene-



rally, however, it represents the blessings or the judgments of Heaven, or the allotments of God's providence. (Ps. xxiii. 5; lxxv. 8; cxvi. 13. Isa. li. 17—22. Comp. Jer. xxv. 15, and li. 7, with Rev. xiv. 10, and xvi. 19.) The sufferings of our Saviour are also represented by a similar figure. (Matt. xx. 22, and xxvi. 39.)

CUP-BEARER. (See BUTLER.)

CUP OF BLESSING. (See BLESSING.)

CURSE. (Gen. xxvii. 12.) In the scriptural use it is the opposite of *bless*. To *curse* is to imprecate evil upon any one. (Gen. ix. 25. Comp. Gen. xxvii. 12. Neh. xiii. 2. Matt. v. 44. John vii. 49. James iii. 9.) The curses which are recorded in the Bible as being pronounced by Noah, Moses, Joshua, and others, are not to be regarded as the effects of passion or revenge. They were either pronounced under the immediate influence of God's Spirit, or are to be viewed as only predictions of evil, uttered in the form of imprecation.

The words *curse* and *cursed* are the opposite of *bless* and *blessed*, and are often so contrasted. (Deut. xxviii. See BLESS.) The curse of the ground, and of the serpent, (Gen. iii. 14. 17,) is to be regarded as the doom or judgment of God upon them.

The *curse of the law* is the sentence of condemnation which it pronounces on the transgressor, (Gal. iii. 10,) and from which Christ redeems us by being made a curse for us. (Gal. iii. 13. Comp. Rom. viii. 1, and Gal. iii. 13, with Rom. v. 16, and 2 Cor. iii. 7–9.)

To *curse*, in an evil or blasphemous sense, is to affirm or

deny any thing with thoughtless or rash imprecations of divine vengeance. (Matt. xxvi. 74.)

CUSH. (Gen. x. 6—8.) 1. (*A person.*) The eldest son of Ham, and father of Nimrod.

2. (*A place.*) It is believed there are three distinct countries mentioned in the Bible under this name: one of them was probably the same with Midian. (Comp. Ex. ii. 16. 21. Num. xii. 1.) *Cuth, or Cutha,* 2 Kings xvii. 24. 30.) was evidently, from the connexion, a province of Assyria; and Cush is the marginal reading for *Ethiopia,* in Gen. ii. 13. Hab. iii. 7, and elsewhere. (See ETHIOPIA.)

CUSHAN. (See ETHIOPIA.)

CYMBALS. (1 Chron. xvi. 5.) There is an instrument of music now common in the east, which consists of metallic plates about the size of a dollar, two of which are held in each hand, one upon the thumb, and the other upon the middle finger, and, being struck together skilfully, make an agreeable sound. Some have described the cymbals as two broad convex plates of brass, the concussion of which produced a shrill piercing sound, like clattering, rather than *tinkling.* (1 Cor xiii. 1.)

The following are given as the figures of the ancient cymbals; but, in some respects, they are unlike both the above descriptions.

CYPRESS. (Isa. xliv. 14.) A tall evergreen, the wood of which is heavy, aromatic, and remarkably durable. Its foliage is dark and gloomy, and its form close and pyramidal. Coffins were made of it in the east, and the mummy-cases of Egypt are found at this day of the cypress-wood. The timber has been known to suffer no decay by the lapse of eleven hundred years. It was used and cultivated for idol timber, though some have thought that a species of oak was intended in the passage from Isaiah.

CYPRUS. (Acts iv. 36.) A large, fertile, and salubrious island of the Mediterranean. It is of a triangular form, two hundred miles long, and sixty in its greatest breadth. Population 120,000, of whom 40,000 are Greeks. Some suppose it to be the same with Chittim. (Num. xxiv. 24. Dan. xi. 30. See CHITTIM.) The chief productions of Cyprus are, as formerly, wines, oil, honey, and wool. It is a famous place in mythological history, and was distinguished for the licentiousness of its inhabitants.

Salamis (Acts xiii. 5) was the principal city, and was situated on the eastern coast, and *Paphos* (Acts xiii. 6) was another large town on the opposite extremity of the island which is now called Paphos, or Baffa. In Paphos, and its vicinity, 25,000 Greeks were massacred in the late revolution; and it is said that, upon the whole island, not less than seventy-four villages, containing 18,000 Christians, were destroyed by the Turks. Several interesting incidents of apostolic history occurred on this island. (See LIFE OF PAUL, ch. iv., by Am. S. S. Union.)

CYRENE. (Acts xi. 20.) A province and city of Libya. There was anciently a Phenician colony called Cyrenaica, or "*Libya about Cyrene.*" (Acts ii. 10.) It was in the

north of Africa, west of Egypt, and comprised five cities; one of which was Cyrene. (See LYBIA.) The ancient city of Cyrene is now called *Cyreune*, *Cairoan*, or *Cayran*, and lies in the dominion of Tripoli. This district of the earth has lately occasioned much interest among the Italian and French geographers.

Great numbers of Jews resided here. (Matt. xxvii. 32. Mark xv. 21. Luke xxiii. 26.) Some of the Cyrenians were among the earliest Christians, (Acts xi. 20;) and one of them, it is supposed, was a preacher at Antioch. (Acts xiii. 1.) We find also, that among the most violent opposers of Christianity, were the Cyrenians who had a place of worship at Jerusalem. (Acts vi. 9.)

CYRENIANS. (See CYRENE.)

CYRENIUS (Luke ii. 2) became the governor or proconsul of Syria, eight or ten years after the birth of our Saviour. The taxing or enrolment which led Joseph and Mary to go up to Bethlehem, is said to have been "first made when Cyrenius was governor of Syria." Various constructions of this passage have been proposed, to remove the supposed chronological difficulty. We have no doubt of the historical truth of the statement, whatever perplexity may attend it. If there is nothing in profane history to corroborate it, neither is there any thing to contradict it. It may be that Cyrenius was associated in the government of Syria during the progress of the enrolment, and had, in some sense, the superintendence of it. It may be that the enrolment was made at one period, and the levy of taxes (of which that enrolment was the basis) was not made till a subsequent period. We know that such a tax was imposed, and occasioned great popular discontents. (Acts v. 37.) And it may be also, that the phraseology employed by the sacred writer is susceptible of a construction which would remove every difficulty, though critics are not agreed in such a construction. At any rate, the occurrence of such passages is strong presumptive evidence of the truth of the narrative; for it would have been an easy matter to avoid all appearance of difficulty, if the object of the writers had been simply to make a book that should be believed.

CYRUS. (Isa. xlv. 1.) A prince, statesman, and conqueror, of great renown, and an instrument or agent employed by Jehovah in the execution of his designs of mercy towards the Jews. (Isa. xiii. xiv. xxi. xliv. 28; xlv.—xlvii. Jer. xxv. 12; li. 54. Dan. vii. viii.) The early life of Cyrus is involved in obscurity. It is generally agreed that he was the son of Cambyses, king of Persia. His chief biographers (Xenophon and Herodotus) present his history and exploits in very different aspects. His conquests extended over all western Asia, but the most brilliant of them was that of Babylon, which took place B. C. 536. After this event, he ordered a return of the Jews, who had been seventy years in captivity, to their own land, and furnished them very liberally with the means of rebuilding their temple. (See LIFE OF DANIEL, ch. xiii. xiv. xv. xvii. xviii., by Am. S. S. Union.)

DABERATH. (Josh. xix. 12. 1 Chron. vi. 72.) A town on the borders of Issachar and Zebulon. The description of the sacred historian leaves it uncertain to which tribe it belonged, and perhaps there was a town of this name in each tribe; and, according to the most authentic modern maps, such was the fact. It was situated in the plain of Jezreel, at the foot of mount Tabor, and probably where modern travellers have found the village of *Dabira*, or *Debora*, or *Dabury*.

DAGGER. (Judg. iii. 16. 21, 22.) A short sword, usually made with a double edge, and suspended from the girdle. (See ARMS.)

DAGON. (1 Sam. v. 2.) This was the name of a celebrated idol of the Philistines, worshipped at Gaza, (Judg. xvi. 23,) at Ashdod, (1 Sam. v. 1—3,) at Beth-dagon, (*the house or temple of Dagon*,) in the bounds of Judah, (Josh. xv. 41,) in a town of Asher, (Josh. xix. 27,) and elsewhere. There are various opinions as to the appearance of this idol; but it is usually represented with the head, hands, and face of a man, and the body like that of a fish. The name was probably derived from *dag*, signifying a large fish. One of the incarnations of the Hindoo God Vishnu was of the same form. (See SCRIPTURE ILLUSTRATIONS, vol. ii. pp. 57—59, by Am. S.S. Union, for description and cut of Dagon.) The fall and destruction of this idol, when the ark was brought into the same apartment with it, is one of the most remarkable passages of Jewish history; and we are told that the ruins of the temple of Dagon at Gaza, which was pulled down by Samson, are still visible.

DALMANUTHA, THE PARTS OF, (Mark viii. 10,) or THE COASTS OF MAGDALA, (Matt. xv. 39,) as Matthew describes it in his account of the same transaction; were probably small towns on the shore of Tiberias; and the vicinity of either of them would embrace the same district of country.

DALMATIA. (2 Tim. iv. 10.) Originally part of *Illyricum*, but at present a province of Austria, lying on the northeast of the Adriatic shore, or gulf of Venice. Population 300,000. The towns on the coast are inhabited chiefly by Catholics, who speak Italian. The inhabitants of the interior are of the Greek church. It is supposed, from the passage above cited, that the gospel was planted here by Titus. (See ILLYRICUM.)

DAMASCUS. (Gen. xv. 2.) The capital of ancient Syria, for three centuries the residence of the Syrian kings, and the oldest city which now exists. Its modern name is *El-shams*. It is situated on the river Baradi, about two hundred miles south of Antioch, and a hundred and twenty northeast of Jerusalem. The country around it, within a circuit of twenty or thirty miles, is well watered, and exceedingly fertile. The city itself is about two miles in length, and surrounded by a wall. The streets are narrow, but well paved, and it is said that one of them, which runs through the breadth of the city and suburbs, from two to three miles, is still called "*straight*." (Acts ix. 11.) The adjoining country is so beautiful in scenery, and so rich in soil, that the orientals regard it as a paradise on earth; and such is its commanding situation, that

one of the Roman emperors called it the *Eye of the East*. It is said that when Mohammed viewed the city from a distant elevation, he was so much enchanted with the prospect, that he would not enter it; saying that there was but one heaven for man, and he was determined not to have his upon earth.

The first notice we have of Damascus, in the Old Testament history, except that it was the residence of Eliezer, (Abraham's steward,) is, that the Syrian army, which came to succour an ally, was defeated by David with a loss of twenty-two thousand men; that the Syrian nation became tributary to Israel; and David "put garrisons in Syria of Damascus," or in Syria, of which Damascus was the capital. After this we find many of the most interesting passages of history and prophecy connected with Syria and its splendid capital. (1 Kings xi. 24; xv. 18. 2 Kings xiv. 25–28; xvi. 9. Isa. ix. 11.) Since A. D. 1517, it has been under the Turkish dominion, and is the capital of one of their pashalics; hence called *The Pashalic of Damascus*.

Mr. King, an American missionary, visited Damascus in 1824. We learn, from his description of it, that it is situated in a large plain, and is surrounded by several considerable villages. The plain is covered with gardens of chestnut, olive, and fig trees, apricots and vines. No Christian is allowed, under any circumstances, to ride within the city. Even the French consul was compelled by force to dismount as soon as he entered the city. In the room of a convent, where Mr K. lodged, was a picture of the apostle Paul.

Without the city are four streams of water, which run close to each other. On their beautiful shady banks were great numbers of Turks drinking, smoking, and playing. On an eminence, at the distance of two or three miles, the city appears thickly set with houses of a dusky white.

"The minarets, of which there may be seventy or eighty, with here and there a tall cypress rising above the houses, are the only things which break in upon the uniformity. This whitish city we see in the midst of a large wood, about fifty miles in circumference, with little variety, except what arises from the dark green of the chestnuts, and the dark, mournful appearance of the olives and poplars.

"In the skirts of the wood is to be seen here and there a little village, with a mosque. This wood, which actually consists of an immense number of gardens and orchards, lies in a great plain, having, on the south-by-west, a hill, or rather a chain of little hills, which skirt the northern part of the Hauran. On the north-west, north, and north-east, stretches along a part of the eastern range of Anti-Libanus. On the south-east and east we see, at a great distance, rising in the horizon, a chain of hills, or mountains, which divide this Mohammedan paradise from the hot regions of the desert. These mountains are not seen very distinctly, on account of the clouds, mist, and smoke which seem to cover them."

According to the best information, Damascus contains about one hundred and fifty thousand souls, about ten thousand of whom are Christians. The Christians are divided nearly as follows: Greeks, 3,000; Greek Catholics, 6,000; Maron-

hes, 100; Syrians, Armenians, and Catholic Armenians, 900. Of Jews, there are about 400 houses, and 3,000 souls.

Malte Brun informs us that Damascus has a manufacture of soaps, and of stuffs made of a mixture of cotton and silk The cabinet work of fine wood, adorned with ivory and mother of pearl, has excited the admiration of Europeans. This city is enlivened by the bustle of commerce, and the passage of the caravans to Mecca. The great street *straight*, which is two miles long, from east to west presents two rows of shops, in which the riches of India glitter along with those of Europe. The private houses of Damascus, simple in external appearance, exhibit in the interior all the splendour and elegance of refined luxury. The floors are of marble; alabaster and gilding are displayed on every side. In every great house there are several fountains playing in magnificent basins. The smallest house has three water pipes; one for the kitchen, another for the garden, and a third for washing. The same magnificence is displayed in the mosques, churches, and coffee-houses. The environs of the city, watered by the Barrady and other streams, present, at all seasons of the year, a pleasing verdure, and contain an extensive series of gardens and villas.

The art of inlaying iron or steel with other metals, especially gold and silver, to make them elastic and yet very hard, was formerly so extensively carried on in this city, as to give its name to the substance. Hence Damascus razors, swords, &c. Silks, leather, dried fruits, and sweetmeats are among the chief exports The fabric which is called *Damask* is, by some, supposed to have been once manufactured chiefly in this city, and hence to have derived its name. The guides of travellers show the house, and the very room, in which, they say, Paul lodged during the three days of his blindness, and where, they tell us, he had his wonderful vision. (2 Cor. xii. 2.) Here, too, they point out the grave of Ananias, the spot on the Jerusalem road where Paul was converted, and the wall by which he escaped; the house of Naaman the Syrian, now a hospital for lepers, and the tomb of Gehazi, Elisha's servant.

The commerce of Damascus is still very extensive, and is carried on by caravans. The place is regarded with interest as the theatre of missionary labours. The (London) Church Missionary Society, and the British and Foreign Bible Society, have had encouraging success in their efforts, in Damascus and its vicinity. The hope has been entertained, that the immense confluence of merchants and pilgrims there may be made the means of dispersing the Scriptures through all the countries of Asia.

DAMNATION. (Mark iii. 29.) This term, in its common scriptural use, denotes the final and endless perdition of the ungodly,—a doctrine as clearly taught as the resurrection of the dead. (Dan. xii. 2. Matt. xxiii. 33; xxv. 41. 46. Mark xvi. 16. John v. 28, 29. 2 Pet. ii. 3.) In some passages this word is used where condemnation or judgment would more properly express the sense The same word which is rendered *damnation* in 1 Cor xi. 29, is rendered *judgment* in 1 Pet. iv. 17. So in Rom. xiv. 23, the word *damned* would better read, is *self-condemned* (See ETERNAL.)

DAN. 1. A PERSON. (Gen. xxx. 6.) The fifth son of Jacob. The prediction uttered by Jacob respecting Dan, (Gen. xlix. 16, 17,) is variously interpreted. It is probable that the elevation of his tribe to an equal rank with the others, notwithstanding he was born of a concubine, was foretold in v. 16; and the residue of the prediction may allude to the subtle and crafty disposition of his descendants. Indeed, we know that Samson (who was among the most noted of them) was remarkably successful in stratagem, (Judg. xiv. xv.;) and perhaps the same trait was characteristic of their tribe. (Judg. xviii. 26, 27. See ADDER.)

2. TRIBE OF, (Ex. xxxi. 6,) had its portion between the possessions of Judah and Ephraim, on one side, and between Benjamin and the sea shore on the other. They were never in quiet possession of their province, (comp. Josh. xix. 43. Judg. i. 34, 35, and xviii. 1. 1 Sam. v. 10. 2 Kings i. 2,) and were much annoyed by the native inhabitants. Their tract was pleasant and fertile, though abounding with winding vales and bluff hills, but it was by far the smallest portion, (Josh. xix. 47. Judg. xviii. 1;) and hence they sought some place for the planting of a colony. To this end, they sent five of their most enterprising men to explore the country; and they found a place on the northern frontier, called Laish, (Judg. xviii 7,) or Leshem, (Josh. xix. 47,) which seemed easy of acquisition, and in every respect suited to their purpose. (Judg. xviii. 10.) They accordingly took measures at once to obtain it; and a very succinct and interesting history of the proceeding is given us by the sacred historian. The place was captured and destroyed by fire; but the Danites rebuilt it, and called it Dan. (See BEER-SHEBA.)

3. TOWN OF, was built up as mentioned in the preceding paragraph. It lay at the northern extremity of the land of Israel, in the tribe of Naphtali, at the foot of mount Lebanon, near the source of the Jordan, and (as some suppose) gave the name to that river, (*Jor, the spring.*) The town was captured by the king of Assyria. (1 Kings xv. 20.) It was here that Jeroboam established the worship of one of the golden calves, (1 Kings xii. 29. Amos viii. 14,) though idolatry prevailed there before Jeroboam introduced it. (Judg. xviii. 17—19. 24—31.) It seems to have been a place of some commercial importance, (Eze. xxvii. 19,) and, being a border town, is frequently the subject of prophecy. (Jer. iv. 15; viii. 16.) Probably the word Dan (Gen. xiv. 14) was inserted for Laish, by Ezra, or some other collector of the Jewish Scriptures, as Hebron is for Kirjath-Arba; for it is certain that neither Dan nor Hebron were known to Moses by those names.

DANCE. (Ps. cxlix. 3.) The Jewish dances were generally expressions of religious joy and gratitude; sometimes they were practised in honour of a conqueror, (Judg. xi. 34. 1 Sam. xviii. 6, 7,) and sometimes on occasions of domestic joy. (Jer. xxxi. 4. 13. Luke xv. 25.) In the religious service, the timbrel was employed to direct the dance, and it was led by some individual, whom the rest followed with measured step and devotional songs. Thus, David is supposed to have led such a band. (Ps. cl. 4, 5. See also Ex. xv. 20. Judg. xxi. 20—23.) Individuals often ex-

pressed feelings of joy in the same way. (Luke vi 23 Acts iii. 8.)

Dancing was doubtless known from a very early period as a mere worldly amusement. (Job xxi. 11—15. Mark vi. 22.) It is worthy of remark, however, that the mingling of males and females, which is so common in modern dances, was unknown to the Jews; unless, as it has been well observed, a precedent may be found in the scene of idolatrous confusion and madness when the children of Israel bowed themselves before the image of a calf. (Ex. xxxii. 6. 19.)

DANIEL. (Ezek. xiv. 14.) The name of a distinguished prophet, whose history is given us with unusual minuteness. He was a descendant of the family of David, and, while quite a youth, was carried, among other Jewish captives, to Chaldea. He was there instructed in the language and arts of the Chaldeans, and, with three other Jewish youths, was appointed to be trained specially for the royal service, and to reside in the palace. (Dan. i. 1—4. See HARVEY BOYS, chap. xi., by Am. S. S. Union.) He was very early distinguished for his piety and wisdom, as we are informed by a contemporary writer, (Ezek. xiv. 14. 20; xxviii. 3,) and was ultimately raised to a very exalted station in the court of the king of Babylon. Daniel interpreted several remarkable dreams which the king had; and was himself favoured with repeated visions, in which were disclosed to him some of the most important and interesting events; some of which are yet to take place. (*See next paragraph.*) It is uncertain where Daniel died; though it is generally supposed that it was in some part of Chaldea. (For a full and complete history of this prophet, accompanied with a map of all the places mentioned in his history, a view of Tyre, and of the celebrated Hanging Gardens, a fine picture of Belshazzar's Feast, and other illustrations, see LIFE OF DANIEL and ELISAMA, both by Am. S. S. Union.)

DANIEL, BOOK OF, is the twenty-seventh in the order of the books of the Old Testament. It is a mixture of history and prophecy, and contains (especially the last six chapters) the most extraordinary and comprehensive predictions that are to be found in the prophetical writings. So explicit are they respecting the advent of the Messiah, that the Jews were formerly unwilling to admit their genuineness; but this cannot be contested. (Matt. xxiv. 15.) Josephus, the Jewish historian, regards him as the chief of the prophets. (Lib. x. ch. xi. § 7.) They were uttered during the captivity of the Jews, and both before and after the time of Ezekiel. The LIFE OF DANIEL, above mentioned, contains a succinct view of these prophecies.

There are one or two remarkable incidental proofs of the genuineness of this book, which cannot be passed over. The first twelve chapters of the book, and indeed all the narrative part, were originally written in Hebrew; but when the prophet relates the conversation, or uses the language of others, (as from chap. ii. 4, to the end of chap. vii.) he employs the very words of those who spoke, whatever language they used. This shows his unusual accuracy. The title, "master of eunuchs," (Dan. v. 12,) (or *ruler of eunuchs*, as the marginal reading has it,) by which the queen addressed Daniel, is still used in the east as a title of honour. Sir

Isaac Newton regards Daniel as the most distinct of all the prophets, in the order of time, and the least difficult to be understood, and therefore, in the things relating to the last times, he is to be regarded as a key to the rest of the prophets. The prophecy of Daniel, and the Revelation of John, are supposed by some to be illustrative of each other.

DARIUS. (Ezra iv. 5.) There are several princes of this name in ancient history. The one, who is distinguished as the Median, (Dan. v. 31,) or Mede, (Dan. xi. 1,) called the son of Ahasuerus, (Dan. ix. 1,) or Astyages by the apocryphal writers, was the successor of Belshazzar. (Dan. v. 30, 31.) Another was the last of the Persian kings, who adopted this name on his accession to the throne. Alexander the Great conquered him, and ended the Persian monarchy; thus fulfilling the prophecies of Daniel. (Dan. ii 39, 40; vii. 5, 6; viii. 5, 6. 20. 22.) A third prince of this name was the son of Hystaspes. It was under his reign that the Jews returned to Jerusalem, and renewed the work of rebuilding the temple. The city of Babylon, dissatisfied with some of the edicts of Cyrus, revolted; and Darius, after a siege of nearly two years, in which the prophecy of Isa. xlvii 7 9, was literally fulfilled, obtained possession of the city by a base stratagem, though historians speak of it as an heroic sacrifice. Herodotus tells us that Darius ordered the hundred gates of brass to be taken away. (Jer. li. 58.)

DARKNESS. (Gen. i. 2.) It is said of the darkness which constituted one of the plagues of Egypt, that "*it might be felt.*" (Ex. x. 21.) This might have been occasioned by a thick, heavy vapour, or other sensible change in the atmosphere, which caused an entire interception of the sun's rays. It was evidently miraculous; and the dread and terror it inspired is vividly described. (Ex. x. 22, 23.) So of the darkness that shrouded the earth when our Saviour was put to death, (Luke xxiii. 44, 45;) it was manifestly miraculous. No natural eclipse of the sun could take place at that period of the moon; and the heathen writers themselves acknowledge that it was a prodigy.

DART. (See ARMOUR.)

DATHAN. (See KORAH.)

DAVID (1 Sam. xvi. 13) was the son of Jesse, of the tribe of Judah. He was born in Bethlehem B. C. 1085, and was, both in his prophetical and regal character, an eminent type of the Messiah. While he was employed as a shepherd in his father's fields, God sent Samuel to Bethlehem, with instructions to anoint David as king of Israel, in the place of Saul, who had incurred the divine displeasure; and was therefore to be deposed. He was then about twenty-two years old. He did not succeed at once to the throne, but first became Saul's armour-bearer. (1 Sam. xvi. 14—23.) Then he retired to Bethlehem, but soon appeared as the champion of the Israelites, against Goliath, a famous giant of the Philistines, whom he slew. (1 Sam. xvii.) This victory greatly advanced his reputation, and secured him a high place in the court and camp of the king. In this situation, he formed a friendship with Jonathan, the king's son, which is memorable for its strength and sacredness. (1 Sam. xviii. 1—5.) Soon, however, Saul found that his own fame was likely to be eclipsed by that of the young man from Bethlehem; he became jealous of him, and from

that time to the end of his own life pursued him with a most malignant hostility, (1 Sam. xviii. 10, 11;) and he even gave his daughter Michal in marriage to him, with the secret hope that she would prove a snare to him.

After a series of military successes, in which his wisdom and valour were conspicuous, and after several narrow escapes from the malice of the king, which are minutely detailed by the sacred historian, and which David himself celebrates in his Psalms, he at length received succours from the tribes of Judah and Benjamin, at least sufficient to protect himself in his exile. (1 Chron. xii.) This only rendered Saul still more implacable, for he regarded it as an open act of rebellion, and persecuted him with increased malignity. Two or three times the king was completely at David's mercy, but he forbore to take his life. (1 Sam. xxiv. xxvi.)

In process of time, Jonathan and his two brothers were killed, in a battle with the Philistines, on mount Gilboa, (1 Sam xxxi. 2 Sam. i.:) and Saul, finding himself defeated, and his army completely routed, fell upon his own sword and died. Then David, by divine direction, removed to Hebron, where the chief men of Judah met him, and offered him the government of their tribe, which he accepted, and administered it for upwards of seven years; but at the end of that period, and when every other claim to the throne had been extinguished, David ascended the throne of Israel, for which he had long before been designated. Soon after he assumed the government, he obtained possession of Jerusalem, reduced the fortress which the Jebusites had maintained, and established the seat of his government there. Under his wise and liberal policy, the place was greatly enlarged; magnificent edifices rose up on every side; fortifications were erected, and the ark, which had been before without a fixed abode, was brought into the new city with religious ceremonies peculiarly joyful and solemn. Thenceforward, Jerusalem became the capital of the kingdom, the residence of the royal family, and, more than all, the city of God. (Ps. xlviii. 2. Matt. v. 35.) To it the tribes repaired from every quarter of the land to celebrate their annual festivals; and its growth in population, wealth, and splendour was very rapid.

David now formed the design of building a magnificent temple for the worship of Jehovah, to take the place of the tabernacle, which was but a temporary and moveable structure. He was informed, however, by God's direction, that this service would be reserved for his son Solomon.

After several contests with the nations that bordered on Israel, in which David was uniformly victorious, there broke out a war with the Ammonites, (see AMMONITES,) during the progress of which David fell into those most aggravated sins, of murder and adultery, which brought disgrace and distress on his family and government, and involved him in trouble during the remnant of his days. (2 Sam. xii. 9.) His domestic peace was destroyed by the sin of Amnon and Tamar. Then came the cruel and unnatural rebellion of Absalom, which compelled the king to flee from his capital, and exile himself, to avoid being cut off by a parricidal hand. Then the death of Absalom, though it brought relief

to the kingdom, inflicted a deep wound on the father's heart. The insurrection under Sheba, and the murder of Amasa by Joab, followed in quick succession. And, to close the melancholy catalogue, was the terrible judgment which he brought upon himself and the nation by numbering the people, for some purpose which was sinful in the sight of God, though not explained to us. David was now seventy years old, and had reigned forty years over the tribe of Judah, and thirty-three over the whole kingdom of Israel. Just before his death, his son Adonijah made a bold attempt to usurp the throne; but his purpose was defeated, and, to secure the kingdom against any pretender, David resigned the crown to Solomon; put into his hands the plan and model of the temple, and the treasure he had accumulated for the erection of it; summoned the influential men of the nation, and delivered his farewell address. And then, in the year B.C. 1014, exchanged, as we have every reason to believe, a corruptible crown for an incorruptible one, and a state of severe probation and discipline for the glory and blessedness of the heavenly world. (For a full and lucid history of this eminent monarch, with a map adapted expressly to the sacred narrative; interesting illustrations of several scenes in his life; an appendix of references; a complete analysis of his travels; and a table, indicating the date and occasion of the most remarkable psalms,—see LIFE OF DAVID, by Am. S. S. Union.)

The term David is sometimes applied to the Messiah. (Ezek. xxxiv. 23, 24. Hos. iii. 5.)

When David is spoken of as *the man after God's own heart*, (1 Sam. xiii. 14. Acts xiii. 22,) reference is obviously intended to his general character and conduct, and not to every particular instance of it. As he was human, he was imperfect; and, when he sinned, God punished him, and that with great severity. But he was remarkable for his devotion to God's service, and he kept himself from idols. He established the government of Israel, and extended its dominions to the full extent of the promise to Abraham, and left a compact and united empire, stretching from Egypt to Lebanon, and from the Euphrates to the Mediterranean. His Psalms place him among the most eminent of prophets and holy men. It has been well said, that in sublimity and tenderness of expression, in loftiness and purity of religious sentiment, they are without parallel. They imbody the universal language of religious emotion. The songs which cheered the solitudes of Engedi, or animated the Hebrews, as they wound along the glens or hill sides of Judea, have been repeated for ages, in almost every part of the habitable world; in the remotest islands of the ocean; among the forests of America, and the deserts of Africa. How many hearts have they softened, purified, consoled, and exalted, by the deep devotional fervour they have kindled, and the views of the divine wisdom, holiness, and love to which they have led!

KEY OF DAVID. (See KEY.)

DAY. (Gen. i. 5.) The natural day consists of twenty-four hours, or one revolution of the earth around upon its axis. Three hundred and sixty-five of such revolutions make a year, or one revolution of the earth around the sun. The artificial day is the time

during which the sun is above the horizon. Both these uses of the term occur, Gen. i. 5. The civil day is reckoned differently by different nations: some from sunrise to sunrise; others from sunset to sunset; others still from noon to noon, or from midnight to midnight. (See CREATION.) The Jewish day was reckoned from evening to evening. Their Sabbath, or seventh, began on what we call Friday, at sunset, and ended on what we call Saturday, at sunset. (Ex. xii. 18. Lev. xxiii. 32.) This mode of reckoning days was not uncommon in other eastern nations. Some have conjectured that this computation was established after the children of Israel left Egypt, in order to distinguish them in this, as in all other respects, from the surrounding nations, whose day commenced in honour of their chief god, the sun, at the time of his rising. If we suppose this was the origin of the practice, it was not confined to the Jews, but extended to the Phenicians, Numidians, and others. The day was originally divided into morning, noon, and night. The word *day*, in John xi. 9, is used in contradistinction from night, or darkness. The term *hour* is first introduced into the sacred writings, Dan. iii. 6; but it is very doubtful whether any definite term is denoted by it. In our Saviour's time, the division of the day into twelve hours was known. (John xi. 9.) In Europe and America, and most civilized countries, the day begins at midnight. (See WATCH.) The word *day* is often used by the sacred writers to denote an indefinite time. (Gen. ii. 4. Isa. xxii. 5. Acts xvii. 31.) So also it may be remarked, that the term, "*three days and three nights*," (Matt. xii. 40,) denotes the same space of time as "*three days*." (Matt. xxvii. 63, 64. See on the whole subject of the division of time, BIBLICAL ANTIQUITIES, by Am. S. S. Union, vol. i. ch. viii. § 4.)

DAYSMAN. (Job ix. 33.) An arbitrator, or person to judge between contending parties.

DAYSPRING. (Job xxxviii. 12. Luke i. 78.) The first dawning of light. (Comp. Isa. lx. 1, 2, and Rev. xxii. 16.)

DAY-STAR, or MORNING-STAR, (2 Pet. i. 19,) in the figurative language of the apostle, is supposed to mean the light which shines on the soul of the believer, and cheers him with the expectation of a perfect day of holiness and joy.

LORD'S-DAY. (See SABBATH.)

DEACON. (1 Tim. iii. 10.) This name, as a title of office, was first given to *seven men of honest report, full of the Holy Ghost and wisdom*, who were appointed over the business of serving tables, in order that the apostles might be at liberty to give themselves continually to prayer and the ministry of the word. They were set apart by prayer and the laying on of the apostles' hands. (Acts vi. 1—4.) The qualifications and duties of deacons are particularly set forth in Acts vi. 1—6, and 1 Tim. iii. 8—12. The female ministers, or deaconesses, were probably employed in attending upon those of their own sex, in some of the same offices and duties which the deacons performed for their brethren.

DEAD, DEATH. (Gen. xxv. 11. Ex. iv. 19.) Death is the destruction or extinction of life. By the transgression of God's commandment, our first parents became liable to death. The threatening was, "*in the day that thou eatest thereof thou shalt surely die*." (Gen. ii. 17. Rom. v. 12—14. 1 Cor. xv. 21, 22. Heb. ix. 27.) Thus

expression does not mean to define the time of actual dissolution, but rather to denote an inevitable liability or exposure to death, which, in that day, and by that act, they should surely incur.

The sacred writers speak of a death which affects the body only, (Gen. xxv. 11;) of another which describes the condition of the soul under the power of sin, (Eph. ii. 1;) and a third, which denotes the everlasting perdition of the wicked. (James v. 20.) In each of these senses, our divine Redeemer may be regarded as having virtually destroyed death, and delivered them who, through fear of death, were all their lifetime subject to bondage. (Heb. ii. 14, 15.) To avail ourselves, however, of the benefits of his perfect triumph, we must believe, trust, love, and obey him. (See BURY, RESURRECTION, CHRIST.)

DEBIR, or KIRJATH-SEPHER, (Judg. i. 11,) or KIRJATH-SANNAH. (Josh. xv. 49.) A stronghold of the sons of Anak, which was conquered by Joshua, (Josh. x. 38, 39,) and assigned to the tribe of Judah. It was afterwards recaptured by the Canaanites, and again subdued by the Israelites under Othniel. (Josh. xv. 15—17.) It afterwards became a city of the Levites. (Josh. xxi. 15.) There was another town of this name among the possessions of Gad, east of the Jordan, (Josh. xiii. 26,) and a third on the border of Judah and Benjamin. (Comp. Josh. xiii. 26, and xv. 7.)

DEBORAH. 1. (Judg. iv. 4.) A woman of eminent wisdom and holiness, (called a prophetess,) and a judge of the people of Israel. She was the wife of Lapidoth, (though some think the passage should read, *a woman of Lapidoth*,) and had her judgment-seat under a palm tree, which is hence called by her name. (Judg. iv. 5.) Israel was suffering at that time a most oppressive bondage under Jabin, a Canaanitish king, to which they were doomed in consequence of their sin. Deborah, by divine direction, called upon Barak, who had probably signalized himself in some way, and commanded him, as from God, to station himself upon mount Tabor, with a prescribed number of men, and she would see to it that Sisera, the commander of the tyrant's army, should be there, and should fall into Barak's hands. Barak engaged to undertake the enterprise, if Deborah would accompany him. To this she consented; intimating, however, that if she went, the honour of the victory would be her's, and not his, and that Sisera would be regarded as having fallen by the hands of a woman. (Judg. ix. 54.) The two armies met, and the event was as Deborah predicted. Sisera fled, though his army was cut off, and every man slain. The triumphal song, composed or dictated by Deborah on that occasion, is regarded as a fine specimen of oriental poetry. (See BARAK, JAEL.)

2. (Gen. xxxv. 8.) The name of Rebekah's nurse, who died and was buried near Bethel.

DECAPOLIS. (Matt. iv. 25.) Usually described as a province or canton of Judea, within the half tribe of Manasseh, east of the Jordan; but probably the name is applied to ten detached cities of Persia, that might have been united in some alliance or confederacy, not extending to the residue of the the district within which they were situated. Geographers generally agree that Scythopolis was the chief of these cities,

and was the only one of them west of the Jordan; that Hippo, (Hippos,) Gadara, Dion, (or Dios,) Pelea, (or Pella,) Gerasa, (or Gergesa.) Philadelphia and Raphana, (or Raphanæ?) were seven of the remaining nine, and the other two were either Kanatha and Capitolias, or Damascus and Otopos. These cities were inhabited chiefly by foreigners (Greeks) in the days of our Saviour, and not by Jews. Hence the keeping of swine by the Gergesenes, (Matt. viii. 30—33,) which was forbidden by the Jewish law.

DEDAN. 1. (Jer. xxv. 23; xlix. 8. Ezek. xxv. 13.) A district of Arabia Petræa, south of Idumea, or Edom, settled by the descendants of Dedan, son of Jokshan, son of Abraham and Keturah. (Gen. xxv. 3.)

2. A country of Arabia, on the Persian gulf, which traded with Tyre in ivory and ebony. (Ezek. xxv. 13; xxvii. 15—20; xxxviii 13.) It was inhabited by the posterity of *Dedan*, son of Raamah, (Gen. x. 7,) son of Cush; and long after the ruin of Tyre, there was a city *Dedan* in this region, which carried on an extensive trade, part of which was in those articles mentioned by Ezekiel. The location of these places is uncertain. The *Dedanim*, (Isa. xxi. 13,) or Dodanim, (Gen. x. 4,) were probably the people of Dedan.

DEDICATE, DEDICATION. (Num. vii. 84. 2 Sam. viii. 11.) A religious ceremony, by which any person, place, or thing is set apart for the service of God, or to some sacred use. (Ex. xl. Num. vii. 1 Kings viii. Ezra vi. Neh. xii.) Cities, walls, gates, and private houses were thus dedicated. The practice of consecration was very common among the Jews, and suited to the peculiar dispensation under which they lived. The persons, places, and things consecrated were, however, for the most part designed to serve as patterns, examples, or shadows of better things in reserve; and now that the Messiah, — the true temple, altar, priest, and sacrifice, — (John ii. 19—22. Heb. ix. 10,) has come; that which was figurative and typical is done away; the presence of the divine Redeemer in all the assemblies of his people, even where only two or three are met in his name, may be regarded as consecrating every place where it is enjoyed. (Matt. xviii. 20. Acts vii. 48. Heb. iii. 6.)

DEDICATION, FEAST OF THE. (See FEAST.)

DEFILE. (Lev. xi. 44.) Under the Jewish law, many blemishes of person and conduct were regarded as defilements or pollutions, rendering those upon whom they were found unclean, and subjecting them, for the time being, to many civil and religious disabilities. (Mark vii. 2.) The term is most frequently used by the sacred writers in a figurative sense.

DEGREE. (Ps. cxx. *title*.) This word is used to signify [illegible] (Ps. lxii. 9.) The phrase, "*song or psalm of degrees*," which forms the title to psalms cxx. to cxxxiv. inclusive, — has been variously interpreted: some suppose it has reference to the elevated voice in which they were sung; others to the time when they were sung, viz. at the annual festivals, when the Jews went up to Jerusalem, and that, in this sense, they were called odes of ascension. (See SELAH, p. 21, by Am. S. S. Union.) Others suppose they were sung by the Levites as they ascended the steps of the temple; and others again suppose that it denotes the peculiarly climacteric style of these

Psalms, viz. that the thought or expression of one verse is resumed and carried forward in the next succeeding verse, as in Ps. cxxi.

DEHAVITES. (Ezra iv. 9.) Supposed by Herodotus to be a Persian tribe, and, as some think, the same who are mentioned as from Ava. (2 Kings xvii. 24.)

DELILAH. (Judg. xvi. 4.) A licentious woman, of the valley of Sorek, in the tribe of Judah, and near the borders of the Philistines, whom Samson loved, and who was the instrument of betraying him to his enemies. (See SAMSON.)

DEMAS. (Col. iv. 14.) A zealous disciple and fellow labourer of Paul, (Phile. 24,) who afterwards apostatized from the faith, through inordinate love of the world. (2 Tim. iv. 10. 1 John ii. 15.)

DEMETRIUS. 1. (Acts xix. 24.) A silversmith who resided at Ephesus, and manufactured silver shrines, or small portable temples and images of Diana. (See DIANA.) This was a very lucrative business in that city, where her worship was chiefly maintained; and hence, when the gospel began to make an impression, and the people to forsake their vain idols for the service of the living God, Demetrius saw that he should lose his business, unless he could still keep the people in sin. So he called a meeting of those who worked at that trade, and made a speech to them, charging the apostle Paul with having taught that the gods which they made were no gods, and with persuading the people not to purchase the images by the manufacture of which they obtained their living; and besides this, (or rather as a cover to their selfish and avaricious motives,) he showed them that the worship of Diana, which they had maintained so long, and with so much magnificence, and probably to the great pecuniary advantage of the city, would be brought into contempt, if the apostle's doctrine should prevail. By this harangue, he inflamed the passions of his fellow craftsmen, and they excited the multitude, until the whole city of Ephesus was thrown into an uproar, which was finally quelled by the politic and seasonable advice of the town-clerk.

2. (3 John 12.) A disciple of high reputation, and, as some suppose, (though without warrant,) the Demetrius of Ephesus, converted to the faith of the gospel.

DERBE. (Acts xiv. 6.) A town of Lycaonia, east of Iconium, whither Paul and Barnabas fled when expelled from Lystra, and where they preached the gospel with success. (Acts xiv. 20.) Derbe was the native place of Gaius. (Acts xx. 4.)

DESERT. (Ex. v. 3.) This word is nearly synonymous with wilderness. It signifies generally a waste or uncultivated territory, as pastures and forests. The modern acceptation of the word always implies barrenness; not so the ancient. (Ps. lxv. 12.) The different tracts mentioned under this name in the Bible, as *Shur*, *Sin*, *Paran*, &c., will be found particularly noticed in their proper places. (See Ev. RECREATIONS, by Am. S. S. Union, vol. iii. pp. 104—110.)

DESOLATION, ABOMINATION OF. (See ABOMINABLE.)

DEUTERONOMY, or THE SECOND LAW, (so called from its repeating the law,) is the fifth book of the Bible, and (except the last chapter) was evidently written by Moses. (Deut. i. 5, comp. with Deut. xxxiv. 1. 2 Chron. xxv. 4. Dan. ix. 13. Mark xii. 19. Acts iii. 22.) This book embraces a period

of about five or six weeks, of the fortieth year of the journeyings of the children of Israel; and for the benefit of those who were born after the giving of the law from Sinai, it recites that law, with some unessential variations of language, and enforces its observance by many powerful motives and pathetic exhortations. Moses directed that it should be read every seven years, and appointed the time and manner of doing it. (Deut. xxxi. 9—13.) It is the last of the five books of Moses, and was written a little before his death; probably A. M. 2552. The portions of this book which are not substantially found in other parts of the Pentateuch, are treated of in UNION QUESTIONS, vol. iv. less. xxvi. to xxx., and TEACHER'S ASSISTANT to the same vol., pp. 205 to 224, both by Am. S. S. Union.

DEVIL. (1 Pet. v. 8.) This word, which originally means traducer, or false accuser, is sometimes applied to very wicked men or women, (John viii. 44. Acts xiii. 10. 2 Tim. iii. 3. Tit. ii. 3,) but usually it denotes the one most subtle and malignant of the evil spirits, and the great enemy of God and man.

That there are wicked angels or spirits, and that there is one more eminently evil than all others, who, in some form, was instrumental in the temptation and fall of man, and who, for purposes unknown to us, has now power to seduce and destroy men, and who goeth about in our world as a raging lion ranges the forest in search of prey, seeking in every place, and at all times, whom he may destroy; that such a malignant and powerful [illegible] exists, none can doubt, unless it is those whose minds are "spoiled by philosophy and vain deceit." That there are difficulties attending every attempt to define the character and relations of this prince of evil, none will deny; but the difficulties are much greater if we attempt to reconcile the expressions of the sacred writers with the opinion that they merely personify the *principle* of evil. If we compare the passages in which his name, character, or power is introduced, we shall find they can only apply to a living, active, and malicious being, who has exalted himself against God, and who is striving to frustrate all his purposes of mercy towards man. (Job i. and ii. Matt. iv. 1. John viii. 44; xii. 31. 2 Cor. iv. 4; xi. 14, 15. Eph. ii. 2, 3. 1 John iii. 8; v. 18. Rev. xx. 2.) And we are also taught that this chief apostate has under his control angels or ministers that execute his malicious designs, and that both are finally to be destroyed with an everlasting destruction. (Matt. xxv. 41. Jude 6. Rev. xx. 10.) It is important to guard against those subtle errors which deprive the prominent and essential truths of the gospel of all their force and character, by treating the expressions in which they are conveyed to us into fables, or mere figures of speech. Eastern travellers have furnished very curious accounts of people who worship the devil, and of other heathen nations who will not have the name of the devil spoken, because, they say, it may seem like taking part in a controversy between God and a fallen angel.

DEW. (2 Sam. i. 21.) A dense vapour which falls on the earth during the night, and which, in Judea, was so copious as in a great measure to supply the absence of showers. It thus became a beautiful emblem of spiritual blessings. (Deut. xxxii.

2. Hos. xiv. 5—7,) as well as of temporal prosperity. (Job xxix. 19.) Travellers inform us that the heat and dryness of the air are such, that if it were not for the dews, the earth would be parched, and all its fruits withered; and they state that the dews are so heavy as to soak the earth like a heavy shower. The same fact may be inferred from Judg. vi. 37—40. 2 Sam. xvii. 12. Job xxix. 19. Sol. Song v. 2. The psalmist (Ps. cxxxiii. 3) mentions particularly the dew of Hermon as emblematical of the rich and abundant blessings of spiritual communion. So Hos. xiv. 5—7. And Maundrell tells us that their tents, when pitched on Tabor and Hermon, "were as wet with dew as if it had rained on them all night;" and others speak of their cloaks, in which they wrapped themselves while they slept, as being completely wet, as if they had been immersed in the sea.

Dr. Shaw, in his travels, speaking of Arabia Petræa, says: "The dews of the night, as we had the heavens only for our covering, would frequently wet us to the skin; but no sooner was the sun risen, and the atmosphere a little heated, than the mists were quickly dispersed, and the copious moisture which the dews had communicated to the sands would be entirely evaporated." (Hos. vi. 4.)

DIADEM. (See CROWN.)

DIAL (2 Kings xx. 11. Isa. xxxviii. 1—9) is an instrument employed by the Hebrews to measure time, or to determine the apparent progress of the sun by the shadow which he casts on the dial. It is a matter of much speculation, but little importance, what was the form, &c. of the dial mentioned in these passages.

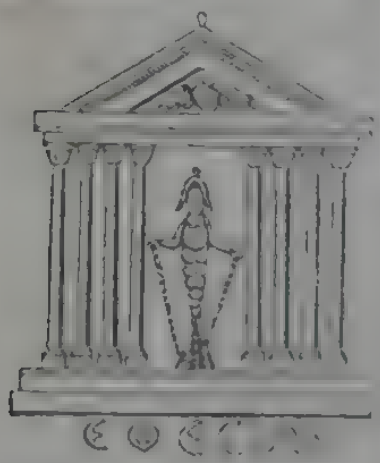
Hezekiah, king of Judah, was sick and near to death. He prayed, with great earnestness, that his life might be prolonged. Isaiah was sent to inform him that God would relieve his disease, and that in three days he should be able to go up to the temple. The astonished king asked a sign from the Lord, that a thing so incredible should be done to him. The prophet gave him his choice of two signs, viz. that the shadow of the sun, on the dial of Ahaz, should go forward or backward ten degrees. The king, supposing that it would be a more wonderful token of the divine interposition, (2 Kings xx. 10,) preferred that the shadow should go back; and, in answer to the prophet's prayers, the sun, or the shadow of it upon the dial, was brought back or returned ten degrees. It is a question of inconsiderable importance whether this miracle was wrought upon the rays of the sun, by which they were deflected in an extraordinary manner, so as to produce this retrograde motion of the shadow, while the sun itself seemed to go on its way,—as contended by bishop Lowth and others,—or whether the motion of the earth, or the position of the sun, were so changed as to produce this result, as held by archbishop Usher and the great body of the Jews. It was this miracle to which reference is made in 2 Chron. xxxii. 31.

DIAMOND. (Ex. xxviii. 18.) The hardest and most valuable of gems, and found chiefly in the East Indies and Brazil. It is mentioned among the jewels of the king of Tyre, (Ezek. xxviii. 13;) and the expression in Jer. xvii. 1, denotes the deep and indelible record which was made of the sin of Judah. (See ADAMANT.)

DIANA. (Acts xix. 28.) A heathen goddess of great celebrity, (ver. 27,) and whose

worship was attended with peculiar splendour and magnificence at Ephesus. Her temple in that city was so vast and beautiful, as to be ranked among the seven wonders of the world. Pliny tells us that it was four hundred and twenty-five feet long, and two hundred and twenty in breadth, and that it was adorned with one hundred columns, each sixty feet high; twenty-seven of which were curiously carved, and the rest polished. Little silver models of the temple, with the image of the goddess enshrined in them, were made for sale, and sold in such quantity as to afford profitable work for many hands. (ver. 24, 25. See DEMETRIUS.)

The following cut represents, in miniature, a front view of this famous temple. The inscription below signifies—*Of the Ephesians.*



Paul made himself offensive to the idolatrous Ephesians by preaching the very plain and sensible doctrine, "that they be no gods which are made with hands." Hence the silversmiths, who depended on the manufacture of these for their living, were greatly excited by the fear that their craft was in danger; and so they moved the people to suppose that the temple itself, with all its magnificence, would be destroyed, and the city cease to be the resort of worshippers. (See EPHESUS, PAUL.)

DIBON. (Josh. xiii. 17.) A city of Moab, a few miles north of the Arnon, now called *Diban*. It was built up by the tribe of Gad, (Num. xxxii. 33, 34,) and hence called *Dibon-gad*. (Num. xxxiii. 45.) The same place is called *Dimon*. (Isa. xv. 9.) At a later day, it returned again to Moab (Isa. xv. 2. Jer. xlviii. 18. 22.) In Neh. xi. 25, a *Dibon* in Judah is mentioned, which may be the same with Debir. (Josh. xiii. 26. See DEBIR.) A place called Diban is mentioned by modern travellers as situated about three miles north of the Arnon, or Madjeb.

DIDYMUS. (See THOMAS.)

DINAH. (Gen. xxx. 21.) Only daughter of Jacob and Leah. When her father was on his return from Padan-aram to Canaan, he halted at Shalem, a city of Shechem. Here she mingled with the young women of the neighbourhood, and fell a victim to the seductive arts of Shechem, son of Hamor, who was prince of the country. He afterwards sought to marry her; but her brothers refused their consent to the alliance, unless the men of Shechem would submit to be circumcised. To this condition they agreed; and when, by the effect of the operation, they were all disabled from defending themselves or their city, the sons of Jacob attacked them, slew Shechem and his father, completely pillaged the place, and made prisoners of the women and children. Jacob severely reprimanded them for the act; for they were malignant at the abuse their sister had suffered, as to satisfy their mode of revenge. (Gen. xxxiv. 31.) Dinah is mentioned with the rest of the family who went

into Egypt. (Gen. xlvi. 5. 15.)

DINNER. (See MEALS).

DIONYSIUS. (Acts xvii. 34.) A convert to the gospel under the preaching of Paul at Athens. Why he is called the Areopagite we cannot tell, unless he was one of the judges of the court of Areopagus. Ecclesiastical historians say that he became an eminent minister of the gospel, and suffered martyrdom at Athens, A. D. 95.

DIOTREPHES. (3 John 9.) Probably a member, and perhaps an officer, of the church of Corinth. John's third epistle is addressed to Gaius of this church, (Rom. xvi. 23. 1 Cor. i. 14;) and in the course of it, a severe rebuke is given to Diotrephes, who seems to have questioned the authority of the apostle, and to have exercised a most officious and unwarrantable power in the church to which he belonged. (See art. JOHN, EPISTLES OF.)

DISCERNING OF SPIRITS (1 Cor. xii. 10) was one of the miraculous gifts of the Holy Ghost, by virtue of which the spirits of men were tried whether they were of God. (1 John iv. 1.) It was a most desirable gift in the former ages of the church, when false prophets and wicked spirits abounded on every side.

DISCIPLE. (Matt. x. 24.) One who receives, or professes to receive, instruction from another. (Matt. xi. 2. Luke xiv. 26, 27. 33. John ix. 28.) In the New Testament, it denotes the professed followers of our Saviour; but not always his true followers. (Matt. xxvi. 20, 21. John vi. 66.)

DISEASES. (Deut. xxviii. 60.) Diseases come upon us by reason of sin; so that the multiplied forms in which sickness and suffering appear among men, to wear out their frail bodies and hurry them to the grave, are so many signs of the evil of sin, even in its present effects. Reference is made to the interposition of God in sending and removing diseases, Ps. xxxix. 9—11; xc. 3—12.

The plagues, pestilences, and other instrumentalities by which, in former ages, a multitude of lives were destroyed at once, were often miraculous; that is, the natural causes and progress of disease were not employed, or were not visible. (Ex. xii. 23. 29. 2 Kings xix. 35. 1 Chron. xxi. 12—15. Acts xii. 23.) The plagues of Egypt were also of this character. From an early period, we find the agency of evil spirits employed to afflict and trouble men; as in the case of Saul and Job. In the time of our Saviour, they seem to have been permitted often to take entire possession of the human frame; in which case the bodily, and often the mental powers, were to a greater or less extent suspended, and the wretched sufferer exposed to a train of the most dreadful dangers and calamities. (Matt. xvii. 15. Mark v. 11—15. Luke ix. 38—40. See POSSESSED.)

The diet and habits of the early Jews were so simple and uniform, that diseases were uncommon; but at a later period, we have reason to believe they became common and severe, as the manners and customs of the nation grew more corrupt and luxurious; so that we may suppose, in the multitudes which resorted to our Saviour to be healed of all manner of diseases, there would be found a fearful list of painful and incurable complaints.

The diseases of Egypt, and other countries of similar climate, were ophthalmies, or diseases of the eyes; leprosies, inflammations of the brain, consumptions, pestilential fe-

vers, &c. &c. Palsies are often mentioned in the New Testament. These diseases are particularly noticed in the appropriate place. (See BIBLICAL ANTIQUITIES, by Am. S. S. Union, vol. i. ch. vii. § 1.)

DISH. (See TABLE.)

DISPENSATION. (1 Cor. ix. 17.) This word, in its scriptural use, generally denotes a plan or scheme, or a system of precepts and principles prescribed and revealed by God, for his own glory and for the advantage and happiness of his creatures. (Eph. i. 10; iii. 2. Col. i. 25.) In the passage first above cited it is supposed to mean an authority or commission to preach the gospel. The dispensation of the law by Moses, and of the gospel by Jesus Christ, are examples of the use of the word in its former meaning.

DISPERSED, DISPERSIONS. (Isa. xi. 12. Jer. xxv. 34. John vii. 35.) These terms are usually applied to the Jews, who, after their captivity, and still more emphatically, after the final destruction of their holy city, were scattered abroad through the earth. (James i. 1. 1 Pet. i. 1.)

DIVINATION (Deut. xviii. 10) is the practice of divining or of foretelling future events. In the passage cited, it is put in connexion with witchcraft, necromancy, and other abominations of the heathen; which the Jews were to avoid. Divination was a prevailing sin among the Israelites and many of the eastern nations. The modes, or means of divining were by consulting, or being familiar with spirits, by the motions of the stars, clouds, &c., and by lots, rods, or wands, dreams, the flight of birds, the entrails of animals, &c. &c.

It is said of Joseph's cup (Gen. xliv. 5) that he divined by it. It is not to be inferred, however, that he practised divination. He had received from God the gift of interpreting dreams, and he exercised it with great humility, and always for God's glory. It may be that Joseph's officer mistook the gifts of his lord, and supposed that he must have the power of divination. This is certainly the most obvious construction. It is said, however, by a learned critic, that the word here rendered *divineth* elsewhere signifies to make an experiment; so that the passage may read thus: Is not this the cup wherein my lord drinketh, and whereby he has made a trial of your honesty, laying it in your way to see whether you would take it or not?

The practice of divination in all its forms is reprobated with marked severity by the law of Moses and by the sacred writers. (Lev. xx. 27. Deut. xviii. 9—14. Jer. xiv. 14. Ezek. xiii. 8, 9.) It is a branch of pagan idolatry and superstition, and in whatever form it is practised or regarded, it is reproachful to Christianity, and argues great folly, ignorance, and sin. (2 Pet. i. 19.)

DIVORCE. (Jer. iii. 8.) The dissolution of the marriage relation. This was permitted by the law of Moses, for reasons of local expediency, and under circumstances peculiar to their situation as a people. It was a mere civil regulation, and seems to have been so much abused by the licentious that it became common for a man to put away his wife for the most trivial cause; and many of the Jewish doctors contended that this was the spirit of the law. To tempt our Saviour to say something offensive, they put the question to him whether it was lawful to do this; and, in the course of the

conversation which ensued, he reproves their conduct in this particular with great severity, and restrains the practice to one class of cases. (Matt. xix. 3–9.)

The husband was required to give his wife a writing or bill of divorcement, in which was set forth the date, place, and cause of her repudiation, and a permission was given by it to marry whom she pleased. It was provided, however, that she might be restored to the relation, at any future time, if she did not meanwhile marry any other man.

The woman also seems to have had power, at least in a later period of the Jewish state, to put away her husband. (Mark x. 12.)

DOCTOR. (Luke ii. 46.) Doctors or teachers of the law were those who made it their business or profession to teach the law of Moses; and they were in great repute among the Jews. Some have distinguished the scribes from the doctors, by supposing that the former wrote their opinions, while the latter taught extemporaneously. The doctors were generally of the sect of the Pharisees; perhaps always. (Luke v. 17.) It is thought that the peculiar office of teachers is intended, 1 Cor. xii. 28. (1.) Apostles or public instructers. (2.) Prophets or occasional instructers; and, (3.) Doctors or teachers, *i. e.* private instructers.

DODANIM. (See DEDAN.)

DOEG. (See AHIMELECH.)

DOG. (Ex. xi. 7.) The dog was not only an unclean animal by the Jewish law, but was regarded with peculiar contempt, (Ex. xxii. 31. Deut. xxiii. 18. 1 Sam. xvii. 43; xxiv. 14. 2 Sam. ix. 8. 2 Kings viii. 13. Phil. iii. 2. Rev. xxii. 15;) and he is so regarded at the present day by the Turks, who can find no more abusive and contemptuous language to apply to a Christian, than to call him a dog.

Solomon puts a living dog in contrast with a dead lion, to show that the meanest thing alive is of more importance than the noblest that is dead. (Eccl. ix. 4.) Abner's exclamation, "Am I a dog's head?" (2 Sam. iii. 8,) has a signification of the same kind. Isaiah expresses the necessity of repentance and sincerity to make a sacrifice acceptable to God, by declaring, that without them, "he that sacrifices a lamb, does nothing better than if he had cut off a dog's neck." (Isa. lxvi. 3.) The only useful purpose to which dogs appear to have been put was to guard the flocks, (Job xxx. 1;) and even in that passage they are spoken of with contempt. Isaiah may be understood to allude to this manner of employing them in his description of the spiritual watchmen of Israel. (Isa. lvi. 10, 11.)

Although dogs are numerous in the Jewish cities, they were not kept in their houses, but wandered through the streets, picking up whatever was thrown out of the remains of the table, after the family had eaten. So David speaks of his wicked enemies. (Ps. lix. 6. 14, 15.) The Mosaic law directed the people to throw to the dogs the flesh that was torn by beasts. (Ex. xxii. 31.)

This manner of living accounts for the savageness of the animal among that people. They preyed upon human flesh, licked the blood of the slain, and sometimes were wild enough to attack men, as bloodhounds do. (1 Kings xiv. 11; xvi. 4; xxi. 19. 23; xxii. 38. 2 Kings ix. 10. 36. Ps. xxii. 16. 20; lxviii. 23. Jer. xv. 3.)

Their habits made them dangerous to touch. (Prov. xxvi. 17.)

The eastern people were in the practice of applying the names of animals to men who resemble them in their disposition, as we call a cunning man a fox, a brave man a lion, &c. So our Saviour told his disciples, "Give not that which is holy unto the dogs, lest they turn upon you, and tear you," after they have eaten it, (Matt. vii. 6;) meaning that they should not offer the sacred things of the gospel to those insolent and abominable men who would only heap abuse on them for it: having reference also to the practice of the priests at the altar, who would not throw to the dogs any of the meat used in sacrifice. He told also the Syro-phenician woman, that it was not proper to give the children's meat to *dogs*, (Matt. xv. 26;) that is, the gospel was sent first to the Jews, who are called the children, and was not yet to be given to one of the Gentiles, as she was, whom the Jews called dogs; that the children must be first fed before the meat was thrown into the street. Those who are shut out of the kingdom of heaven are dogs, sorcerers, &c., (Rev. xxii. 15,) where the word is applied to all kinds of vile persons, as it is to a particular class in Deut. xxiii. 18. The comparison of Solomon illustrating the return of a fool to his folly, cited in 2 Pet. ii. 22, is taken from a natural fact. Persecutors are called dogs, Ps. xxii. 16. (See YOUTH'S FRIEND, vol. v., by Am S. S. Union.)

DOOR. (See DWELLINGS.)

DOR. (Judg. i. 27.) This is now a small town on the Mediterranean coast, about nine miles north of Cesarea. Its present name is Tortura. It is close upon the beach, and contains about five hundred inhabitants. It was formerly a royal city, or capital of a district of Canaan, (Josh. xii. 23,) and was assigned to the half-tribe of Manasseh.

DORCAS. (See TABITHA.)

DOTHAN (Gen. xxxvii. 17) was situated near Jezreel, about twelve miles north of Samaria, at a narrow pass in the mountains of Gilboa. It is memorable as the place where Joseph's brethren sold him, and also where the Syrian troops attempted to seize Elisha. (2 Kings vi. 13—23.)

DOTING (1 Tim. vi. 4) signifies being excessively fond of, or foolishly and vainly bent upon, questions and strifes about mere words.

DOUGH. (See BREAD.)

DOVE. (Gen. viii. 9.) A bird clean by the Mosaic law, and often mentioned by the sacred writers. In their wild state, they dwell principally in holes in the rocks. (Sol. Song ii. 14. Jer. xlviii. 28.) They are innocent in their dispositions, and make no resistance to their enemies. (Matt. x. 16.) They are very much attached to their mates; and when one is absent or dies, the other, or survivor, laments its loneliness. (Isa. xxxviii. 14; lix. 11. Ezek. vii. 16. Nah. ii. 7.)

There are various allusions to the mildness, peacefulness, and affection of doves. The church is called a turtle-dove and a dove, or compared to it, Ps. lxxiv. 19. Sol. Song i. 15; ii. 14; iv. 1; v. 2; vi. 9. Where "doves' eyes" are spoken of in these passages, allusion is made to the meekness of their expression. It is thought by eminent critics, that Sol. Song v. 12, is wrongly translated; that allusion is made to a deep blue colored pigeon, common in the east, and that it is meant to compare the

white of the eye to milk, and the iris to a blue pigeon; and that the comparison is, "His eyes are like a dark blue pigeon, standing in the middle of a pool of milk." It was in the manner of a dove that the Holy Spirit descended upon our Saviour at his baptism. (Matt. iii. 16. Mark i. 10. Luke iii. 22. John i. 32.) Hosea compares timid Ephraim to "a silly dove without heart," (vii. 11;) and says, that when the Jews shall be called to their own land, they shall "tremble," or fly, "as a dove out of the land of Assyria." (xi. 11.) David in his distress wished that he could fly from his troubles as the doves do to warmer climates on the approach of winter. (Ps. lv. 6—8.) The appearance of the dove is spoken of as an emblem of spring, Sol. Song ii. 12.

The dove is mentioned in an interesting part of the early history of the world, as being sent out by Noah from the ark that he might discover whether the dry land had appeared. (Gen. viii. 6—12.)

The dove was used in sacrifices. It was, among other animals, prepared by Abram, when God manifested his intention to bless him, as narrated in Gen. xv. 9. When a child was born, the mother was required, within a certain time, to bring a lamb and a young pigeon, or turtle, for offerings; but if she was too poor to afford a lamb, she might bring two turtles, or two young pigeons. (Lev. xii. 6–8.) Thus we may judge of the poverty of Mary, the mother of Jesus, when, upon his birth, she brought to the temple at Jerusalem the two birds instead of a lamb. (Luke ii. 24.) It was to supply mothers with animals for sacrifice that those persons sat in the temple with doves to sell, whom our Lord forced to leave it, because "the house of prayer" was not a fit place for buying and selling. (Mark xi. 15. John ii. 14—16.)

There is some obscurity in Ps. lxviii. 13; but the natural import of it is most probably the correct one. The design of the psalmist is to present in contrast, the condition of the Israelites (who were addressed) at two periods of their history. In the day of their affliction and calamity, they were covered as it were with shame and confusion; but in the day of their prosperity, they should resemble the cleanest and most beautiful of birds.

The allusion in Isa. lx. 8, may be to the immense compact masses of these birds that eastern travellers describe, as they are seen flying to their houses or places of general resort. They sometimes resemble a distant heavy cloud, and are so dense as to obscure the rays of the sun. (See Youth's Friend, vol. vi., by Am. S. S. Union. See Turtle Dove.)

Dove's dung. (2 Kings vi. 25.) There are but two modes of interpreting this passage; either of which is satisfactory. The first is, that this particular substance was remarkably valuable as a manure for those vegetables which might be soonest raised to supply the famishing Samaritans; and the other is, that a vegetable resembling the chick-pea, or lentil, is intended, which resembles dove's dung in appearance, and is still a common article of food at Cairo, Damascus, &c., especially for eastern pilgrims, and of which the cab would be a suitable measure. (See Measures.) The passage evidently expresses the extreme severity of the famine.

DOWRY, (Gen. xxx. 20,) in the eastern acceptation of the word, means that which the

husband pays for his wife, instead of that which the wife receives from her father and brings to her husband. (Gen. xxix. 18; xxxiv. 12. 1 Sam. xviii. 25.) So (Ex. xxii. 16, 17. Josh. xv. 18) a man was required to pay a certain sum as dowry, or a nuptial present; and this was to be according to the rank she sustained, and such as the fathers of virgins of the same rank were accustomed to receive for their daughters. (Hos. iii 2.)

DRAGON. (Job xxx. 29.) It is quite uncertain what animal, if any, is intended by this name. It is not improbable that it is a generic term, denoting some class of animals distinguished by some common characteristic; and yet, from Lam. iv. 3, and Mic. i. 8, we should infer that the word is applied to a particular animal that cries and gives suck. The word translated *dragon*, Isa. xxvii. 1, is translated *whale*, Gen. i. 21, and Job vii. 12; and *serpent*, Ex. vii. 9; and *dragon*, Deut. xxxii. 33, and Ps. xci. 13. In Isa. xxxiv. 13, the word translated *dragons* means some creature of the wilderness, whose presence denotes desolation. So in Job xxx. 29. Ps. xliv. 19. Jer. ix. 11; in all which passages, solitude and desolation are intended to be illustrated. (Mic. i. 8.)

The figurative use of this term by the sacred writers, as in Ps. lxxiv. 13. Ezek. xxix. 3. Rev. xii. 3, and xx. 2, is sufficiently obvious.

DRAMS. (See MEASURES.)

DRAUGHT. (Matt. xv. 17.) A vault or drain for the reception of filth. In this sense it is probably used, 2 Kings x. 27. When applied to fishes, it means those which are caught by one sweep or drawing of the net.

DREAM. (Dan. vii. 1.) From a very early period, dreams have been observed with superstitious regard. God was pleased to make use of them to reveal his purposes or requirements to individuals, and he also gave power to interpret them. (Gen. xx. 3—6; xxviii. 12—14. 1 Sam. xxviii. 6. Dan. ii. Joel ii. 28.) And if any person dreamed a dream which was peculiarly striking and significant, he was permitted to go to the high-priest in a particular way, and see if it had any special import. But the observance of ordinary dreams, and the consulting of those who pretend to skill in their interpretation, is repeatedly forbidden. (Deut. xiii. 1—5; xviii. 9—14.)

The words *dream* and *vision* are sometimes used indiscriminately. (Gen. xlvi. 2. Num. xii. 6. Job xx. 8; xxxiii. 14, 15. Dan. ii. 28; vii. 1,) though elsewhere they would seem to be distinguished. (Joel ii. 28.) It has been suggested, that perhaps where any difference is intended between prophetic dreams and prophetic visions, it may be much the same in one sense as between common dreams and the wandering of the mind in a *delirium*. Of the latter description might be the cases recorded, 2 Kings vi. 17, and Dan. vi. 6. In respect to Paul's vision, (2 Cor. xii. 1, 2. 4,) it seems to be doubtful whether his soul were not separated from the body, and permitted to mingle for a moment with celestial beings; for we must remember that all our notions of space and distance between this world and the world of spirits, are entirely fallacious. Sometimes miraculous revelations of God's will are called visions. (Luke i. 22. 1 Sam. iii. 15. See VISION, TRANCE.)

The power of interpreting dreams was of course a supernatural gift, so far as the dreams had reference to future

events; for these are necessarily unknown, except to the Supreme Disposer of them. Of course Joseph was divinely instructed. (Gen. xl. 5. 8; xli. 16.) Since the fuller revelation of God's will has been made to us in the gospel, all confidence in dreams, as indicative of future events, is presumptuous and delusive, and all pretension to the power of interpreting them must be regarded as in the highest degree impious and absurd

DRESS. (See CLOTHES.)

DRINK. (Gen. xxi. 19.) The use of strong drink, even to excess, was not uncommon among the Israelites. This is inferred from the striking figures with which the use and effects of it have furnished the sacred writers, (Ps. cvii. 27. Isa. xxiv. 20; xlix. 26; li. 17—22,) and also from various express prohibitions and penalties. (Prov. xx. 1. Isa. v. 11. Hab. ii. 15, 16.)

STRONG DRINK. A variety of intoxicating drinks are comprised under the term strong drink. (Isa. xxviii. 7.) It indicates any intoxicating drink, whether brewed from grain or made of honey-combs, dates, or boiled fruits. The Alexandrine interpreters, who were doubtless familiar with the beer of Egypt, render this word by other terms signifying *intoxicating drink*. Pliny enumerates various vegetables which enter into its composition: among the rest, figs, pomegranates, apples, and particularly dates. This date wine was in great request among the Parthians, Indians, and other orientals; and is said by Xenophon to have produced severe headaches. We may naturally infer that the strong drink includes this liquor of dates, as well as other artificial beverages

The Pharisees, it is said, strained their drink for fear of swallowing some unclean animal. Hence it is believed that in the expression, Matt. xxiii. 24, *at* should be rendered *out*. However proper this construction may be, the original word requires neither a different rendering nor a reference to a doubtful custom, to render its meaning sufficiently obvious. (See WINE, VINEGAR.)

DRINK-OFFERING. (See OFFERING.)

DROMEDARY. (Isa. lx. 6.) A species of the camel remarkable for swiftness of motion, (Jer. ii. 23,) which is from sixty to ninety miles or more in a day. He differs from the ordinary camel in that he is smaller, cannot bear the same degree of heat, and has but one hump or protuberance on the back. He is controlled by a bridle fastened in a ring which passes through the nose. (2 Kings xix. 28.)

DROUGHT. (Ps. xxxii. 4.) From the end of April to September the land of Judea was very dry. It was the drought of summer. The grass was sometimes completely withered, (Ps. cii. 4,) and the parched earth broke into chasms The heavens seemed like brass, and the earth like iron, (Deut. xxviii. 23,) and all the land and the creatures upon it suffered; and nothing but the copious dews of the night preserved the life of any living thing. (Hag. i. 11.) The heat was at times excessive. Dr. Clarke tells us, that when he was travelling near Cana, in Galilee, in July, the thermometer, in a gloomy recess under ground, perfectly shaded, stood at one hundred degrees of Fahrenheit at noon.

It is maintained by some critics that the word *drought*, in Deut. viii. 15, is applied to a serpent whose bite was poisonous and attended with insatiable and agonizing thirst.

But the ordinary meaning of the word is certainly appropriate to the subject and connexion.

DRUNKENNESS. (See DRINK, WINE.)

DRUSILLA. (Acts xxiv. 24.) Third daughter of the Herod who is mentioned Acts xii. 1—4. 20—23. She married Felix the Roman governor, while she had another husband living; and was present at the hearing of the apostle Paul before her husband at Cesarea.

DUKE (Gen. xxxvi. 15) means only a chief or leader, and is in no sense a title of nobility.

DULCIMER. (Dan. iii. 5. 10.) The instrument denoted by this word was a pipe or flute of reed, like what the Italians call zampogna. The Rabbins describe it as two pipes connected with a leather sack or skin. The dulcimer of the present day is entirely unlike it, both in form and in the mode of using it.

Some have supposed that the word means a strain or chorus, rather than an instrument of music.

DUMAH. (Isa. xxi. 11.) There was a city of Judah of this name, (Josh. xv. 52,) but the Dumah which is the subject of this prophecy was probably a country settled by the descendants of Dumah, Ishmael's sixth son. (Gen. xxv. 14.) It is said that they inhabited the borders of the desert of Syria, one hundred and fifty or two hundred miles from Damascus, and a district of country is there still, bearing the name of *Duma the stony*, or the *Syrian Duma*

DUNG. (Ezek. iv. 12.) In many countries of the east wood is so scarce and dear as to be sold by weight. Hence (as travellers inform us) animal excrements are used as fuel. Le Bruyn says it is a very common material for heating ovens, even among people of comfortable circumstances. Niebuhr says, that in Arabia, the excrements of asses and camels are collected in the streets by children, and mixed with cut straw. It is then put in the sun to dry, and is thus fitted for use. The effluvia arising from the use of it is very offensive, and penetrates the food.

DOVE'S DUNG. (See DOVE.)

DURA. (Dan. iii. 1.) An extensive plain in the province of Babylon, where Nebuchadnezzar caused the golden image to be erected.

DUST. (Job ii. 12.) *To shake off the dust of one's feet* against another, (Matt. x. 14. Mark vi. 11. Acts xiii. 51,) was expressive of entire renunciation. The custom is supposed to have been common among the Jews, when they had set a foot on heathen ground, to shake off the dust, so as to carry nothing unclean or polluting into their own land.

RAIN OF DUST. (Deut. xxviii. 24.) In Judea, or its immediate vicinity, are plains or deserts of fine sand, which, when agitated by a violent wind, makes most terrific and desolating storms. Eastern travellers describe them particularly, and think them much more dreadful than storms at sea. This fact affords us a striking illustration of the nature and horrors of the plague, mentioned Ex. viii. 16.

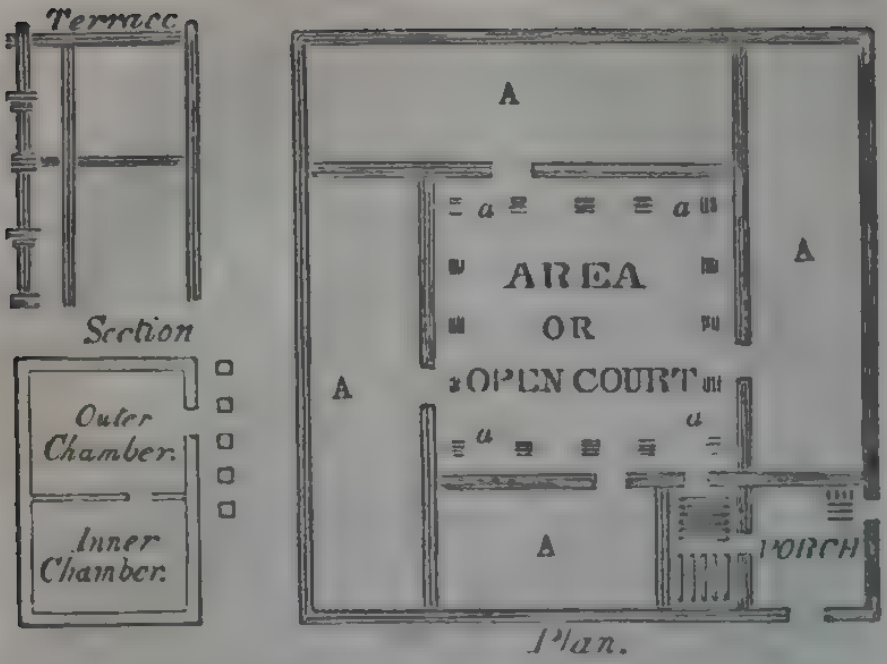
DWELLINGS. (Lev. vii. 26.) The most common dwellings in the earlier ages of the world were tents. The simple habits of life which were then more prevalent, and the climate of the first settled portions of the globe, made these the most convenient and comfortable dwellings; and tents of various sizes and shapes were formed by setting poles in the ground, and stretching over them a

covering of cloth or skin, which was fastened to stakes by means of cords. (Isa. liv. 2.)

One mode of tent building is seen in the preceding cut. Sometimes they were divided into apartments by means of curtains, and the ground was covered with mats or carpets. The door was formed of a fold of cloth, which was dropped or raised. The fire was kindled in an excavation in the middle of the tent ground, and the cooking utensils, which were very few and simple, were easily moved from place to place. (Isa. xxxviii. 12.) Sometimes tents were expensively adorned and furnished; and they are very common dwellings at this day among many nations. The form of modern tents in the east is said to resemble the hull of a ship turned upside down.

When the habits of mankind changed, and their pursuits fixed them to one spot, their dwellings were built with a view to permanency, and we may suppose that the science of building was well understood at a very early period. The skill required to build the ark, independently of inspired directions, must have been considerable. The attempt to build the tower of Babel would not have been made by those who had only a mere elementary knowledge of architectural principles.

That large and costly houses were often built in Judea we have scriptural evidence, (Jer. xxii. 14. Amos iii. 15. Hag. i. 4,) though doubtless those which were occupied by the mass of the people were rude and inconvenient when compared to the middling or even the very ordinary class of our houses.



The above cut represents the ground plan of an eastern house: A A A A is the house, built in the form of a cloister, surrounding the area or open court. The entrance is by a door which was commonly locked, and attended by some one who acted as porter. (Acts xii. 13.) This door opens into a porch, which is furnished with the conveniences of sitting, and through which we pass, both to the flight of stairs which leads up to the chambers and also to the open quadrangular court.

We will first examine the court and its uses. It is called the middle of the house, or "*midst*," (Luke v. 19,) and is designed to admit light and air to the apartments around it. It is covered with a pavement, more or less costly, which receives and sheds rain, and is often supplied with fountains or wells of water. (2 Sam. xvii. 18.) In Damascus, every house has a court of this kind, and the wealthier citizens spare no expense in making them places of delightful resort in the hot season. (For description and cut, see HADASSAH, pp. 13. 16, by Am. S. S. Union.) A colonnade *a a a a* (such as is often seen in modern houses) surrounds the court, and supports a gallery or piazza above. In this court, large companies assembled on festive and other occasions, (Esth. i. 5;) and it is then furnished with carpets, mats, and settees or sofas, and an awning or roof of some suitable material is stretched over the whole area. It was probably such a roof which was uncovered for the accommodation of the paralytic. (Mark ii. 4.) And it is also alluded to in the beautiful figure of the psalmist. (Ps. civ. 2.) As to the case of the paralytic, it may be proper to observe that our Saviour was probably in the court or area surrounded by a dense crowd, through which it was impossible to pass with the diseased man. They therefore ascended to the roof, and after removing the veil or covering which was stretched over the court, they let him down over or by the

way of the roof into the midst before Christ. Around the court, over the doors and windows of the house, each apartment has a door opening into the court or gallery, and the communication with each is only on the outside; so that to go from room to room it is necessary to come out into the court or gallery. These galleries are guarded by a balustrade or lattice work in front, to prevent accidents.

The rooms of the ground floor often include a whole side of the court, and are entered by spacious doors from the piazza. The rooms on the farther side of the court, both above and below, are assigned to the females of the family, and upon them is bestowed the greatest expense. Hence, as some suppose, these rooms are sometimes called *palaces*. (1 Kings xvi. 18. 2 Kings xv. 25. Isa. xxxii. 14.) The "*house of the women*" (Esth. ii. 3) was probably peculiar to the royal residence, and might be like that referred to, 1 Kings vii 8—12. It is supposed that in the houses of Judea, as in those of Aleppo at the present day, the ground floor was appropriated principally to domestic uses, such as storing provisions, oil, baggage, lodgings for servants, &c. &c.

If we ascend to the second story by the stairs before mentioned, we find the chambers are large and airy, and often finished and furnished with much expense and elegance, with mats, curtains, and divans. (Mark xiv. 15.) This room or story is higher and larger than those below, projecting over the lower part of the building, so that the window of the apartment, if there is one, considerably overhangs the street. Secluded, spacious, and commodious, as such a room must have been, Paul would be likely to preach his farewell sermon there. And in a large company, it is common to have two circles or ranks, the outer circle being next to the wall, and elevated on cushions, so as to be on a level with the lower part of the window-casement. In this situation, we may suppose Eutychus fell asleep, and was thence precipitated to the street.

To most of the eastern houses a structure is attached called *oleah*. It is sometimes built over the porch or gateway, and has two or three apartments; and, in other instances, it consists only of one or two rooms, and often rises one story above the main house. The oleah is used to entertain strangers; also, for wardrobes and magazines, or for places of retirement, repose, and meditation. (Matt. vi. 6.) There is an entrance to it from the street, without going into the house; but there is also a communication with the gallery of the house, when it is needed. It is observed that the terrace of the oleah afforded a much more retired place for devotional exercises than the roof of the main house, which was liable to be occupied at all times and for various purposes by the whole family. The *little chamber* for Elisha, (2 Kings iv. 10,) the *summer chamber* of Eglon, from which Ehud escaped by a private stairway, (Judg. iii. 20—23,) the *chamber over the gate*, (2 Sam. xviii. 33,) the *upper chamber*, (2 Kings xxiii. 12,) the *inner chamber*, (1 Kings xx. 30,—see CHAMBER,) may designate the *oleah*. (For description and illustrative cut, see OMAR, pp. 17—19, and HEBREW CUSTOMS, pp. 33, 34, both by Am. S. S. Union.)

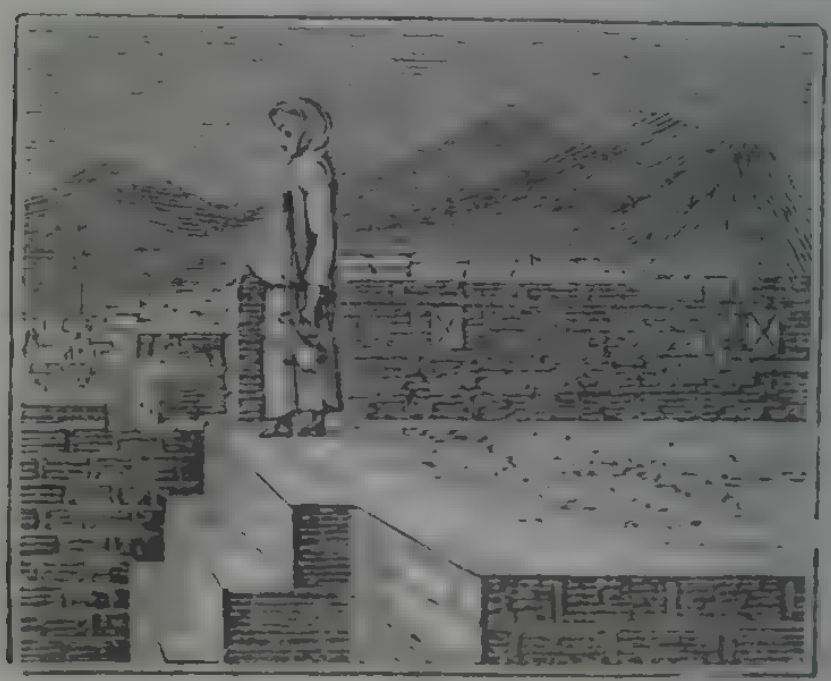
The *upper room*, (Acts i. 13,) called the *upper chamber*, (Acts xx. 8,) is supposed by

Jowett to have resembled the upper room in modern houses of the east. He minutely describes a house in which he resided. The first or ground floor was appropriated entirely to storing oil and other articles; the second floor was occupied by the family for common daily use, and the third floor or loft was fitted up for social meetings, &c. (Acts i. 13; ix. 37; xx. 8.)

But the roof is one of the most important parts of an eastern house. We ascend to it by a flight of steps, as already mentioned, which are entirely unconnected with the interior of the house. (Matt. xxiv. 17.) It is made nearly flat, allowing only sufficient elevation to carry off the water, and is surrounded by a parapet, battlement, or balustrade, lest one should heedlessly or unwittingly fall from it. This was a matter of divine command. (Deut. xxii. 8.) A wall on the roof designates the limits of contiguous houses, but it is so low that a whole range of buildings, and even a street, may be passed over without coming down. The roof is covered with a kind of cement, which hardens by exposure to the weather, and forms a clean, smooth, and very agreeable floor or terrace. Sometimes clay, or earth of some kind, sufficient for vegetation, was used, and hence the frequent allusion to *grass upon the housetops*, (2 Kings xix. 26. Ps. cxxix. 6;) and sometimes tiles or broad bricks were used. The roof was a place of repose (Neh. viii. 16,) and of resort. (2 Sam. xi. 2. Isa. xv. 3; xxii. 1. Jer. xlviii. 38. Luke xii. 3.) It was also used for drying linen and flax. (Josh. ii. 6.) Sometimes a tent was spread to protect the sleeper from the cold and damp of the night. (2 Sam. xvi. 22.) It was a place of conference (1 Sam. ix. 25) and worship. (2 Kings xxiii. 12. Jer. xix. 13. Zeph. i. 5. Acts x. 9.)

The following cut represents the roof of a house, with the battlement, and a person going down for water.

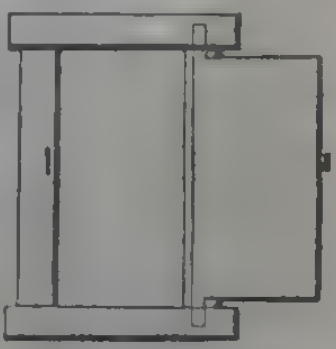
The windows of eastern



houses, as already intimated, open into the court. Hence the appearance of eastern cities, in passing through the streets, is very gloomy and inhospitable. Sometimes *latticed* windows or balconies are open upon the street, but they were used only on some public day. (2 Kings ix. 30. See HEBREW CUSTOMS, pp. 33—35, before mentioned. (See WINDOW.)

The above representation of an Arabian house shows the external appearance of an Eastern dwelling, and the *oleah*, or one kind of *upper chamber*, usually above the roof of the [illegible] building.

The doors of eastern houses are not hung with hinges. The pivot or inner side-piece of the door, projects, in the form of a circular shaft, at the top and bottom. The upper projection is received into a socket in the lintel or head-piece, and the lower projection falls into a socket in the threshold or sill thus.



Chimneys were probably unknown, though the word occurs, Hos. xiii. 3. What we call chimneys were not invented till the fourteenth century. The smoke of ancient houses escaped through apertures in the wall.

The *hearth* (Jer. xxxvi. 22) was a fireplace or portable furnace, such as is still used in eastern countries.

The materials for building were abundant. Stone and brick, and the best species of timber, for the strong and heavy as well as the light and ornamental work, were easily obtained. Hewn stone was often used, (Amos v. 11,) and marble of the richest vein and polish. (1 Chron. xxix. 2. Esth. i. 6.) Cedar was used for wainscots and ceilings, (Jer. xxii. 14. Hag. i. 4,) which were of carvell panel-work, with mouldings of gold, silver, or ivory. Perhaps the profusion of ivory in them may account for the expressions, 1 Kings xxii. 39. Ps. xlv. 8. Amos iii. 15.

Many eastern houses are built with mud walls, reeds, and rushes, and sometimes only stakes plastered with clay. Hence they were very insecure, (Matt. vi. 19, 20,) and afforded a place for serpents and vermin. (Amos v. 19.) Such a house, built even on a rock above the reach of the periodical torrents of rain, is strikingly emblematical of weakness, fragility, and decay, (Job iv. 19;) but when placed on the sand, and exposed on every side to the rain, and wind, and floods, the folly of the builder is almost incredible. (Matt. vii. 26, 27.)

In addition to what we have before said in treating of the *oleah*, it may be remarked that the winter and summer houses or *parlours*. Amos iii. 15) were constructed with particular reference to the season. The summer houses were built partly underground, and paved with marble. The fountains which gush out in their courts, and the various contrivances to exclude heat and secure a current of fresh air, render them exceedingly refreshing amid the torrid heats of summer. The winter houses might have had accommodations corresponding to the season.

We are told that it was customary among the Hebrews to dedicate the house when it was finished and ready to be inhabited. The event was celebrated with joy, and the divine blessing and protection implored. (Deut. xx. 5.)

The following is a sketch of a more ordinary Arab house, designed for four families. The doors of eastern houses are made low, especially when they are in an exposed situa-

tion; and one must stoop or even creep to enter them. This is done to keep out wild beasts, or enemies, or, as some say, to prevent the wandering Arabs from riding into them. (See SELUMIEL, pp. 41—44, by Am. S. S. Union.)

The eastern mode of building is brought to our view in the case of the destruction of the temple of Dagon by Samson. It is probable that the place where Samson made sport for many thousand spectators (Judg. xvi. 27) was a court or area consecrated to the worship of Dagon; that this was surrounded by a range of galleries (Ezek. xli. 15, 16,) or cloisters, which were supported chiefly by one or two columns in front, or at the centre. The palace of the dey of Algiers has such a structure. It is an advanced or projecting cloister over against the gate of the palace, (Esth. v. 1,) where the officers of state assemble and transact public business, and where public entertainments were given. The removal of one or two contiguous pillars would involve the building, and all that were upon it, in one common destruction.

EAGLE. (Deut. xxxii. 11.) A well known and ferocious bird of prey, unclean by the Levitical law, (Lev. xi. 13. Deut. xiv. 12.) whose peculiar properties are often alluded to by the sacred writers. The habits of the eagle are described in Num. xxiv. 21. Job ix. 26; xxxix. 27—30. Prov. xxiii. 5; xxx. 17. 19. Jer. xlix. 16. Ezek. xvii. 3. Obad. 4. Hab. i. 8; ii. 9. Matt. xxiv. 28. Luke xvii. 37.

In these last passages, the Jewish nation is compared to a decaying body, exposed in the open field, and inviting the Roman army, whose standard was an eagle, to come together and devour it. The eagle was also the Persian standard. The tenderness of the eagle towards its young is characteristic, and is beautifully and accurately described, Ex. xix. 4. Deut. xxxii. 11. The rapidity of the eagle's flight is alluded to in Deut. xxviii. 49. 2 Sam. i. 23. Jer. iv. 13; xlviii. 40. Lam. iv. 19; its destructive power in Isa. xlvi. 11. Hos. viii. 1; and its great age, and the popular opinion that it renews its plumage in advanced life, is intimated in Ps. ciii. 5, and Isa. xl. 31.

The *ravenous bird* (Isa. xlvi. 11) might better be rendered *eagle;* and it is a fact, according to Xenophon, that Cyrus, who is alluded to under the figure of an eagle, had an image of that bird for the standard of his army. (For cuts of the eagle, and a more particular account of his properties, see YOUTH'S FRIEND, for 1827; BIBLE NATURAL HISTORY, art. EAGLE; and PORTFOLIO OF ANIMALS, all published by Am. S. S. Union.)

EARING, (Gen. xlv. 6,) EARING-TIME. (Ex. xxxiv. 21.) Earing is an old English word for *ploughing.* The same word is used, Ps. cxxix. 3, and is translated *ploughed.* What we call arable land is sometimes written *earable* land. (Deut. xxi. 4. 1 Sam. viii. 12. Isa. xxx. 24.)

EAR-RINGS. (Gen. xxiv. 22.) This word occurs, Ex. xxxii. 2, 3; and in Isa. iii. 21, we have the word *nose-jewels;* and some versions have *an ornament for the nose* in the above passage from Genesis. The weight of the ornament

mentioned in this passage might appear almost incredible, if we were not informed by travellers that the women of the east, even in modern days, wear ornaments of equal and even greater weight. Poor people use glass or horn instead of gold or silver. The annexed cut of an Egyptian

dancing girl shows the size and manner of wearing these rings. (See CLOTHES.)

EARNEST. (2 Cor. i. 22.) Something going before, or given in advance as a pledge or assurance of more in reserve: thus *earnest*, or *earnest-money*, is a sum paid in advance as a pledge of full payment at a future time. In a spiritual sense, it denotes those gifts and graces which the Christian receives as a pledge or earnest of perfect holiness and happiness in the future world. A pledge is taken back when the promise which it guarantied is fulfilled; but whatever is given as earnest, being a part in advance of the whole, is of course retained.

EARTH. (Ps. xxiv. 1.) Besides the ordinary acceptation of the word, as in the passage cited, it is used by the sacred writers to denote only a particular country. Thus the phrase, (Ezra i. 2,) "*all the kingdoms of the earth*," means only Chaldea and Assyria; and it is often restricted to Judea only.

Lower parts of the earth (Isa. xliv. 23) may signify literally the valleys, or figuratively the grave. (Ps. lxiii. 9. Eph. iv. 9.)

EARTHQUAKE. (1 Kings xix. 11.) It is supposed that Korah and his companions were destroyed by an earthquake. The earthquake mentioned, Amos i. 1. Zech. xiv. 5, is also mentioned by Josephus, who adds that it divided a mountain near Jerusalem, and was so violent as to separate one part some distance from the other. The earthquake was among the portentous signs which attended the crucifixion of our Saviour. Travellers tell us that the rocks on Calvary are rent asunder, and evidently by some such convulsion as an earthquake, and very early tradition says it was by the earthquake which happened at the time of the crucifixion. That the scene was terrible may well be inferred from Matt. xxvii. 51—54.

Earthquakes are mentioned among the calamities which should precede the destruction of Jerusalem, (Matt. xxiv. 7,) and Josephus and other historians affirm the literal fulfilment of the prediction. Earthquakes, in prophetical language, denote revolutions and commotions in states and empires.

EAST. (Gen. xxviii. 14.) The Hebrews used this word to describe all the countries or provinces lying around and beyond the rivers Tigris and Euphrates, or east or north-east of Judea. The word is also used, Gen. xi. 2, "*from the east*," and denotes the country east or south-east of mount Ara-

rat. In travelling from the foot of that mountain to the plain of Shinar, the descendants of Noah would pass southerly on the eastern side of the mountains of Media until they came opposite to Shinar or to a point north-east of Babylon, from which, by a direct western course, they would pass into Assyria and the plain of Shinar. This is said to be the usual caravan route.

EAST SEA (Ezek. xlvii. 18. Joel ii. 20) is the same with the *Dead Sea*. (See SALT SEA.)

EAST WIND. (See WIND.)

EASTER. (Acts xii. 4.) In every other passage of our translation, this word is rendered passover, and of course denotes the same season or festival. (See FEAST.)

EAT, EATING. (Isa. lxvi. 17. Acts xi. 3.) The Hebrews were scrupulous about eating and drinking with the Egyptians, as the Egyptians also were about eating and drinking with the Hebrews. (Gen. xliii. 32.) So also the Hebrews declined to eat with the Samaritans, (John iv. 9;) and the refusal to eat with one implied an entire separation. (Matt. ix. 11. 1 Cor. v. 11.)

The manner of eating among the Jews is still common in eastern nations; the guests reclined on couches or mattrasses, resting on the left elbow,

and using chiefly the right hand. This peculiar position makes the interesting scene described, Luke vii. 36—50, perfectly natural, and also shows how one of the guests could repose his head on another's bosom. (John xiii. 23.) Women were never present at Jewish meals as guests.

The present mode of eating among eastern nations illustrates some interesting passages of the New Testament. In Syria the guests use their fingers; a knife, spoon, and plate being used only by foreigners, and that as a special privilege. The bread, which is very thin, is dipped in the vegetable soup, and if there is a very dainty morsel on the table, the master of the house takes it in his fingers and presents it to the mouth of his guest. From Matt. xxvi. 23, we may presume that Judas was near enough to our Lord to use the same dish, and from the additional circumstances in John xiii. 26, 27, we may infer that he was near enough to receive the sop from our Lord's hand, according to the custom above described. (See FEAST.)

To eat a meal together is regarded in the east as a pledge of mutual confidence and friendship; hence the force of the expression, Ps. xli. 9. (See OMAR, pp. 30. 45, and HEBREW CUSTOMS, pp. 36—46, both by Am. S. S. Union.)

The expression, John vi. 53—58, is evidently metaphorical. This appears from the context, and from the design of the discourse, which was introduced by an allusion to the eating of manna. Our Saviour often speaks of himself as *the bread*, (John vi. 41,) *the bread of life*, (John vi. 35,) and *living bread*, (John vi. 51,) and it was in perfect accordance with this figurative language to speak of those who

received him, and exercised faith upon him, as eating his flesh and drinking his blood. Parallel phrases may be found, Jer. xv. 16. Ezek. iii. 1. John iv. 14: the force of the last passage is apparent from John vi. 35.

EBAL, MOUNT, (Deut. xi. 29,) and MOUNT GERIZIM, were situated in the tribe of Ephraim. They were but a short distance apart, and in the valley between, was the old city of *Shechem*, now Nablouse. The altitude of these mountains does not exceed seven or eight hundred feet, and they are remarkable for the solemn ratification of God's covenant with the Jews, which took place upon them, and a particular account of which we have in Deut. xxvii. 12—26; xxviii. 2—68. A modern traveller speaks of the lofty, craggy, and barren aspect of these two mountains, which seem to face each other with an air of defiance.

According to the injunction of Moses, the Hebrews, after they obtained possession of Canaan, built an altar, and celebrated a feast on mount Ebal. (Deut. xxvii. 4. Josh. viii. 30—35.) The Samaritans contended that this should have been done on mount Gerizim, and not on mount Ebal, and they afterwards built a temple on Gerizim, the ruins of which are still visible, and regarded it as the Jews regarded their temple at Jerusalem. The remark of the Samaritan woman at Shechem to our Lord is in allusion to this difference of opinion. (See OMAR, pp. 110—115, by Am. S. Union. See also SHECHEM, and SAMARITANS.)

EBED-MELECH. (Jer. xxxviii. 7.) An Ethiopian servant of Zedekiah king of Judah, who was instrumental in saving the prophet Jeremiah from death by famine, and who, for his kindness in this behalf, was promised deliverance when the city should fall into the enemy's hands. (Jer. xxxix. 15—18. See LIFE OF JEREMIAH, ch. x., by Am. S. S. Union.)

EBENEZER. (1 Sam. iv. 1.) This name is used in the passage cited, and also in 1 Sam. v. 1; but the application of it to a particular place was a subsequent event. While the Israelites were worshipping God at Mizpeh, they received intelligence that the Philistines were approaching them with a formidable army. In this emergency they betook themselves to sacrifice and prayer, and the God of armies interposed in a most signal manner for their deliverance. (1 Sam. vii. 5—12.) In commemoration of this event, Samuel erected a monument near the field of battle, and called it *Ebenezer*, or the *stone of help*, saying, "Hitherto hath Jehovah helped us." Hence it is often said, "Here we will set up our *Ebenezer*," or here we will establish a memorial of the mercy and faithfulness of God.

EBER (Gen. x. 21) was the great-grandson of Shem, and the ancestor of Abraham, in the seventh generation. (See HEBREWS.)

EBONY. (Ezek. xxvii. 15.) A well known wood, which is produced in India and some districts of Africa. It is susceptible of a fine polish, and is used for musical instruments and ornamental work.

ECCLESIASTES, or (as the name signifies) *the Preacher*, is the twenty-first in the order of the books of the Old Testament, and was written by Solomon towards the close of his splendid and eventful career as monarch of Israel. The design of the author evidently is, (1.) To demonstrate the folly and madness of making this

world, its pleasures, or its pursuits the objects of affection or hope; and, (2.) To show the character, influence, and advantages of true wisdom or religion. Much of the obscurity of some passages in this book may be ascribed to the circumstance that the author was refuting maxims and reproving practices common to the errorists and libertines of his day, the particular character of which is now unknown.

EDAR, TOWER OF. (See TOWER.)

EDEN. (Gen. ii. 8.) That part of the earth in which was situated the garden planted by the Almighty for the residence of our first parents, and where they dwelt at the time of their apostacy. The word is also applied generally to denote any place remarkable for beauty and fertility. (2 Kings xix. 12. Isa. xxxvii. 12.) The attempt to establish the locality of the garden of Eden is of course attended with great difficulty. An eminent geologist says, we can trace over all those regions through which the Tigris and Euphrates flow, the same monuments of the flood which are so remarkable in every other quarter of the world, in the form of boundless deserts of sand mixed with salt and shells; and of course we might as well look for the rich and beautiful dwelling place of our first parents in the prairies of America or the sands of Africa, as expect to discover any trace of them on the banks of the Euphrates.

It is supposed by many to be safe, however, to fix upon Armenia as embracing the site of this interesting spot. As to the precise location, it is suggested that God may have chosen to obliterate every vestige of this fair portion of his works, unfitted for any thing but the residence of innocence, and to blot at once from the face of the earth, like the guilty cities of the plain, both the site and the memorial of man's transgression, an awful event which would add tenfold horror to their punishment. (See EVENING RECREATIONS, vol. i. pp. 8—16. Am. S. S. Union.)

EDEN, HOUSE OF. (Amos i. 5.) This term, in its connexion, indicates a place of some importance. Modern travellers find a place near Damascus bearing a name of the same import, (*house of pleasure*,) which they suppose to be the same mentioned by the prophet.

EDOM, (Judg. xi. 17,) called *Idumea* (Isa. xxxiv. 5) by the Greeks and Romans, was the name of a district of country inhabited by the Horites, (Gen. xxxvi. 21,) or *Horims*, (Deut. ii. 12,) lying south of the Dead Sea, and bordering on Moab. Edom, or mount Seir, was originally a small strip of elevated land between the desert of Zin on the west, and Arabia Petrea on the east. The climate was delightful, and it was remarkable for the richness of its soil and the almost impregnable fortress it contained. (Gen. xxvii. 39. Jer. xlix. 16.) It derives its name from Esau, (called also Edom, Gen. xxxvi. 43,) whose descendants are supposed to have settled there. The same province is now called *Sherath*, and extends across the whole southern border of Canaan, from the Dead Sea to the eastern gulf of the Red Sea, including mount Seir. Of the eastern division of their territory, Bozrah, or Bezer, was the capital, and Petrea (or Sela) of the southern. Teman, a grandson of Esau, (Gen. xxxvi. 11,) resided here, and gave his own name to part of the province. (Job ii. 11. Jer. xlix. 7. 20.) The Edomites were governed by kings (Gen.

xxxvi. 31) until they were conquered by David, (2 Sam. viii. 14.) thus fulfilling the prophecy. (Gen. xxvii. 29.) Hadad, a lineal descendant of one of the Idumean kings, regained the control of the eastern province. The inhabitants of south Edom afterwards revolted from Jehoram, (2 Chron. xxi. 10,) and sustained some severe reverses, (2 Kings xiv. 7. 2 Chron. xxv. 11;) and were finally conquered by Nebuchadnezzar.

There is no country on the face of the globe, the present state of which more fully attests the truth of prophecy than Idumea. The predictions are singularly specific, (especially Isa. xxxiv. 5. 10—17. Jer. xlix. 13—18. Ezek. xxxv. 7. Mal. i. 3, 4;) and their literal and exact accomplishment is fully sustained by the testimony even of the enemies of the Bible. Modern travellers unite in their declaration that it is one broad plain of barrenness and desolation, and that its present state could not be more graphically described than it is in the words of the prophetic writers. (See THE BIBLE IS TRUE, ch. vii., by Am. S. S. Union.)

EDREI. (Josh. xiii. 31.) One of the capital cities of Bashan, the ruins of which still remain under the name of Dra, about seventy-five miles north of Bozrah. Og, king of Bashan, was defeated at this place by the Israelites, and his kingdom assigned to the half tribe of Manasseh. Another town of this name was in the tribe of Naphtali. (Josh. xix. 37.)

EGG. (Deut. xxii. 6.) The passage humanely prohibits the taking away of the young from a nest, and is similar in its nature to the provision respecting other animals and their young. (Lev. xxii. 28. Comp. Isa. x. 14. See PARTRIDGE, SCORPION.)

EGLON. 1. A PERSON, (Judg. iii. 14,) and king of the Moabites, who held the Israelites in bondage eighteen years. He formed an alliance with the Ammonites and Amalekites, and took possession of Jericho, where he resided, and where he was afterwards assassinated by Ehud. (See EHUD.)

2. A PLACE. (Josh. x. 3; xv. 39.)

EGYPT. (Exodus i. 1.) One of the most ancient and interesting countries on the face of the earth. It is bounded south by Ethiopia, north by the Mediterranean Sea, and east by the Red Sea. Its northern and southern limits are given in Ezek. xxix. 10; xxx. 6. It presents itself to the eye of the traveller as an immense valley, extending nearly six hundred miles in length, and hemmed in on the east and west by a ridge of hills and a vast expanse of desert. It has an alluvial basin, owing its existence, fertility, and beauty to the river Nile, which flows through it. Hence Egypt was anciently called *the gift of the Nile*. As to the origin of the name, there is much difference of opinion. In the Old Testament, the Hebrew word translated Egypt is *Mizraim*, which was the name of one of the sons of Ham, (Gen. x. 6,) who might have been the founder of the nation. It is sometimes called Ham. (Ps. lxxviii. 51; cv. 23. 27; cvi. 22,) and also *Rahab*. (Ps. lxxxvii. 4; lxxxix. 10. Isa. li. 9.) The Arabs now call it Mizr.

In Egypt the history of Joseph [illegible] of a slave to the highest rank in the king's retinue. In the providence of God, his father and brethren [illegible]

hundred and thirty years increased from seventy-five souls to between one and two millions. Their deliverance from oppression under Pharaoh is perhaps the most striking passage of Jewish history. (See HEBREWS.)

As a subject of prophecy, Egypt is one of the most interesting of ancient nations. (Isa. xviii. xix. Jer. xlii.—xlvi. Ezek. xxix.—xxxii.) The predictions concerning it are remarkable for their precision and fulness; and their exact fulfilment in every essential point is attested by incontrovertible evidence.

At the time when some of the most extraordinary of these predictions were uttered, (Eze. xxx. 21—26,) Egypt was flourishing in arts and arms. Her splendid cities rose up on every side, and the stately monuments of her genius and industry were without a parallel. But when the divine counsel was fulfilled, the sceptre of the Pharaohs fell, and Egypt became a tributary kingdom, without a prince of its own, subject to a foreign yoke, and has often been governed by slaves.

The present population of Egypt is estimated at two millions and a half. Before the Persian conquest, (which took place B. C. 350,) the authority of the Pharaohs extended over seven and a half millions. The inhabitants consist of Copts, Arabs, Greeks, Jews, and Syrians, of whom the Copts are the most numerous, and are usually regarded as the descendants of the true Egyptians; but the country has been so often invaded, overrun, and colonized, that it is probable the original stock is exterminated. Great and rapid changes have taken place in this interesting country within the last thirty years. The campaign of the French army in 1800, which was undertaken with a view to subdue Egypt, and so secure to the French an important share of the East India trade, though it resulted unsuccessfully, was attended with important consequences to the interests of science and learning. A new era in the history of this country commenced then. Mohammed Ali, the present viceroy, though a perfect despot, has done much to elevate his dominions to a rank with civilized nations, in arts, commerce, and industry. The works of internal improvement which he has undertaken, the extensive manufactories he has established, and the encouragement he has given to literary institutions, promise to change the political if not the moral aspect of Egypt. (See Ev. Rec. by Am. S. S. Union, vol. iii. 28—115.)

EGYPT, RIVER OF, (Gen. xv. 18,) called by way of pre-eminence the *River*, (Gen. xli. 1. Ex. vii. 17,) and sometimes *Sihor*, (Isa. xxiii. 3,) or *Shihor*, (1 Chron. xiii. 5,) was the Nile, a remarkable river, which flows twelve hundred miles without meeting a tributary stream. Its overflowings inundate the adjoining country, (Amos viii. 8; ix. 5,) and give it its extraordinary fertility. (*See preceding article.*) Hence a failure of this periodical overflowing must occasion the utmost distress. (Isa. xix. 5, 6.)

It is not improbable, however, that another and smaller river was called the river of Egypt, and that it emptied into the Mediterranean at some place south of Gaza. (Num. xxxiv. 5. Josh. xv. 47.) Such a river is mentioned by modern travellers, about thirty yards wide, called Wadi Gaza, the same with the brook Besor. Its being the border of Judea, on the Egyptian side, might

give it the name *river of Egypt*. The precise import of the phrase must be determined in each case by its connexion. (See BESOR.)

EHUD. (Judg iii 15.) A son of Gera, of the tribe of Benjamin, who delivered the Israelites from the oppression which they suffered under Eglon king of Moab. The Israelites sent Ehud to pay some tax or tribute to Eglon, as a token of their allegiance. Under the pretence that he had some secret message to the king, he obtained a private audience; and while they were together in the king's apartment, Ehud drew a dagger which he had made expressly for the purpose, and gave him a mortal wound. The custom of delivering confidential messages in secret appears to have been so common, that the attendants of Eglon left his presence as soon as Ehud's wish was known. Such is the custom in eastern courts at this day, as travellers assure us; as soon as a confidential message is announced, the audience chamber is cleared of all but the messenger. Ehud fled towards mount Ephraim, and summoning the oppressed Israelites to his help, they secured the fords of the Jordan, so that the Moabites, by whom their land was garrisoned, might not escape. As soon as he had collected a sufficient force, he fell upon the Moabites, and cut them off in every direction.

EKRON. (Josh. xv. 45.) A city of the Philistines, lying north-west of Gath and north of Ashdod, assigned by Joshua originally to the tribe of Judah, (Judg. i. 18,) but afterwards said to belong to the tribe of Dan. (Josh. xix. 43.) Neither tribe seems to have been in actual possession of the place. (Judg. i 34, 35. 1 Sam. v. 10; vi. 17. 2 Kings i. 2. Jer. xxv. 20. Amos i. 8. Zeph. ii. 4. Zech. ix. 5. 7. See SELUMIEL, p. 28, by Am. S. S. Union. See PHILISTIA.)

ELAH. 1. A PERSON. (1 Kings xvi. 6.) Son and successor of Baasha king of Israel. As he was revelling at a friend's house, he was assassinated by Zimri, one of the officers of his army. (See OMRI.) He reigned only two years.

2. A PLACE. VALLEY OF, (1 Sam. xvii. 19,) lies south-west of Jerusalem, three miles from Bethlehem, on the road to Jaffa. The Israelites were encamped in this valley when David fought and subdued Goliath. (See SELUMIEL, p. 31, and LIFE OF DAVID, pp. 26, 27, both by Am. S. S. Union.)

ELAM. 1. A PERSON. (Gen. x. 22.) Eldest son of Shem, and the ancestor of the Elamites and Persians.

2. A COUNTRY, (Gen. xiv. 9,) settled by the family of Elam, and lying east of Shinar and north of the Persian gulf, and a part of the ancient Persian empire. Chedorlaomer was one of its earliest kings. (Gen. xiv. 1.) Shushan was the capital of the province. (Dan. viii. 2.) When the country of Elam is mentioned by the sacred writers, Susiana or Shusistan is meant. The Elamites were a warlike people, and distinguished for their skill as bowmen, (Isa. xxii. 6. Jer. xlix. 35,) and were regarded as a formidable enemy. (Ezek. xxxii. 24.) Some of this nation were present in Jerusalem at the miraculous effusion of God's Spirit on the day of Pentecost. (See SHUSHAN.)

The "*bringing again the captivity of Elam*," (Jer. xlix. 39) is generally supposed to refer to the restoration of the kingdom of Persia by Cyrus

who subdued the Babylonians, as they had previously subdued the Persians.

ELATH, (Deut. ii. 8,) or ELOTH. (2 Chron. viii. 17.) A seaport of Idumea, of great celebrity, lying on the shore of the eastern or Elanitic gulf of the Red Sea. It was a place of much importance in Solomon's time. (1 Kings ix. 26—28.) It was probably a part of David's conquest, (1 Chron. xviii. 13,) and was recaptured by the Edomites in the reign of Jehoram, (2 Kings viii. 20,) was taken from them again by Uzziah king of Judah, (2 Kings xiv. 22,) was afterwards taken by the king of Damascus, (2 Kings xvi. 6,) who was in his turn deprived of it by the king of Assyria. (2 Kings xvi. 7—9.) Elath adjoined Ezion-Geber, and Akaba now occupies the site of one or both of those ancient towns.

ELDAD (Num. xi. 26) and MEDAD were of the seventy elders of Israel appointed by Moses to assist him in the government of the people. When the elders were assembled around the tabernacle to seek wisdom from God on a particular occasion, Eldad and Medad were absent. The Spirit of God was however poured out on them there, while they continued with the camp, as well as on their colleagues who surrounded the tabernacle, and they began to prophesy. Their proceeding was represented to Moses, and he was asked to prohibit them, but he declined, and, so far from wishing them to be silenced, uttered a prayer that all the people might receive the same Spirit which was upon Eldad and Medad.

ELDERS. (Ex. iii. 16.) A comprehensive title, the peculiar force of which must be determined by the connexion, &c. While in Egypt, the elders of Israel (Ex. iv. 29—31) were probably either the heads of tribes, or the oldest and most judicious of the people. And though their authority was in its nature paternal, they were regarded to a certain extent as the representatives of the nation. In the Hebrew commonwealth every city had its elders. (Deut. xix. 12; xxi. 1—9. Josh. xx. 24. Judg. viii. 14; xi. 5, 6. Ruth iv. 2. 4. 9. Ezra x. 14.)

There was a body of elders, however, selected and appointed for special duties, (Num. xi. 16, 17. 24, 25;) and they seem to have been taken from the general class of elders. The expression is, "*Gather me seventy men of the elders of Israel, whom thou knowest to be elders of the people, and officers over them.*"

The seventy men who were with Moses at mount Sinai were also seventy of the elders of Israel. (Ex. xxiv. 1. 9.) At a subsequent period of Jewish history, we find a tribunal of seventy elders known as the sanhedrim, which the rabbies maintain was a continuance of the original appointment of elders by Moses. It is generally agreed, however, that the *sanhedrim* was a distinct organization, unknown till the time of the Maccabees.

The term *elders* is used in the New Testament generally, if not always, to denote a class of officers in the Jewish or Christian church. Concerning the duties which appertained to their office, there are conflicting opinions.

It is supposed by some that in Acts xi. 30, the word *elders* means simply the aged men.

The word rendered *elders*, Acts xx. 17, is rendered *overseers*, Acts xx. 28, and *bishops* in Phil. i. 1. However difficult it may be to ascertain its original import, there can be no doubt that one class of the

elders so frequently spoken of in the New Testament by the evangelists and others, constituted a judicial tribunal. When they are associated with the apostles, (as in Acts xv. 6,) officers or members of the Christian church are intended; and when they are associated with the civil authority, (as in Acts xxiv. 1,) officers of the Jewish church are intended. That the corruption and contempt which attached to the latter in their judicial character was very general in our Saviour's time, appears from Matt. xxvi. 59; xxvii. 3. 41; and that the former had extensive ecclesiastical power, appears from Acts xvi. 4

ESTATE OF THE ELDERS (Acts xxii. 5) means the whole body, bench, or order of the elders.

ELEALEH. (Num. xxxii. 3. 37.) A city of the Amorites, assigned to the tribe of Reuben. It is denounced in the prophecies among the cities of Moab. (Isa. xv. 4. Jer. xlviii. 34.) And to this day the ruins of a town are seen one or two miles north-east of Heshbon, that still retain the name of Eleale or El-Aal.

ELEAZAR. 1. (Num. xx. 28.) The third son of Aaron, (Ex. vi. 23,) and his successor in the office of high-priest, which he held for upwards of twenty years, and his family after him, till the time of Eli. Nadab and Abihu, Eleazar and Ithamar, together with their father Aaron, were consecrated to the sacerdotal office. The first two were struck dead for a particular sin. (See ABIHU.)

Eleazar, being the eldest surviving son, succeeded his father, and was himself succeeded by his eldest son Phinehas, according to the covenant. (Num. xxv. 12, 13.) The office continued in Eleazar's line through seven successions, and then passed into the line of Ithamar, in the person of Eli, who was both high-priest and judge. In Ithamar's line, it continued until the reign of Saul, who caused Ahimelech to be slain, and probably transferred the priesthood to Zadok, who was of the line of Phinehas; for in David's time we find the priesthood sustained jointly by Zadok and Abiathar, who was of Ithamar's family. (2 Sam. xx. 25.) It is supposed that Zadok was advanced by Saul; and David, not wishing to depose him, but feeling bound to advance Abiathar, whose family had sacrificed so many lives for his sake, he conferred the office on them jointly. (2 Sam. viii. 17.) The apparent contradiction in this last cited passage, by which the relation of Ahimelech and Abiathar is reversed, is explained by supposing that Abiathar had a son Ahimelech, and that this son officiated in his father's stead, and hence is spoken of as executing the priest's office with Abiathar. Afterwards, Abiathar was deposed, (1 Kings ii. 27,) and Zadok sustained the office alone: and the succession continued in his line thenceforward until the captivity.

Abiathar received the title of high-priest after his deposition, (1 Kings iv. 4,) but it was nothing more than nominal; it could only have been a secondary rank, such as Zephaniah held. (Jer. lii. 24.) Why the sacerdotal succession was transferred from Eleazar to Ithamar, we are not informed; but we are told why it reverted to the family of Eleazar. (1 Sam. ii. 27, &c.)

2. (1 Chron. xi. 12.) A warrior of distinguished courage, whose exploits are recorded, 1 Chron. xi. 11—18, and 2 Sam. xxiii. 9.

3. (1 Sam. xii. 1.) The son of Abinadab, to whose care the ark was committed when it was sent back by the Philistines.

EL-ELOHE-ISRAEL. (Gen. xxxiii. 20.) The word *El* is from a Hebrew word signifying *strength, power,* or *an object of adoration.* It is most frequently used of God, but is applied both to Jehovah and to heathen gods. It enters into the composition of a variety of words, to which it gives a highly significant meaning, as El-bethel, Eluzai, Daniel, Jabneel, Othniel, Penuel, &c. (See ELOI.)

EL-BETHEL. (Gen. xxxv. 7.) *The God of Bethel.* The same with Bethel. (See BETHEL.)

ELECT, (1 Pet. i. 2,) ELECTION. (Rom. ix. 11.) Both in the Old and New Testament a class of persons is spoken of as the *elect, mine elect,* (Isa. lxv. 9,) *the elect,* (Matt. xxiv. 22,) *his elect,* (Mark xiii. 27,) *his own elect,* (Luke xviii. 7,) *God's elect,* (Rom. viii. 33. Tit. i. 1,) *the elect of God.* (Col. iii. 12.) So also in the New Testament a corresponding phrase often occurs, *Elected together with you,* (1 Pet. v. 13,) *the purpose of God, according to election,* (Rom. ix. 11,) *election of grace,* (Rom. xi. 5,) *election of God,* (1 Thess. i. 4,) *calling and election.* (2 Pet. i. 10.) These terms, in their various connexions, involve a very important and interesting doctrine, concerning which Christians are much divided in opinion. It is evidently a matter of mere revelation, and many of the reasonings and inferences of men are therefore likely to be very vain and erroneous. *The counsel of the Lord, that shall stand.* (Prov. xix. 21.) And we may be fully assured, that in his counsel there is nothing inconsistent with the infinitely perfect attributes of his character.

ELECT LADY. (2 John 1.) Whether this title is applied by John to some eminent Christian woman, or whether it was a figurative expression, denoting a Christian church, is uncertain. The expressions in verses 4, 5. 8, and 13, would favour the latter supposition.

ELEMENTS, (Gal. iv. 3. 9,) elsewhere rendered *rudiments,* (Col. ii. 8. 20,) or the first principles of an art or science, is a term applied to the ceremonial ordinances of the Mosaic law, which were worldly, weak, and beggarly, inasmuch as they consisted very much in outward or worldly observances, (Heb. ix. 1,) and were of temporary and partial service, when compared with the disclosures of grace and mercy which they were designed to shadow forth. In the case of the Colossians, probably these rudiments of the world embraced the doctrines of some vain and deceitful philosophy.

ELI. (1 Sam. ii. 11.) A descendant of Ithamar, the fourth son of Aaron, and successor of Abdon, as high-priest and judge of Israel. In consequence of his negligence or injudicious management of his two sons Hophni and Phinehas, he suffered severe chastisement. Samuel was directed to disclose to Eli the judgments that would come upon his family, (1 Sam. iii. 13, 14,) chiefly because of his neglect of paternal duty. The old man received the intelligence with remarkable submission, but it was not until twenty-seven years after, that God fulfilled his threatenings. Then his two sons were both slain in the same battle with the Philistines, into whose hands the ark of God fell. The aged priest, then in his ninety-eighth year, was so overwhelmed when

these calamities were made known to him, that he fell backward from his seat, and broke his neck. He had governed the Hebrews in all their concerns, civil and religious, for the long period of forty years. (1 Sam. iv. 18. See ELOI.)

ELIAB. (1 Sam. xvii. 28.) The eldest son of Jesse, (1 Sam. xvii. 13,) and a man of angry and envious temper, as appears from his treatment of his brother David.

ELIAKIM. 1. (2 Kings xviii. 18.) An officer in the court of Hezekiah king of Judah, and one of the commissioners appointed to treat with the king of Assyria, who had laid siege to Jerusalem. We have a minute and deeply interesting account of the whole scene, 2 Kings xviii. and xix.

2. (2 Kings xxiii. 34.) Son and successor of Josiah king of Judah. His name was changed to Jehoiakim. (See JEHOIAKIM.)

ELIAS. (See ELIJAH.)

ELIASHIB. (Neh. xiii. 4.) An officer of the temple. To oblige Tobiah, a relative, he took the stores out of one of the courts of the temple, and fitted it up for Tobiah's lodgings. As soon as Nehemiah knew of it, he caused all Tobiah's furniture to be cast out, the apartments to be thoroughly cleansed, and the stores to be returned.

ELIEZER. (Gen. xv. 2.) A name of frequent occurrence in the Old Testament. The most distinguished person who bore it was Abraham's steward and confidential servant. (Gen. xxiv. 2.)

ELIHU. (Job xxxii. 2.) A friend of Job, and a kind of arbitrator in the controversy between him and three of his acquaintances who had come to sympathize with him in his calamities. Elihu regarded both parties as in the wrong: Job, for justifying himself rather than God; and his three friends, for their unfair or unsatisfactory mode of answering the afflicted patriarch. Elihu was the youngest of them all. He is called the Buzite, from Buz, the place of his nativity, probably a city of Idumea, as were also Dedan and Teman. (Jer. xxv. 23; xlix. 7, 8 Ezek xxv. 13.) The ground taken by the three friends of Job, respecting the cause of his calamities, was, that his professions of piety were hypocritical; and these were God's judgments upon him for his sins. Elihu shows that this inference of their's was rash and unauthorized. He censures many of the feelings and expressions into which Job had been betrayed by the taunts and reproaches of his visiters; and then puts him in remembrance of the infinite attributes of the Divine Being, as a ground of submission and confidence. The soothing, yet faithful and honest, discourse of Elihu is finely contrasted with the sharp and severe language of the other three; and especially are his wisdom, piety, and benevolence admirable, when we consider his youth and the character and standing of those whom he addressed. (See JOB.)

ELIJAH, (1 Kings xvii. 1,) or ELIAS, (Matt xvii. 3,) was a native of Gilead, and is called the *Tishbite*, probably from the name of the town or district in which he lived. He is first introduced to our notice as a messenger from God to Ahab, the wicked king of Israel. He was sent to utter a prophecy of a three years' drought in the land of Israel. He was miraculously fed, (1 Kings xvii. 6—16; xix. 5—8,) and was favoured with the most remarkable displays of

divine power in his behalf, and in answer to his prayers. (1 Kings xvii. 17—22; xviii. 15—46. xix. 2—21. 2 Kings i. 3—17; ii. 1—11.) Two of these incidents are used in the New Testament to illustrate important doctrines. (Luke iv. 25, 26. James v. 17, 18.)

As a reprover of wicked men in high places, Elijah discovered great intrepidity, (1 Kings xxi. 17—24. 2 Kings i. 2—16,) though on one occasion he seems to have been betrayed into some impatience. (1 Kings xix. 3, 4.)

After executing the prophetic office ten years, Elijah was translated to heaven in a miraculous manner, in presence of Elisha and fifty other persons. The advent of John the Baptist is prophesied under the name of Elijah. (Mal. iv. 5. Comp. Matt. xi. 14; xvii. 10. Mark ix. 11. Luke i. 17. For a full history of this prophet, with illustrative maps and cuts, see LIFE OF ELIJAH. See also BIBLE PICTURES, and WIDOW AND HER SON, all by Am. S. S. Union.)

ELIMELECH. (Ruth i. 2.) A Bethlehemite, and the husband of Naomi, Ruth's mother-in-law.

ELIPHAZ. (Job ii. 11.) One of the three friends of Job who came to sympathize with him in his calamities. He is called the Temanite, probably because he was a native of Teman, a country of Idumea, settled by one of the descendants of Esau. (Gen. xxxvi. 10, 11. Comp. Jer. xlix. 7, 20. Ezek. xxv. 13. Amos i. 11, 12. Oba. 8, 9.)

ELISABETH. (Luke i. 5.) The wife of Zacharias, and greatly distinguished as the mother of John the Baptist. She was a descendant of Aaron; and of her and her husband this exalted character is given by the evangelist—*They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.* (See ZACHARIAS.)

ELISHA, (1 Kings xix. 16,) the disciple and successor of Elijah, was the son of Shaphat, and a native of Abel-Meholah. Elijah was commanded to anoint him; which service he performed at Abel-Meholah, where he found Elisha ploughing, and threw his mantle over him as they stood in the field; thus signifying the service to which he was called. Elisha promptly obeyed the call, and leaving his oxen in the field, took leave of his father and mother, and followed Elijah. Many miracles were wrought by Elisha. (2 Kings ii. 19—22; iv. 1. 8—37; v. vi. 1—7. See NAAMAN.) He received frequent and signal tokens of the divine favour, (2 Kings ii. 23, 24; vi. 8—23,) and uttered several remarkable predictions. (2 Kings iii. 16—27; vii. viii. 7—15.) He exercised the prophetic office upwards of sixty years with great fidelity and success. (For a full biography of this eminent prophet, with maps and cuts, illustrating his travels and the prominent incidents of his life, see LIFE OF ELISHA, by Am. S. S. Union.)

ELISHAH. (Gen. x. 4.) A son of Javan, who is supposed to have settled upon some islands of the sea. (Ezek. xxvii. 7.) Perhaps Elis is the Peloponnesus.

ELLASAR, (Gen. xiv. 1,) supposed to be the same with *Thelasar*, (2 Kings xix. 12,) and *Telassar*, (Isa. xxxvii. 12,) was probably a country of Arabia, and perhaps the province which was afterwards enlarged into Assyria or El-Asur.

ELM. (Hos. iv. 13.) The original is elsewhere translated *oak*. (See OAK.)

ELOI. (Mark xv 34.) One

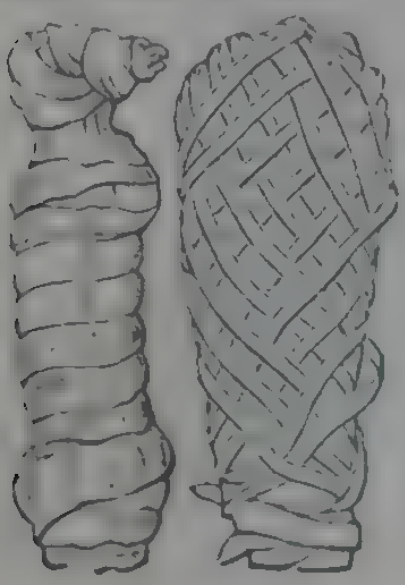
of the names of the Most High, but is applied to other objects of adoration. It is the *allah* of the Arabians. (See EL.) The exclamation of our Saviour is in the Syro-Chaldaic tongue, and is taken from Ps. xxii. 1. The peculiar application of the passage may be learned from comparing Isa. liii. 4, 5. Zech. xiii. 7. Luke xxii. 53. 2 Cor. v. 21. Gal. iii. 13.

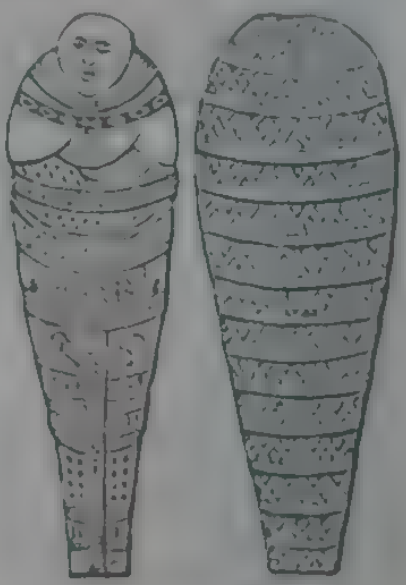
ELUL. (See MONTH.)

ELYMAS. (See BARJESUS.)

EMBALM. (Gen. l. 2.) The practice of embalming prevailed at a very early period. The Hebrews learned it from the Egyptians, by whom it was understood very perfectly, and it is said that the inundation of the Nile, which kept the flat country under water for nearly two months every year, probably obliged them to resort to some such method of preserving their dead. Others tell us it was to preserve the body for the dwelling place of the soul, after it had completed its various transmigrations. The embalmers or physicians were regarded as sacred officers. The deceased person was opened, (both head and body,) the inward vessels and organs entirely removed, and the cavities filled with drugs and spices, — such as myrrh and cassia,—whereby the humours should be imbibed and absorbed, and the form preserved from decay. It was then swathed in linen bandages, with a profusion of aromatics. The price of embalming a single body was sometimes upwards of $1000, and from that down to $200, or $300. Sometimes the process lasted from thirty to seventy days, and afterwards the body was placed in a coffin of sycamore-wood or stone, and then placed upright against the walls of the house, where it often remained for years. Finally, the bodies were placed in subterraneous vaults in the ground, or in the rock, where they were often found, after the lapse of two or three thousand years, in a state of perfect preservation.

We have no evidence that embalming was practised by the Hebrews, except in the cases of Jacob and Joseph, and then it was for the purpose of preserving their remains till they could be carried into the land of promise. (See BURY.)





EMERALD. (Ex. xxviii. 18.) A very valuable gem, of a pure green colour, to which it owes its chief value. The deepest colours are the most valuable. The emerald was anciently obtained from Egypt. It is found in Peru and the East Indies, and was an article of Tyrian merchandise. (Ezek. xxvii. 16; xxviii. 13.)

EMERODS. (1 Sam. v. 6. 9.) The name of a painful disease sent upon the Philistines. Some think it resembled the modern disease of the piles; and others, that it was like the dysentery; and others still, that they were a very large and venomous species of the spider. It was customary with the heathens to offer to their gods figures of wax or metal, representing the parts which had been cured of disease. Whence they infer, in connexion with 1 Sam. vi. 5, that the priests and diviners of the Philistines recommended a similar course.

EMIMS. (Deut. ii. 10.) A numerous and warlike people, of gigantic size, who dwelt on the eastern borders of Canaan, and who were supplanted by the Moabites.

EMMANUEL. (See IMMANUEL.)

EMMAUS. (Luke xxiv. 13.) A village seven or eight miles north-west of Jerusalem. It was on the way to this village that our Lord held a most interesting conversation with two of his disciples. The supposed ruins of the place are still visible, though too imperfect to excite much interest.

EMULATION. (Rom. xi. 14. Gal. v. 20.) The opposite meaning of this word, in the passage above cited, is obvious. In the last case, it is the same with what is elsewhere called envy and envyings, (Acts xiii. 45. 2 Cor. xii. 20;) and in the former passage it signifies that holy strife or effort to equal or excel others, which is excited or provoked by an exhibition of good example.

ENCHANTMENTS. (See INCHANTERS.)

ENDOR. (Ps. lxxxiii. 10.) A town of Manasseh, within the territory of Issachar, south of mount Tabor, where lived the woman whom Saul consulted as having a familiar spirit. A cave is still pointed out to travellers a few miles south of Nazareth, as the one she inhabited. (1 Sam. xxviii. 7—25.) It would seem from the passage in Psalms, above cited, that it was near this place that Barak defeated Sisera. (Judg. iv.)

ENDOW. (See DOWRY.)

ENGEDI, (2 Chron. xx. 2,) or HAZAZON-TAMAR. A town about thirty miles south-east of Jerusalem, and directly west of the southern extremity of the Dead Sea. It was celebrated for its palm trees and vineyards, (Sol. Song i. 14;) and modern travellers speak of the district as affording the richest wines. It was also celebrated for its caves and almost inaccessible fastnesses. (1 Sam. xxiii. 29.)

WILDERNESS OF. (1 Sam. xxiv. 1.) Part of the wilderness of Judah.

ENGINES. (See WAR.)

ENGRAVE. (Ex. xxviii. 11.) Engraved seals are spoken of at a very early period of the world. The names of the children of Israel were directed to be engraved on two stones; and the words "HOLINESS TO THE LORD" were also to be engraved on the high-priest's breastplate; both to be like the engravings of a signet. (Ex. xxviii. 11. 36.) The signet is mentioned before Joseph was sold into Egypt. Job also speaks of engraving with an iron pen upon a rock. (Job xix. 24.) The ten commandments were engraved, (Ex. xxxii. 16;) and

graven images were undoubtedly among the earliest objects of idolatrous worship. (Ex. xx. 4; xxxii. 4.) Allusion is also made to the engraver's art in Ezek. xxiii. 14. The engraved lines were probably filled in with colouring matter. (See also Acts xvii. 29. See SEAL.)

ENOCH, (Heb. xi. 5,) the son of Jared and father of Methuselah, was born A. M. 622. He is called *the seventh from Adam*, (Jude 14,) to distinguish him from Enoch the son of Cain, who was only the third from Adam. We are told that he *walked with God*; an expressive figure to denote the closest communion with the divine being, and entire conformity to his will. And concerning his departure from the world, we are told that *he was not, for God took him*, — a phrase which imports a mere change of residence, without suffering the ordinary dissolution of the body. In this case, as well as in Elijah's, the body was clothed with immortality, or endued with the immortal principle by the immediate power of God. (1 Cor. xv. 50.)

We have the character of Enoch drawn by two apostles. (Heb. xi. 5. 13. Jude 14, 15.) This last passage has been the subject of some controversy; but the truth is apparent that Jude received a knowledge of the prophecy of the ancient patriarch, either through tradition or directly from God. It has been remarked that each of three grand dispensations of religion had its instance of translation into heaven: the patriarchal, in the person of ENOCH; the Jewish, in the person of ELIJAH; and the Christian, in the person of CHRIST, the author and spirit of all.

ENON. (John iii. 23.) A town on the west side of the Jordan, eight or ten miles south of Bethshean, abounding in water, and distinguished as a place where John baptized.

ENROGEL, (Josh. xv. 7,) or the *Fountain of Rogel*, or the *Fuller's Fountain*, or *Mary's Fountain*, was a reservoir of water at the foot of mount Zion, and, as some suppose, the same with the fountain of Siloam, whence the pool of that name is supplied. Several important events of sacred history are associated with this place. (Josh. xviii. 16. 2 Sam. xvii. 17. 1 Kings i. 9.)

ENSIGN. (See BANNERS.)

EPAPHRAS. (Col. i. 7.) A distinguished disciple of Colosse, and a faithful minister of the gospel. His character is described by the apostle Paul, (Col. i. 7, 8; iv. 12,) whose fellow prisoner he was at Rome. (Phile. 23.)

EPAPHRODITUS. (Phil. ii. 25.) An eminent disciple who resided at Philippi, and was commissioned by the church in that city to visit the apostle Paul during his imprisonment at Rome, and carry him some supplies. He was taken sick at Rome, to which circumstance, and the [illegible] cause of it, the apostle alludes with strong [illegible]

EPHAH. (See MEASURES.)

EPHAH. 1. A PLACE. (Isa. lx. 6.)

2. A PERSON. (Gen. xxv. 4,) Ephah was a grandson of Abraham, and his posterity settled in Arabia, and were designated by the name of their general ancestor, as in the passage above cited from Isaiah.

EPHESIANS. (Acts xix. 28.) The citizens of Ephesus.

EPISTLE TO, was written by Paul to the Christians at Ephesus. The church in that renowned city was established and built up under Paul's ministry (Acts xviii. 19. 21; xix.) about the year 54 or 55, and

this letter was written by the apostle about A. D. 60 or 61, while he was in prison at Rome, and forwarded by Tychicus, a beloved brother and faithful minister. (Eph. vi. 21.) The matter and style of this epistle are considered by the most eminent critics as peculiarly elevated and animating.

EPHESUS. (Acts xix. 35.) A celebrated city of Asia Minor, situated on the river Cayster, near its mouth, about thirty miles south of Smyrna. It was the ornament and metropolis of proconsular Asia, and celebrated for a magnificent temple of Diana. This temple was four hundred and twenty-five feet in length, two hundred and twenty in breadth, and was supported by one hundred columns, each sixty feet in length. The building of it occupied two hundred years.

When Paul came to the city, A.D. 54, he commenced preaching in the Jewish synagogue. The blessing of God attended his ministry. Several converts to the faith of the gospel were baptized, and had imparted to them the miraculous gifts of tongues and prophecy. He afterwards commenced preaching in a public building, used for a school; and for two years, day by day, he reasoned publicly with the perverse and unbelieving Ephesians. By this means, and by a series of wonderful miracles which he wrought by the power of God, his doctrines became universally known through the city and country. Such was the effect of his preaching, that many of the sorcerers, and other persons who practised the superstitious arts of legerdemain and necromancy, collected together their books on these subjects, amounting to several thousand dollars in value, and burned them. An exhibition like this, of the power of divine truth, might be expected to excite the opposition of wicked men, and especially those whose selfish interests were likely to suffer by the prevalence of true religion. A great commotion was accordingly excited by a class of men whose living depended on the worship of Diana; and Paul came near falling into their hands. (See DEMETRIUS.)

Ephesus was visited by Apollos, (Acts xviii. 24) and it was in Ephesus that Paul received the kind offices of Onesiphorus.

The church at Ephesus is severely rebuked and threatened (Rev. ii. 1—11) by the great head of the church, for its coldness and backsliding; and how fully the threat has been executed, appears from the following account given us by a recent wanderer among its ruins. A miserable Turkish village, called Aijasoluc, occupies nearly the site of the ancient city.

"After breakfasting," says a traveller, "we passed over to the foot of mount Prion, (on the side of which the renowned city was built,) and at every step we encountered some scattered fragment of antiquity. What was formerly the harbour is now a marsh, from whence the sea has long since retreated. On the hill some traces of the former walls, and a solitary watch-tower, mark the extent of the city. Something is seen that is supposed to be the ruins of the theatre in which Demetrius and the excited multitude rushed. Of the temple of Diana, not a stone remains. A more thorough change can scarcely be conceived than that which has passed over Ephesus. Once the seat of active commerce, the very sea has shrunk from its solitary shores. Its streets, once populous with the devo

tees of Diana, are now ploughed over by the Ottoman serf, or browsed by the sheep of the peasants. It was early the stronghold of Christianity; now not a single Christian dwells within it."

Mr. Fisk, an American missionary, who visited the ruins in 1821, describes the desolation in similar terms, and then adds: "While wandering among the ruins, it was impossible not to think, with deep interest, of the events which have transpired on this spot. Here has been displayed, from time to time, all the skill of the architect, the musician, the tragedian, and the orator. Here some of the most splendid works of man have been seen in all their glory, and here the event has shown their transitory nature. How interesting would it be to stand among these walls, and have before the mind a full view of the history of Ephesus from its first foundation till now! We might observe the idolatrous and impure rites, and the cruel and bloody sports of pagans, succeeded by the preaching, the prayers, the holy and peaceable lives of the first Christians,—these Christians martyred, but their religion still triumphing,—pagan rites and pagan sports abolished, and the simple worship of Christ instituted in their room. We might see the city conquered and reconquered, destroyed and rebuilt, till finally Christianity, arts, learning, and prosperity, all vanish before the pestiferous breath of 'the only people whose sole occupation has been to destroy.'

"The plain of Ephesus is now very unhealthy, owing to the fogs and mist which almost continually rest upon it. The land, however, is rich, and the surrounding country is both fertile and healthy. The adjacent hills would furnish many delightful situations for villages, if the difficulties were removed which are thrown in the way by a despotic government, oppressive agas, and wandering banditti." (See DEMETRIUS, DIANA, PAUL.)

EPHOD. (Ex. xxviii. 6.) One of the articles of the priest's official dress. It was made of plain linen, (1 Sam. ii. 18. 2 Sam. vi. 14.) except the ephod of the high-priest, which was embroidered with various colours. It consisted of two parts, one covering the back and the other the breast, and both united upon the two shoulders. It is sometimes described as having been thrown over the shoulders, and, hanging down before, crossed upon the breast, and was then carried round the waist to serve as a girdle for the robe. On each shoulder was a large precious stone or button, upon which were engraved the names of the twelve tribes; and upon the place where it crossed the breast was the breastplate. (See BREASTPLATE.) The better opinion is, that the girdle was woven with the ephod, or "*upon it*," (Ex. xxviii. 8,) and that coming out from it on each side, it was brought around under the arms like a sash, and tied upon the breast, and so secured both the ephod and the robe. The ephod, or something resembling it and called by the same name, was worn by others besides the priests. (1 Chron. xv. 27, and passages before cited.)

EPHRAIM. 1. A PERSON. (Gen. xli. 52.) The second son of Joseph. Though younger than Manasseh, he was the object of peculiar favour; and the prediction of their grandfather Jacob was literally fulfilled. (Comp. Gen. xlviii. 5—20. Num. ii. 18, 24.)

2. TRIBE OF, occupied one of the most eligible sections of the land of promise. The Mediterranean was on the west and the river Jordan on the east, a portion of Manasseh on the north and parts of Dan and Benjamin on the south. The city of Shiloh was within the bounds of Ephraim; and after the revolt of the ten tribes, the capital of their kingdom was always within the bounds of Ephraim: and hence the whole kingdom is sometimes called Ephraim. (Jer. xxxi. 9. 18. 20.)

3. CITY OF. (2 Sam. xiii. 23.) A considerable town situated about eight miles north of Jerusalem, on the way to Jericho, and within the bounds of the tribe of Benjamin. It was to this place that our Saviour retired after the raising of Lazarus, (John xi. 54;) and it is not improbable the same place is intended in 2 Chron. xiii. 19.

4. FOREST OR WOOD OF. (2 Sam. xviii. 6.) The territory originally assigned to the children of Joseph (Ephraim and Manasseh) was woodland, (Josh. xvii. 10—18. Ps. cxxxii. 6,) and probably a portion of it remaining uncleared was called the wood or forest of Ephraim. (1 Sam. xiv. 25, 26. 2 Kings ii. 24.) Another place of the same name was situated east of the Jordan, near Jabesh-Gilead, and was memorable for the battle between David and the rebel army under Absalom. (2 Sam. xviii. 6.)

5. MOUNT, (Josh. xx. 7,) was south of the plain of Esdraelon. The name was given to a range of highlands running through the possessions of Ephraim. The soil was fertile, except that part of the ridge which lay towards the Jordan. This was rocky and difficult of ascent.

EPHRATAH. (Ps. cxxxii. 6.) Another name for Ephraim. (1 Sam. i. 1. 1 Kings xi. 26.) The Ephrathites of Bethlehem-Judah are mentioned, Ruth i. 2, and we are elsewhere told that Ephrath is the same with Bethlehem. (Gen. xxxv. 16. 19. See BETHLEHEM.)

Bethlehem-Ephratah was so called to distinguish it from another Bethlehem in the tribe of Zebulon. (Josh. xix. 15.)

EPHRATH, (1 Chron. ii. 19,) or EPHRATAH, (verse 50,) was the second wife of Caleb.

EPICUREANS (Acts xvii. 18) were a sect of Gentile philosophers founded by Epicurus, who was born in the vicinity of Athens about three hundred and forty-five years before the birth of Christ. They were in high repute at Athens in Paul's days, and among their doctrines were these,—that the world came into being, and will be dissolved by chance, or by the effect of mechanical causes, moved by chance; that all events happen by chance, or are occasioned by mechanical causes; that the soul dies with the body; that there is no future retribution, and that man's chief happiness lies in pleasure or bodily ease. How utterly at variance with all these false and absurd positions, was the doctrine of "Jesus and the resurrection," we need not show.

EPISTLES. (2 Pet. iii. 16.) A term applied to the inspired messages or letters of advice, addressed by the apostles or first preachers of Christianity to churches or individuals; and which, though primarily designed for the rebuke, instruction, guidance, and encouragement of those to whom they were addressed, furnish the like means of grace, and the like rule of faith and practice, to all Christians and churches in like circumstances. It was the most natural course the apostles could pursue, after preaching the gospel in any

town or district, and establishing a church, that they should, in their absence, address them by letter, to remind them of the doctrines and injunctions they had received, and to illustrate more fully the duties and obligations of disciples. The epistles may be regarded as illustrating, applying, and enforcing the truths which are taught in the parables and conversations, but especially in the life and death of the divine Redeemer; and they present to us a beautiful and harmonious system of Christian precept and doctrine.

Of the epistles, Paul wrote fourteen; James, one; Peter, two; John, three; and Jude, one; which are more particularly noticed either under the names of the individuals respectively, or of the churches or persons to whom they wrote. The following table is supposed to show the probable chronological order of the epistles, with the places at which they were written, and the date of each. It will be perceived that the earliest and latest date embrace a period of less than twenty years for the whole.

Epistle to the	*Places where written.*	*Year of Christ.*
Galatians	Thessalonica, or Corinth	51—53
1 Thessalonians	Corinth	52—54
2 Thessalonians	Ibid.	52—56
1 Corinthians	Ephesus	56
2 Corinthians	Macedonia	57—59
1 Timothy	Ibid.	56—59
Titus	Colosse, or Macedonia	56—59
Romans	Corinth	58
James	Judea	61
Philemon	Rome	61—63
Colossians	Ibid.	61—62
Ephesians	Ibid.	61—62
Philippians	Ibid.	62
Hebrews	Ibid.	62—63
Jude	Uncertain	64
2 Timothy	Rome	61—62
1 Peter	Uncertain	66
2 Peter	Uncertain	68
1, 2, and 3 John	Ephesus	70

ERASTUS (Acts xix. 22) was the steward or treasurer of the city of Corinth, (see CHAMBERLAIN,) and a convert under Paul's preaching. (Rom. xvi. 23.) He followed Paul to Ephesus, and thence went to Macedonia, (Acts xix. 22,) and afterwards returned to Corinth. (2 Tim. iv. 20.)

ERECH (Gen. x. 10.) A city of Chaldea, built by Nimrod on the Tigris. It was called Erecca and Aracca by the Greeks and Romans. Some have supposed there were two places of this name, and others that Erech was the same with Edessa, (now Orfâh,) in northern Mesopotamia.

ESAIAS (Matt. iii. 3.) The same with Isaiah.

ESARHADDON. (2 Kings xix. 37.) Son and successor of Sennacherib king of Assyria, and the same with Sargon, (Isa. xx. 1,) and with Sardanapalus of profane history.

ESAU, (Gen. xxv. 25,) or EDOM. (Gen. xxxvi. 1.) Son of Isaac and Rebecca, and twin brother of Jacob. The most important events of his life are so intimately connected with the life of Jacob, that they will be considered under that article. His family settled on mount Seir, east of Jordan, which was hence called Edom, and his descendants were the Edomites, one of the most powerful and formidable nations of that age. (See EDOM.)

ESHBAAL. (1 Chron. viii.

33.) The same with Ishbosheth. (See ISHBOSHETH.)

ESHCOL. 1. A PERSON. (Gen. xiv. 24.) One of Abraham's allies.

2. A RIVULET, or VALLEY, (Deut. i. 24,) in the south of Judea. The spies sent out by the Israelites to explore the promised land and ascertain its situation, fertility, &c. &c., came to this brook, and cut down a branch of a vine with a single cluster of grapes, which was so large and heavy as to be borne upon a staff by two men. This they took to their brethren, as a visible illustration of the richness of the soil and its productions. (Num. xiii. 24; xxxii. 9.)

ESHTAOL. (Josh. xv. 33.) A town in the valley or lowlands of Judah, though afterwards in the possession of Dan. (Judg. xiii. 25; xvi. 31.) It is supposed to have been situated south-east of Askalon.

ESHTEMOA. (Josh. xxi. 14. 1 Chron. vi. 57,) or ASHTEMOH. (Josh. xv. 50.) A town in the southern part of Judah, assigned to the sons of Aaron.

ESPOUSE. (See BETROTH.)

ESROM. (Matt. i. 3. Luke iii. 33.) The same with Hezron. (Gen. xlvi. 12.)

ESTATE (Mark vi. 21) is the general name for an order or class of men in society or government. As in Great Britain, the lords and commons are called the estates of the realm. (See ELDERS.)

ESTHER, or HADASSAH. (Esth. ii. 7.) An orphan child of the kindred of Mordecai, whom he adopted as his own daughter. She was fair and beautiful, and in process of time became the wife of Ahasuerus, one of the most distinguished of the monarchs of the east. (The history of this celebrated queen, in all its detail is given in HADASSAH, by Am. S. S. Union, with a variety of beautiful illustrative engravings.)

BOOK OF, is the seventeenth in the order of the books of the Old Testament, and embraces a period of probably less than twenty years, commencing about A. M. 3544. The author of the book is not certainly known. It bears the most unquestionable internal evidence of its authenticity; and the feast of *Purim*, of the institution of which this book gives an account, is still observed by the Jews; who hold, that whatever may be the fate of the other parts of their Scriptures, this will ever be preserved. It contains an account of the elevation of Esther to the throne, the pride and envy of Haman, his malicious plot for the destruction of the Jews, the turning of his schemes against himself, the honour and dignity of Mordecai, the destruction of the enemies of the Jews, (and among them Haman's family,) and the power and glory of the king.

ETAM. (Judg. xv. 8. 11.) A famous rock, probably near a city of the same name in Judah, built by Rehoboam, (1 Chron. iv. 32. 2 Chron. xi. 6,) and lying between Bethlehem and Tekoah. Modern maps place it in the tribe of Simeon, east of GAZA.

ETERNAL, ETERNITY. (Deut. xxxiii. 27. Isa. lvii. 15.) These terms, when applied to Jehovah, embrace the past as well as the future. Being self-existent, he must be eternal. He is without beginning or end of years. When applied to the future existence, happiness, or misery of man, (Matt. xix. 16. 2 Cor. iv. 17. Jude 7,) they denote the endlessness of the state. And it is to be observed, that if the word is restricted in its application to future punishment, it must be restricted in the same degree

in its application to future happiness and even existence. When applied to the principles of truth and justice, they signify unchangeableness. The words *forever*, *everlasting*, *eternal*, &c., are often used figuratively to denote long duration, as Gen. xvii. 8; xlix. 26. Ex. xii. 14; but this restricted sense is always shown by the connexion, and affords no argument in favour of the like restrictions in other connexions, where the term is evidently employed in its full force and extent.

ETHAM. (Num. xxxiii. 6.) One of the early stations of the Israelites in their journeyings to Canaan. It is said to have been in the edge of the wilderness, and was probably situated at the extremity of the western gulf of the Red Sea.

THE WILDERNESS OF ETHAM (Num. xxxiii. 8) was probably part of the great desert or wilderness of Shur, which lay around the bottom of the western gulf of the Red Sea.

ETHAN, (1 Chron. vi. 44,) called the *Ezrahite*, (Ps. lxxxix. *title*,) was of the tribe of Levi, and was remarkable for his wisdom. (1 Kings iv. 31.) He is supposed to have written the eighty-ninth Psalm, and was a leader of the temple music. (1 Chron. xv. 19.)

ETHANIM. (See MONTHS.)

ETHIOPIA. (Acts viii. 27.) The Hebrew word Cush, which is here and elsewhere translated Ethiopia, seems to have been applied to at least three distinct countries. It was used very much as the word India is at this day.

1. In Zeph. iii. 10, where the prophet speaks of Judah's return from captivity, it refers probably to the country east of the Tigris, the principal seat of the captivity, which is called Cuthah. (2 Kings xvii. 24. Comp. Ps. lxviii. 31. Isa. xviii.) Profane writers call this country Ethiopia, or Cush, from which the modern name Khusistan is derived.

2. In Num. xii. 1, the word Ethiopian is applied to a country of southern Arabia, lying along the Red Sea, elsewhere called *Cushan*, (Hab. iii. 7,) in which last passage allusion is made to the portion of history recorded, Num. xxxi.

3. In numerous other passages, (Isa. xlv. 14. Jer. xiii. 23. Ezek. xxix. 10; xxx. 4. 9. Acts viii. 27,) it must be understood as Ethiopia proper, lying south of Egypt, and including the modern countries of Nubia and Abyssinia. It was a mountainous and well watered country. (Isa. xviii. 2. Zeph. iii. 10.) The northern part of Ethiopia was called by the Hebrews *Seba*, (Isa. xliii. 3,) after the eldest son of Cush, (Gen. x. 7,) and by the Romans *Meroë*. The inhabitants are said to have been men of stature, (Isa. xlv. 14;) and this is confirmed by an eminent Greek historian, who says they are the "tallest of men."

The Ethiopian queen Candace (which, as profane historians say, was the common name of the queens of that country) reigned in Seba. Her treasurer was baptized by Philip. (Acts viii. 27.) There is a version of the Scriptures in the Ethiopian tongue.

EUNICE. (2 Tim. i. 5.) The mother of the evangelist Timothy. She was by birth a Jewess, but married a Gentile. (Acts xvi. 1.)

EUNUCH. (2 Kings ix. 32.) Eunuchs were employed by eastern kings to take charge of the beds and lodging apartments, and also of the secluded princesses. (Esth. ii. 3.) In Persian and Turkish courts the principal offices are held by eunuchs. (Acts viii. 27.)

EUPHRATES. (Gen. ii. 14.)

a famous river of Asia, rises in Armenia, on the northern side of mount Taurus, receives many tributaries in its winding course along the borders of Syria, and skirting the Arabian desert, passes through the middle of Babylon to the sea. Its whole length is fifteen hundred miles. It is navigable for ships of five hundred tons to Bassora, seventy miles above its mouth, and for large boats, one hundred and fifty miles. It flows in a broad, deep current, filled to the level of its banks, and at Babylon is considerably less than a mile in width. The Tigris flows in a narrower channel, with deeper banks, and a less rapid current. The country between the two rivers slopes towards the Tigris, and thus greatly favours the draining off of the superfluous waters of the Euphrates.

The Euphrates overflows its banks in the spring of every year, when the snow of the Armenian mountains dissolves; and it sometimes rises twelve feet. Dykes, lakes, and canals, constructed at vast expense, preserved the water for irrigation during the dry season, and prevented its carrying away the soil. The Euphrates is called in Scripture the *great river*, and was the eastern boundary of the promised land. (Deut. i. 7. Josh. i. 4.)

EUROCLYDON. (Acts xxvii. 14.) A very tempestuous wind, and now known under the name of a Levanter. It blows from all points, and its danger results from its violence and the uncertainty of its course.

EUTYCHUS. (Acts xx. 9.) The name of a young man who fell from the third story of a house where Paul was preaching in Troas. It is generally supposed he was killed by the fall, and that his restoration to life was a miracle. It is not important to prove this point, however, inasmuch as the possession of the gift of miracles by the apostle is sufficiently shown without it. (See DWELLINGS.)

EVANGELIST. (Acts xxi. 8.) One who brings good tidings. Hence the writers of the four gospels are called "*the evangelists*," because they, in a pre-eminent sense, declare good tidings of salvation through Christ. Evangelists were early designated as a particular class of religious teachers, (Eph. iv. 11;) and some suppose that, without being attached to any particular church, they abandoned all worldly relations and pursuits, and probably by the commission of the apostles, preached the gospel wherever they were called. (2 Tim. iv. 5.) Others suppose that they were rather secondary or assistant apostles, and were entirely under the authority and direction of the chief apostles when they ordained ministers and regulated churches. The primitive order of evangelists, distinct from other public religious teachers, is supposed to have been merely temporary, like that of apostles and prophets. And there is no doubt that whatever extraordinary gifts and powers they possessed have ceased; but the principal duties and services which they performed, and many to which they were not called, seem to have fallen upon those who in modern days are called *missionaries*.

EVE. (Gen. iii. 20.) The name given by Adam to his wife. It is derived from a word which signifies *life*, and was applied to her as the mother of all the living. In consequence of her disobedience to the divine command, (see ADAM,) she was doomed to suffer a multiplication and aggravation of sorrow, especially in the birth of her offspring. It was also declared

concerning her, that her desire should be to her husband, and he should rule over her. (Gen iii. 16.) It is well known that in those countries which are unenlightened by the gospel, women are the most degraded and miserable slaves to man; and, taking into view the delicacy and sensitiveness which are characteristic of their sex, we may suppose this part of the original sentence is visited upon millions of them with intense severity even at this day.

EVENING, (Ps. lv. 17,) EVENTIDE. (Gen. xxiv. 63.) The Hebrews reckoned two evenings: one commencing at sunset, and embracing the period of twilight; and the other commencing at dark. Some suppose that the first evening commenced as early as three o'clock in the afternoon, and the second at sunset. It was in the interval between the two evenings, at whichever of these periods it occurred, that the passover was to be killed and the daily sacrifice offered. (See marginal reading of Ex. xii. 6. Num. ix. 3; xxviii. 4.) *Eventide* is the same with evening-time.

EVIL-MERODACH. (2 Kings xxv. 27.) Son and successor of Nebuchadnezzar king of Babylon, who reigned during the exile of that monarch from human society. Soon after his permanent accession to the throne, he released Jehoiachin king of Judah from prison, and treated him with great regard through life. (Jer. lii. 31—34.) It is supposed that when Nebuchadnezzar was restored to his reason and his crown, he caused Evil-Merodach to be imprisoned for the abuses of which he was guilty while he administered the government, and that it was then he became acquainted with Jehoiachin as a fellow prisoner. He at last fell a victim to a conspiracy, formed among his own kindred, headed by his brother-in-law Neriglissar, who succeeded him.

EXCHANGERS. (See CHANGERS OF MONEY.)

EXODUS. The name of the second book of Moses, and the second in the order of the books of the old Testament, and descriptive of its design; for the word is derived from a Greek word which signifies *going out*, or *departing*; and the book contains the history of the release of the Israelites from their bondage in Egypt, and of their going out of that country up to the promised land.

This book is cited as the work of Moses by David, Daniel, and others of the sacred writers; and it has been remarked, that twenty-five distinct passages are quoted from it by Christ and his apostles in express words, and nineteen in substance. It comprehends a history of nearly one hundred and forty-five years, viz. from A. M. 2369 to A. M. 2514, inclusive, or from the death of Joseph to the erection of the tabernacle; and informs us respecting the birth, preservation, education, exile, and divine location of Moses, and the miraculous deliverance of Israel from the bondage of Egypt, the institution of the passover, the entrance into the wilderness of Sinai, and their subsequent journeyings, until the giving of the law and the building of the tabernacle.

The third and fourth volumes of UNION QUESTIONS are framed upon portions of this book, and contain maps of the encampments of the children of Israel, while the TEACHER'S ASSISTANT, in the use of those two volumes, and the LIFE OF MOSES, with maps, &c., furnish a full exposition of the leading passages of the history. All the above works are published by the Am. S. S. Union.

EXORCISTS. (Acts xix. 13.) Those who, by the use of the name of God, attempted to expel evil spirits from places or persons of whom they had possession. It was not an uncommon profession among the Jews, as we may infer from Matt. xii. 27, and Mark ix. 38.

EXPIATION, FEAST OF. (See FEASTS.)

EYES. (Gen. xiii. 10.) The figurative uses of this word abound in the sacred writings, and are generally obvious. In the visions of Ezekiel and John, (Ezek. i. 18; x. 12. Rev. iv. 6. 8,) the allusions are evidently to the alacrity and vigilance with which the ministers of Jehovah perform his will.

EYELIDS. (Prov. vi. 25.) The custom of adorning the eyelids in any way for effect is not known among us, but the practice is often alluded to in the sacred writings, (2 Kings ix. 30. Jer. iv. 30. Ezek. xxiii. 40,) and prevails extensively now among eastern ladies. The hair and edges of the eyelids are tinged with a fine black powder, moistened with oil or vinegar, which causes a small black line to appear around the edge, and at a distance, and especially by candlelight, gives a heavy dark shade to the eyes. The manner of doing it is particularly described by travellers. A smooth cylindrical piece of silver or ivory, shaped like a quill, and about two inches long, is dipped into the composition and placed within the eyelashes, which are closed over it.

EZEKIEL, (Ezek. i. 3,) the son of Buzi, was both a prophet and priest of the Jews, and was carried into captivity with Jehoachin king of Judah, B. C. 598, and was probably settled, with other exiles, on the banks of the Chebar, a river of Chaldea. (See CHEBAR.) He was favoured with sublime visions of the divine glory, and his prophecy as a whole is characterized by great force, sublime imagery, and as much perspicuity as the subjects of it would allow.

PROPHECY OF, is the twenty-sixth in the order of the books of the Old Testament. It was uttered during a period of about twenty-one years, between B. C. 590 and B. C. 540. The first eight years of this period were contemporaneous with the last eight of Jeremiah. The prophecy relates chiefly to Tyre, Egypt, Edom, and Judea. It contains the most solemn denunciations against the idolatry, hypocrisy, and rebellion of the Jews, with exhortations to faith and confidence in God's righteousness, and with promises of mercy and final restoration.

EZION-GEBER, or GABER. (Num. xxxiii. 35. 1 Kings ix. 26.) A city of Arabia, at the head of the eastern or Elanitic gulf of the Red Sea, adjoining Elath. It was here that Solomon's vessels were built, which were intended to trade with Ophir and Tarshish. It derives its name (Ezion-Geber, *or the back-bone of a man*) from a reef of rocks at the entrance of the harbour resembling that part of the human frame. (See ELATH.)

EZRA (Ezra vii. 1) was a son or rather descendant of Seraiah, who was slain by order of the king of Babylon. (2 Kings xxv. 18—21.) He governed Judea twelve years, under a commission from the king of Persia, which expired A. M. 3558, when he was superseded by Nehemiah. He then engaged, as it is supposed, in collecting and publishing the Jewish Scriptures, and restoring the purity of the Jewish worship.

BOOK OF, is the fifteenth in

the order of the books of the Old Testament, and is a continuation of the Jewish history from the close of the book of Chronicles. The period embraced by it is from seventy-five to one hundred years, between 3450 and 3550; and it may be read most profitably in connexion with the prophecies of Haggai and Zechariah. It contains a history of the return of the Jews from the time of Cyrus, with an account of his own subsequent proceedings. There are two apocryphal books ascribed to him under the name of *Esdras*, which is the Greek form of the name *Ezra*.

The book of Ezra is written in Chaldee from the eighth verse of the fourth chapter to the nineteenth verse of the sixth chapter, and from the beginning of the seventh chapter to the twenty-seventh verse; for as this part of the work contains chiefly letters, conversation, and decrees uttered in that language, it was consistent with the fidelity of the sacred historian, to transcribe the very words which were used; especially as the people recently returned from the captivity were familiar, and perhaps more conversant with the Chaldee, than even with the Hebrew tongue; and it was probably about this time that the Chaldee paraphrases began to be used; for it appears by Nehemiah's account, that all could not understand the law; which may mean that some of them had forgotten the Hebrew during their dispersion in the captivity. Some assign, likewise, to this time, the origin of the Jewish synagogues, though it is possible that they existed before the captivity. (For a particular and highly interesting account of Ezra, and the events of his time, see ELISAMA, ch. xi.; and for an historical and chronological analysis of the events of the same period, see UNION QUESTIONS, vol. ix., both by Am. S. S. Union.)

FACE. (Gen. iii. 19. See BLACKNESS.) Whatever of a thing is most exposed to view, is called its *face*: hence we read of the *face* of the country, field, gate, house, ground, porch, wilderness, waters, sky, &c.

Face, when applied to God, denotes, (1.) His omniscience, (1 Sam. xxvi. 20;) and to *provoke him to the face*, is to do it very openly and impudently. (Isa. lxv. 3.) (2.) The brighter displays of his glory, which cannot be enjoyed in this world. (Ex. xxxiii. 20. 1 Tim. vi. 16.) (3.) His favour and love, and the gracious displays thereof: this is always meant, when his *face* is said to *shine*, or it is represented as a mercy to behold and enjoy it, or a misery to be deprived of it. (2 Chron. xxx. 9. Ps. xxxi. 16; lxxx. 7. Dan. ix. 17.) (4.) His wrath, and the providential displays thereof. (Ps. xxxiv. 16.) Christ's *face* denotes, (1.) His person and office, as the image of the invisible God. (2 Cor. iv. 6.) (2.) His gracious, glorious, or terrible appearances. (Rev. xx. 11.)

FAIR HAVENS. (Acts xxvii. 8.) The name of a harbour or anchorage on the southern shore of the island of Crete. (See CRETE.)

FAIRS (Ezek. xxvii. 12) may either mean periodical meetings of buyers and sellers, for purposes of merchandise,

or fixed places of buying and selling in any city or town, such as we call markets.

FAITH. (Matt. viii. 10.) The word sometimes denotes the credit we give to the declaration of God, or to the evidence of the parts or propositions presented to us in the Bible. The word is also used to denote the truth of the gospel, or that which is the object of faith. (Jude 3.) The faith which is necessary to salvation, and without which it is impossible to please God, (Heb. xi. 6,) combines assent with reliance, belief with trust. Thus Christ is exhibited in the gospel as having made an atonement for sin; and whoever believeth in him shall not perish, but have everlasting life. Exercising this faith, the sinner is received and treated as if he were just and righteous; and hence the process is called justification by *faith*. The belief or faith in him, by which this salvation is secured, includes not only a cordial concurrence of the will and affections, in this scheme or plan of redemption, together with all its relations and bearings, as they are revealed in the gospel, but also such an actual personal trust in Christ as a Saviour, as leads to the renunciation of every other trust; to the forsaking of all known sin, and to the cheerful and constant obedience of all his commands.

The *faith of God*, (Rom. iii. 3,) means his faithfulness.

FAITHFULNESS (Ps. lxxxix. 1. 33, 34) is a divine attribute, and denotes the truth and certainty of the accomplishment of all that the divine Being has declared. (Num. xxiii. 19. Heb. x. 23.)

FALLOW-DEER. (See HART.)

FAMILIAR (See DIVINATION.)

FAMINE. (Gen. xii 10.) We have an account of several famines in Palestine and the neighbouring countries. The most remarkable one was that of seven years in Egypt, while Joseph was governor. It was distinguished for its duration, extent, and severity; particularly as Egypt is one of the countries least subject to such a calamity, by reason of its general fertility. Famine is sometimes a natural effect, as when the Nile does not overflow in Egypt, or rains do not fall in Judea, at the customary seasons, spring and autumn; or when caterpillars, locusts, or other insects, destroy the fruits.

FAN. (Isa. xxx. 24.) A well known agricultural implement, which was used by the Jews as it is by husbandmen of the present day, to separate the chaff from the wheat when the wind is not sufficient. The shovel which is mentioned in the same passage was used to throw up the grain in the air, when the wind was strong enough to cleanse it. (Matt. iii. 12. See THRESH.

FARTHING. (See MEASURES.)

FAST, (1 Kings xxi. 9,) FASTING, (Neh. ix. 1,) or DAYS OF FASTING. (Jer xxxvi. 6.) In seasons of danger, or general affliction, when nature itself ceases for a time to crave indulgence, it was customary among the Jews to abstain from food as a religious duty, (Josh vii. 6. Judg. xx. 26.) and the same practice prevailed among individuals when the occasion was personal. (Ex. xxiv. 18. 2 Sam. xii. 16. 1 Kings xix. 8.) So our blessed Saviour fasted forty days and forty nights. (Matt. iv. 2.) Some of these protracted fasts were endured by miraculous interposition. The Jewish fasts were kept with great strictness, and generally from evening to evening, that is, twen-

ty-four hours, and included not only an abstinence from food, but from all other sensual indulgence. The body was clothed in sackcloth, no shoes were worn, ashes were sprinkled upon the head, the hands were unwashed, and the head unanointed, and the synagogues were filled with the voice of supplication and the sobs of grief and penitence. (Isa. xxii. 12. Joel ii. 15—17.) During the captivity, four special fast days were observed, (Zech. vii. 5;) the fast of the fourth month, for the capture of Jerusalem, (Jer. li. 27;) the fast of the fifth month, for the burning of the temple, (Jer. lii. 13;) the fast of the seventh month, for Gedaliah's death, (Jer. xli. 2;) and the fast of the tenth month, for the commencement of the attack on Jerusalem. (Jer. lii. 4.)

Fasts are evidently of divine authority. Fasting, at the present day, may be regarded as one of the outward means which may be profitably employed to humble and chasten the soul, and train it anew to the love and pursuit of holy and spiritual joys. There can be no doubt of its being sanctioned under the gospel dispensation. (Matt. vi. 18; ix. 15. Acts xiii. 3. 1 Cor. vii. 5.)

FATHER. (Gen. xlv. 8.) The word "father" is used in this case to signify "an adviser," or "counsellor;" and it is not unusual for this idea to be connected with it in eastern countries.

FATHOM. (See MEASURES.)

FEAR. (1 Pet. i. 17.) The fear of God is a Christian grace, and denotes such a reverence for his holy character, and such a dread of offending him by a violation of his holy law, as lead to watchfulness, humility, and unceasing prayer. It is entirely filial in its nature, and is necessarily accompanied by love and obedience. It is the peculiarity of the Christian faith, that the revelation of God's justice, in the suffering and death of our divine Redeemer, which fills the soul with fear and trembling, discloses at the same time a scheme of unparalleled love and mercy; so that our strongest impressions of fear, and our deepest emotions of love, gratitude, and confidence, are derived from a common source, and share a common character.

FEAST, (Luke xiv. 13,) FEASTS. (Lev. xxiii. 2.) We often read in the Bible of feasts, or sumptuous entertainments, and of the customs pertaining to them. They were generally given to celebrate or commemorate some important or joyful event. (Gen. xxi. 8; xxix. 22; xl. 20. Eccl. x. 19.)

It was common among the eastern nations to ask and bestow special favours at these festivals. (Esth. v. 6; vii. 2.) As the Hebrews brought back with them from their captivity the custom of lying at meals, so they learned to imitate the Persian voluptuousness. The Romans also were accustomed to this long continuance at entertainments: they assembled early on such occasions, and often remained together all night.

Entertainments in the east are commonly held in the evening; at which time the rooms are brilliantly illuminated. The Roman feast was always a *supper*, which, however, began about three o'clock. We suppose it to have been much the same among the Hebrews. The guests amused themselves with stories, or sallies of humour, and sometimes with enigmatical questions, (Judg. xiv. 12,) but more frequently with poetry and music. (Isa. v. 12; xxiv. 7—9. Amos vi. 4—6.)

The customs of the Arabs resemble those which have been described; and perhaps we may say the same of all oriental countries. And such being the festivity of these occasions, we see how a feast became the emblem of great mirth and gladness. (Isa. xxv. 6.)

Among the Romans, the guests at feasts reclined upon couches. The first ceremony was to bathe with the master of the feast, and then to change their dress. Then the first man in order took his place at the head of the long couch, resting the upper part of his body on his left elbow, and having a pillow or bolster to support his back. The second guest lay with his head and feet on a line, or parallel with the first, from whom he was separated by his own bolster. Being settled in their places, they wash their hands, (Mark vii. 2;) after which the guests are served with garlands of flowers, and also with essences and perfumes. (Ps. xxiii. 5; xlv. 7. Eccl. ix. 8. Luke vii. 38.)

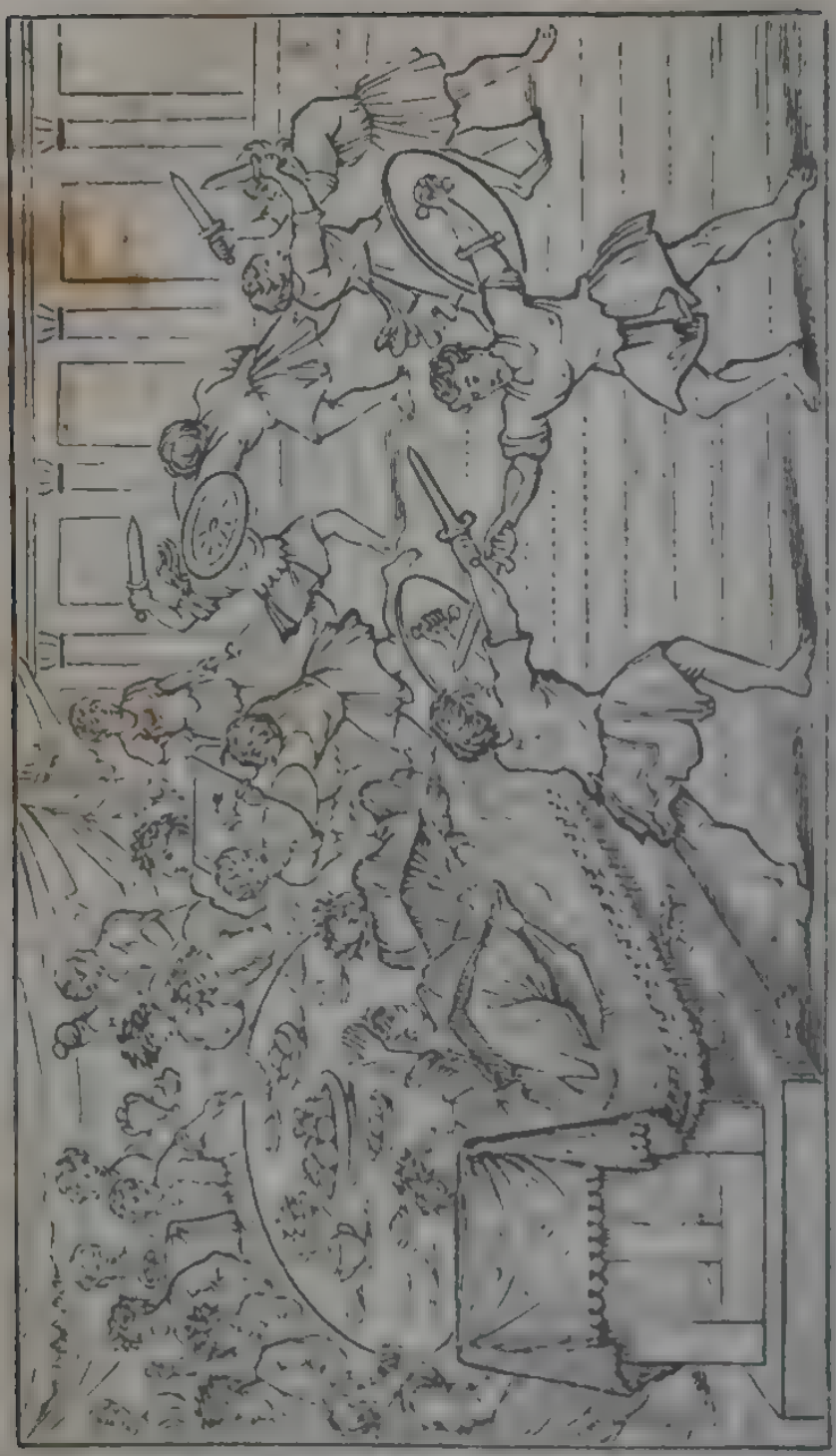
The most honourable place, or seat, or *uppermost room*, as it is called, (Matt. xxiii. 6,) or *highest* or *chief room*, (Luke xiv. 7, 8,) was the middle couch, and the middle of that; and lying below one at table, is to lie as it were in or upon his bosom. (John xiii. 23.)

In ancient times, besides music and dancing while they were eating, they had combats of gladiators.

Some idea may be formed of the number of guests, and the grandeur of an ancient feast, from the fact that Julius Cesar once gave a popular entertainment, the guests of which occupied twenty-two thousand places, (rooms or seats.) The accounts in the Bible, of feasts with a multitude of guests are not improbable, therefore, as some have alleged. (Esth. i. 5. Luke xiv. 16—24.)

The cut on the next page represents an eastern feast. The heads of the guests are crowned with garlands; the table, furniture, and provisions are seen; also the position of the guests at table, and the amusements. The highest, or most honourable seat, occupied probably by the governor of the feast, is seen at the extreme left. The sandals which are put off are also seen at the side of the couch.

Under the Mosaic dispensation, the rites of hospitality were rendered sacred by being connected with religion. The Israelites were not merely allowed, but commanded, to rejoice before the Lord in this way. They were ordered to come to the holy place, and bring thither their sacrifices, tithes, and firstlings; *and there* (says the law) *ye shall eat before the Lord your God; and ye shall rejoice in all that ye put your hand unto* (Deut. xii.) Every member of the family was to join in this, and especially the Levite, who had no other inheritance. In these entertainments, not only the children and the Levites were to take part, but the slaves of both sexes, the poor, the widow, and the orphan were to be invited; *and the stranger, and the fatherless, and the widow that are among you; and thou shalt remember that thou wast a bondman in Egypt* (Deut. xvi. 11.) In consequence of these regulations, the feasts of the Hebrews were more or less religious observances, and were hence free from the abuses which prevailed on similar occasions among the heathen. We observe here likewise, that our Lord gave no new commandment, but simply expounded the ancient law, who-



he said, *When thou makest a dinner (or a feast,) call the poor, the maimed, the blind, and thou shalt be blessed* (Luke xiv 12.)

There were also stated seasons of religious worship among the Jews, attended with particular duties and ceremonies, by the observance of whi

some great event in God's providence was brought into remembrance:—such were the *Sabbath*, which commemorated the creation of the world, —the *feast of the Passover*, and the *feast of Pentecost*.

The Sabbath. The only weekly feast among the Jews was the Sabbath. (Gen. ii. 3. Ex. xvi. 23. Lev. xxiii. 3.) This feast or festival did not come into being, however, with the Jewish worship, but was appointed before the apostacy, as a special memorial of the goodness and power of God displayed in the finished work of creation; and it is the opinion of many very learned men, formed after the most laborious and unprejudiced investigation, that it is in some form or other recognised throughout the world as a sacred day. It seems to be agreed among Christians generally, that the knowledge and observance of the Sabbath were preserved in some form and degree, through Noah and his family; nor is it surprising that it is not particularly mentioned in the concise history of the intervening period, which the Bible contains. In the law of the ten commandments, the Sabbath not only is recognised, but its inviolable sanctity and perpetual obligation are both taught us, not only in the language and spirit of the commandment itself, but by its incorporation with that original and fundamental law of God's government which was promulgated amidst the thunders and lightnings of mount Sinai, and engraved on tables of stone.

It is true that the observance of the Sabbath as a Jewish festival partook of the peculiar ceremonial character of their whole system of religion; and it was also by special command to be regarded as a particular and interesting memorial of their wonderful deliverance from Egypt, (Deut. v. 15,) and as a sign or perpetual covenant between God and them. (Ex. xxxi. 13—17.) And it is true, moreover, that so much of the Jewish Sabbath as stood in carnal ordinances was done away when the Lord of the Sabbath came and made known the true import of the ancient dispensation. (Matt. xii. 1—15. Mark ii. 28. Luke xiii. 14—17.) But in all this time, the original and substantial principle of the institution was never abandoned or lost sight of; but, on the contrary, is established and solemnly ratified in a variety of forms throughout the whole sacred volume.

Labour ceased at the time of the evening sacrifice, upon the day preceding the Sabbath, that preparation might be made for the sacred season. (Mark xv. 42.) Some suppose this was as early as three of the clock, or even earlier. Appropriate religious service was attended in the evening by each family, and resumed on the next day, (see EVENING,) and every thing relating to food, dress, &c., was prepared. When the day arrived, it was spent in religious services, (2 Kings iv. 23,) two extra sacrifices were offered, and the shew-bread was changed. This was the priest's work. (Matt. xii. 5.)

The Sabbath, by the Jewish law, was observed on the seventh day of the week, or on Saturday; but Christ changed it to the first day of the week, (which is our Sabbath day, or Lord's day, as it is frequently called in the New Testament,) that it might become a memorial of his resurrection from the dead; while it should lose none of its original character, nor answer any less perfectly all the primitive purposes of

its institution. The expression, *second Sabbath after the first*, (Luke vi. 1,) more properly rendered, *the first Sabbath after the second*, is supposed to denote the first Sabbath after the second day of unleavened bread. The second day of unleavened bread was a festival day for which a particular service was appointed, (Lev. xxiii. 5. 9,) and from it the Sabbaths were reckoned; as first, second, or third Sabbath after the second day of *unleavened bread*. (See SABBATH.)

The word *Sabbaths* is sometimes used to denote all the sacred days or festivals. (Lev. xix. 3. 30. *Sabbath day's journey.* See MEASURES.)

Feast of New Moons, or *Trumpets*. The first day of every month was sacred to the Jews, (Num. xxviii. 11—15,) and was to be observed by abstinence from common worldly business, and by religious duties and services. (2 Kings iv. 23. Amos viii 5.) Particular sacrifices were appointed, in addition to the daily sacrifices, and were to be attended with the sound of the trumpet

The first day or new moon of the seventh month, which was the beginning of the Jewish civil year, was particularly regarded above other feast days of the like period. It was distinguished by more strict observance, by extraordinary public sacrifices, and by special annunciation and proclamation from the trumpets (Lev xxiii 24. Num. xxix 1—6.) The observance of these seasons being wholly of ceremonial appointment, and not, (like the Sabbath,) an original fundamental law of the moral government of God, ceased with the Jewish dispensation (Gal iv 10 Col ii 16.)

Feast of Pentecost, or *Feast of Weeks*, or *Feast of Harvest*, lasted only one day It was celebrated at the close of harvest, and was a solemn public thanksgiving to God for the bounties of his providence. It was observed at the end of seven weeks, (or a week of weeks,) forty-nine days from the second day of the passover, when the offering of first-fruits was made, or the day on which "the sickle was first put in the corn" The sacrifices were special, both public and private. (Lev. xxiii. 15—20. Num xxviii. 26—31. Deut xvi 9—12) It was to celebrate this feast that the multitude of devout men out of every nation under heaven had assembled at Jerusalem, when the promise of the Saviour was fulfilled in the wonderful descent of the Holy Ghost, as related in the second chapter of Acts. (See OMAR, by Am. S. S. Union, ch v)

Feast of Tabernacles lasted eight days, the first and eighth of which were peculiarly sacred It was celebrated from the fifteenth to the twenty-third of the seventh month or first month of their civil year. It was so called because the people during its continuance dwelt in booths. (Neh viii 14—18.) or tents of the branches of trees, as they did in the journey through the wilderness, in memory of which the feast itself was appointed It is also called the *feast of ingathering*, (Ex xxiii 16. Lev. xxiii. 39—44.) because it took place at the close of the vintage, when the fruits of the year were all gathered in. Some have supposed that the people were required to attend at the temple during the whole of the eight days, while, in the other feasts, a presence on the first and last days sufficed. This festival was distinguished by extraordinary sacrifices and offerings, both public and private (Num. xxix 12—38 Deut

xvi. 13—15.) A variety of ceremonies were appended to the observance of this feast, a particular and interesting account of which may be found in BIBLICAL ANTIQUITIES, ch. vi. § 4, and also in ELISAMA, ch. xii., both by Am. S. S. Union.

Feast of unleavened Bread, or *of the Passover*, was instituted to commemorate the distinguishing mercy of God in *passing over* the families of Israel when he went through Egypt to smite the first-born of every other family with death. (Ex. xii. 1—28.) The time of its celebration was in the first month of the Jewish sacred year,—answering to our April,—and it lasted from the 15th to the 21st, inclusive, or seven days. The principal ceremony of this festival consisted in the sacred supper by which it was introduced; the nature and preparation of which are stated minutely in the passage above cited. The utmost strictness was observed in regard to the removal of all leaven from the house. This was done on the fourteenth day, which was hence called the first day of unleavened bread, though it was not one of the feast days. The manner of celebrating this feast in the early and modern periods of the church, is given at length in BIBLICAL ANTIQUITIES, ch. vi. § 4, and SELUMIEL, ch. iv. and v., both by Am. S. S. Union. (See also PASSOVER.)

These three feasts of *unleavened bread*, *tabernacles*, and *weeks*, were the great festivals of the Jews, when all the males of their nation who were of sufficient age were required to appear before God. (Ex. xxiii. 14—17. Deut. xvi. 16, 17.)

The advantages of these celebrations, both in a religious and civil view, are obvious. The formal national recognition of Jehovah as their king [illegible] ruler, and as the bountiful giver of every good and perfect gift, made at stated times, and under such imposing solemnities, could not be without effect on the religious character of the people, while the mingling together of all the nation, for purposes suited to call forth the best social and benevolent feelings, would remind them of their common origin, faith, and worship, and unite them more closely in bonds of religious and friendly regard. (See Ev. REC. by A. S. U. vol. iv. pp. 43—60.)

Atonement, or *Feast of Expiation*, was celebrated on the tenth of the seventh month, or six days before the feast of tabernacles, and was the most important and solemn of all the yearly feasts. It was the day on which the sins of the year were brought into special remembrance. The people were required to observe it as a day of rigid rest, fasting, humiliation, and affliction of soul. The high-priest, as the head and representative of the entire priesthood, personally officiated, and entered with blood into the Holy of Holies,—where the life and glory of the sanctuary were appointed to reside,—and there he offered a sacrifice for himself and his family, and the whole congregation of Israel, from the highest to the lowest. This was the general expiation, and seemed designed to reach and wash away that deep stain of guilt which remained on the heads of the people, notwithstanding the blood which flowed day by day, unceasingly, from the altar of common sacrifice. The manner of celebrating this feast is set forth in Lev. xvi., and an account of the interesting ceremonies which attended it, with their typical import, may be found in BIBLICAL ANTIQUITIES, by Am. S. S. Union, vol. ii. chap vi. § 5.

The Feast of Purim was observed about the middle of the twelfth month. It was instituted in commemoration of the deliverance of the Jews from the power and malice of Haman, in the days of Mordecai and Esther. The name is derived from Pur, a word which signifies *lot*. (Esth. iii. 6, 7; ix. 24—32.)

This feast is celebrated in modern times with singular ceremonies and with great licentiousness and extravagance. (See BIBLICAL ANTIQUITIES, vol. ii. pp. 190, 191.)

An American missionary, who was at Jerusalem, March 16, 1835, when this feast was celebrated, speaks of it as a day of great excess, intemperance, and boisterous mirth with the Jews. The Talmud enjoins intoxication on this day as a duty. A man is in duty bound (it says) to get so inebriated that he cannot distinguish between the words, "cursed be Haman," and "blessed be Mordecai."

Feast of the Dedication. This feast was instituted one hundred and sixty-four years before Christ, in remembrance of the new dedication of the sanctuary, after it had been grossly profaned by a heathen monarch. The season of celebration was in the latter part of the ninth month, and of course partly in our December. (John x. 22.)

The Sabbath Year, or *Year of Release*, was every seventh year. No particular religious services were prescribed for its celebration; but the land was to be left untilled, and the vineyards undressed, and the spontaneous produce of both was to be enjoyed by all the people of the land in common. (Lev. xxv. 2—7. 20—22.) Provision was made by the special interposition of God, to supply the deficiency of food which this abstinence from labour for a whole year would necessarily cause; and a law was made that no debts should be collected during the Sabbatical year, and yet that none should for this cause refuse to lend to such as would borrow. Whether the law required an absolute release of debts, or only a suspension of the right to enforce payment, has been considered doubtful. The language of the law is however very precise. (Deut. xv. 1—11.)

The Year of Jubilee was a most singular appointment of the Jewish law. It was celebrated every half century, or at the end of every seven times seven years. The manner of its celebration is particularly described, Lev. xxv. 8—18. It commenced on the great day of atonement, and was ushered in with the universal sound of trumpets throughout the land.

The remarkable feature of this festival was, that it restored individuals, families, and communities, as far as possible, to the same situation they occupied at the beginning of the fifty years. All servants of Hebrew origin were set free; all pledges were given up, and inheritances which had been alienated, no matter how often, nor for what cause, came back to the hands of the original proprietors. The only exception was in the cases of houses, built in walled towns. (Lev. xxv. 29—31.) And as its effect was known and anticipated, the business of society was conducted with reference to that period, and of course no injustice or hardship was occasioned. The manner of keeping the festival, and its striking emblematical import, are particularly described in BIBLICAL ANTIQUITIES, by Am. S. S. Union, ch. vi. § 6.

THE MASTER, RULER, OR GOVERNOR OF THE FEAST, (

ii. 8,) was an officer appointed to direct the servants, and to regulate the whole order and ceremony of the table during the festivities. He seems to have been one of the most pleasant and diverting of the company, selected for his skill and adroitness for this delicate and important office, and after the feast was ended, he took his place with the guests. One of his duties was to taste of the wine, that he might judge of its quality and fitness for the particular stage of the entertainment at which it was brought on. (John ii. 8, 9.)

FEASTS OF CHARITY, or LOVE. These are mentioned Jude 12, and are supposed to refer to the social interviews established among the early Christians, in imitation, perhaps, of the Jewish (Deut. xii. 18; xxvi. 12) or Gentile observances of like character. The Greeks and Romans observed similar services. The feast was supplied by the contributions of the guests, each according to his ability. There was no distinction of rank among the guests; and every thing was marked with simplicity, temperance, and religious feeling. It was held in the assembly or church, either after or before the celebration of the Lord's supper Similar observances are customary at the present day among some Christian denominations.

FEET. (Ex. iii. 5.) To remove the shoes from the feet was regarded as a token of reverence, and also of mourning. (Ezek. xxiv. 17.) It is supposed that the priests officiated with naked feet, and in modern times. among heathen nations and some nominal Christians, it is customary to enter the place of worship with the shoes off and the feet washed. To wash the feet was a common mark of hospitality, (Gen. xviii. 4,) and was usually done by a servant. (1 Sam. xxv. 41. John xiii. 5, 6.) Our eastern missionaries have given particular accounts of the prevalence of this custom. At Smyrna, the washing of the priests' feet by the bishop is a distinct and very imposing ceremony, and is designed to be an exact imitation of Christ's example. (See CLOTHES, DUST, FOOT.)

FOOT-CHAINS are supposed to be meant by the word *chains*, in Num. xxxi. 50, and Isa. iii. 19. They were worn around the ankles, and caused the wearer to observe a certain measured pace. The same ornaments are now worn by the women of Syria and Arabia. Little rings are hung upon them, which tinkle when the foot is in motion; and they are often richly ornamented.

FELIX (Acts xxiii. 26) was the Roman governor of Judea, A.D. 50–60. He persuaded Drusilla to leave her husband, and marry him; and they were residing at Cesarea when Paul was brought there, in custody of a guard of soldiers, to be examined on a charge of sedition, &c.

On a certain day, Paul was summoned to appear before Felix, that he and his wife might hear from him some account of the new religion of which he was a believer and advocate. The apostle obeyed the summons; and so faithfully did he reprove and admonish the governor, that he made him tremble in view of his sins and of their impending punishment. We have good reason to believe, however, that the impression was transient; for he kept the apostle in custody two years without any warrant or just cause,—which was in itself a most cruel and arbitrary act,—and postponed the inquiry respecting his own sal

vation, which his conscience had been excited to suggest, until a more convenient season, which probably never arrived. Felix was recalled to Rome soon after, and was succeeded by Festus.

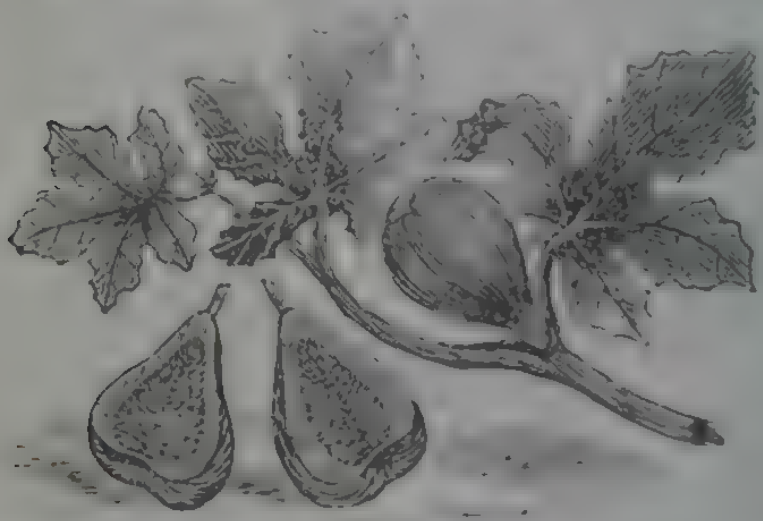
FENCED CITY. (See Cities.)

FERRY-BOAT. (2 Sam. xix. 18.) This word, as used by us, is of modern derivation, and we know the rivers of Judea were generally fordable; but when the translators of the history found a word denoting the passing over the river, (it might have been on a raft or on a rude bridge of some kind,) they perhaps adopted a term to express the fact most intelligible to modern readers.

FERRET. (Lev. xi. 30.) The animal known to moderns by this name is tamed in Europe, and used in catching rats. It is of the weasel family; but the ferret mentioned in the Levitical law is supposed by many to have been of the lizard species, called the *gekko*, which is found in the east, and is said to be poisonous.

FESTUS, (PORCIUS,) (Acts xxiv. 27,) succeeded Felix (A. D. 60) in the government of Judea, under the Romans, and died in 62. Paul had a hearing before him on sundry charges alleged against him by the Jews. But in the exercise of his right as a Roman citizen, he appealed to the emperor, and was sent to Rome for trial.

FIG, FIG TREE. (Isa. xxxiv. 4.) A well known fruit, which formerly abounded in Judea, (Deut. viii. 8,) and hence is often alluded to in the sacred writings. The fruit, in its natural state, resembles the pear; and with the leaf, and manner of growth, may be seen in the annexed cut.



The fig tree spreads its branches high and wide, and the leaves are broad, (Gen. iii. 7;) in one species they are said to be found four or five feet long by three broad. Hence the shade was highly valued (1 Kings iv. 25. 2 Kings xviii. 31. Isa. xxxvi. 16. Mic. iv. 4. Zech. iii. 10. John i. 48.)

One of the most striking peculiarities of the fig tree is, that the fruit shoots forth without the appearance of any blossom, and even before the leaves. Hence a fig tree with leaves, but without fruit, may be known to be barren for the present season. (Matt. xxi. 19.) The fruit which the tree be-

during ten months of the year is of three sorts:

1. *The early fig.* (Sol. So. ii. 13. Hos. ix. 10.) These are ripe towards the end of June. This early fig is the most beautiful and delicious. (Jer. xxiv. 2.)

2. *The summer fig*, which appears in June, about the time that the early fig is ripe, and comes to maturity in August. These last a long time, and may be kept.

3. *The winter fig* appears in August, and is ripe towards the latter part of autumn, when the tree has lost its foliage. If the winter is not severe, it is plucked in the spring as a dainty. It is larger than the former, of an oblong shape, and a dark colour.

These various kinds of figs are eaten as they come from the tree, and are also dried in masses or cakes. (1 Sam. xxv. 18.) They seem to have been an ordinary article of food, and to have possessed medicinal properties. (2 Kings xx. 7. 1 Chron. xii. 40.)

The putting forth of the fig tree was one of the earliest indications of summer, (Sol. Song ii. 13. Matt. xxiv. 32. Luke xxi. 29;) and a failure of its fruit was a great calamity. (Jer v. 17; viii. 13. Joel i. 7. 12. Hab. iii. 17, 18.)

The cursing of the fig tree, by our Saviour, (Mark xi. 13. 21.) has perplexed some persons, because it is said that the time of figs had not come, and of course they were not to be expected. The passage rather means that it was not the time to gather figs, and therefore it was reasonable to expect to find some on the tree; but it had none, (ripe or unripe,) though it had leaves, which, in a bearing fig tree, are not found until after the fruit appears. It was therefore cursed for its unfruitfulness. The object undoubtedly was, to inculcate some great moral truth on the minds of the disciples.

FIR TREE. (Hos. xiv. 8.) A well known evergreen, which grew luxuriantly upon mount Lebanon and in other parts of Palestine, and was a very valuable tree. It was used for ship building, (Ezek. xxvii. 5,) musical instruments, (2 Sam. vi. 5,) and in the frame and ornamental work of costly edifices. (1 Kings v. 8. 10; vi. 15. 34; ix. 11. 2 Chron. ii. 8; iii. 5. Sol. Song i. 17.) The fir is still used in the manufacture of harps, lutes, guitars, &c. It was a tall, straight tree, of fine appearance, in the tops of which the storks built their nests. (Ps. civ. 17.) Hence it is used to illustrate power or grandeur. (2 Kings xix. 23. Isa. xiv. 8; xxxvii. 24;) and in Nah. ii. 3, the brandishing of weapons of war is compared to the shaking of the tops of fir trees by a violent wind. The springing up of the fir is emblematical of verdure and plenty. (Isa. xli. 19; lv. 13; lx. 13.)

FIRKIN. (See MEASURES.)

FIRMAMENT. (Gen. i. 17.) The word *expansion* would more perfectly convey the meaning of the original word. A similar idea is suggested, Ps civ. 2. Isa. xl. 22; and the same word is used to denote a *covering*, (Num. xvi. 38, 39,) or *a spreading over*, (Isa. xl. 19,) or *spread forth*. (Isa. xlii. 5.) The Jews probably understood the word firmament to denote an immense arch sprung from one side of the horizon to the other, studded with stars, and forming a sort of separating wall between the upper and lower waters. (See Ps. xix. 1. Dan. xii. 3.)

FIRST-BORN. (Gen. xxvii. 19.) The first-born male of every Jewish family, though by a succession of wives, and

of all beasts also, was consecrated in a solemn manner to the service of God, in commemoration of the judgment which God brought upon the first-born of Egypt in the night of Israel's deliverance. Several provisions of the Jewish law relate to the *first-born*. He received a double portion of the estate, (Deut. xxi. 17,) and officiated as priest of the family, in the father's absence or death. The privileges of the first-born were obviously great, in the cases of Esau and Reuben, (Gen. xxvii. 29. 1 Chron. v. 1, 2;) and there is reason to believe that they extended to the Jewish families generally; and that the religious pre-eminence was far more desirable than the worldly. It is supposed, however, that the former ceased when the priesthood was committed exclusively to the tribe of Levi. (Num. iii. 12—18.) On that occasion it was designed that a Levite should be substituted for every first-born male; but the number of the latter exceeded that of the former by two hundred and seventy-three persons. It was then required that a certain piece of money (about $2.50) should be paid for the redemption of these, and of all the first-born of succeeding generations; and this redemption money became part of the sacred revenue. (Num. iii. 12, 13. 40—51; xviii. 15.) The first-born of all beasts used in sacrifice were devoted to the Lord, and could not be redeemed; but the first-born of beasts not lawful for sacrifice might be redeemed if the owner chose to redeem them; otherwise, they were sold, exchanged, or destroyed. (Exod. xiii. 13. Lev. xxvii. 27.) It is supposed that dogs were never redeemed. (Deut. xxiii. 18.)

Several figurative expressions of the sacred writers are derived from the relation of the first-born; and by all of them some extreme or superlative quality or circumstance is denoted. *The first-born of the poor* (Isa. xiv. 30) implies extreme poverty; *the first-born of every creature* (Col. i. 15) denotes the beginning and head of creation; the *first-born of God* (Heb. i. 6) expresses the dignity and superior glory of Christ.

FIRST-FRUITS. (Num. xviii. 12.) The first-fruits of harvest, of the vintage, the threshing floor, the wine-press, the oil press, the first baked bread of the new crop, and the first fleeces of the flock were required by God to be given for the use of his ministers, the priests. (Ex. xxiii. 19. Num. xv. 19—21; xviii. 11—13.) These offerings were brought to the temple. No particular quantity was designated, but it is supposed a sixtieth part of the whole was the least measure.

The manner of offering the first-fruits is prescribed. (Lev. xxiii. 10—14.) A sheaf of the first ripe barley was brought on the second day of the passover, and waved by the priest before the Lord; and, after being threshed in a court of the temple, a handful of it was cleansed and roasted, and pounded in a mortar; oil was mingled with it, and it was then offered to the Lord in the name and behalf of the nation, as an acknowledgment of dependence and gratitude. Until this was done, the harvest remained untouched.

The first-fruits are thus emblematical of abundance and excellence, (Rom. viii. 23,) and also the earnest or sample of a full harvest at hand. (1 Cor. xv. 20.)

FISH-HOOKS. (Amos iv. 2. Compare Jer. xvi. 16.) The modern method of taking fish

with hooks was doubtless known in the early ages of the world. (Job xli. 1, 2.) The spear was also used. (Job xli. 2. 7.)

The FISH-POOLS of Heshbon are used to illustrate clearness, brightness, and serenity. (Sol. Song vii. 4.) They were probably situated near a public gate of the town, and well known for their qualities. (See HESHBON.)

FITCHES. (Isa. xxviii. 25.) A vegetable resembling the common pea. The word rendered *fitches* in Ezek. iv. 9, is rendered *rye* in Ex. ix. 32.

FLAX. (Ex. ix. 31.) A well known plant, which furnishes the material of linen stuffs of every variety. It was produced of the best quality in Egypt, (Isa. xix. 9,) and was an article of extensive commerce.

The spinning of flax was anciently the labour of the most noble ladies. (Prov. xxxi. 13. 19. 24. See LINEN.)

FLINT. (Ps. cxiv. 8.) A hard stone, the uses of which are well known. The figurative use of the word in Deut. xxxii. 13, represents the great abundance of oil; and in Isa. l. 7, and Ezek. iii. 9, it is used to denote firmness and constancy.

FLOATS. (1 Kings v. 9.) Probably like the rafts of modern days; by which the timbers already fitted for the building might be floated coastwise to Joppa, and then carried over land to Jerusalem. (2 Chron. ii. 16.)

FLOCK. (See SHEEP.)

FLOOD. (Gen. vi. 17.) One of the most remarkable events in the history of our world, and of course one of the principal epochs in chronology. It occurred in the year 1656, or 2348 years before the birth of Christ. It was a judgment upon the world for the great wickedness of its inhabitants, only eight of whom were saved. These eight composed the family of Noah, a righteous man, who was divinely instructed to prepare a vessel large enough to contain his family and so many animals as were necessary to preserve each species. (See ARK.) Having faith in God, he obeyed the divine command, and furnished the vessel, and was securely lodged in it with his family before the judgment came. It was in the six hundredth year of Noah's life, and between the middle of October and the middle of November, that the waters began to fall. The clouds from above descended in overwhelming torrents, and the fountains of the great deep were broken up; so that, at the end of forty days, the highest elevation upon the face of the earth was fifteen cubits, or twenty-two and a half feet, under water, and "all flesh died that moved upon the earth," and Noah only remained alive and they that were with him in the ark; and the waters prevailed upon the earth, or increased continually, for one hundred and fifty days. The several dates mentioned, the account of the deluge, and the items of evidence from observation, history, and tradition, that such an event as the deluge happened, will be found arranged in the TEACHER'S ASSISTANT, vol. iii. pp. 45—50, and also in EVENING RECREATIONS, part i. pp. 17—28, both by Am. S. S. Union.

FLOOR. (See THRESHING.)

FLUTE. (Dan. iii. 5. 7.) A wind instrument of music, made of reed, horn, bone, or wood, and used on mournful as well as on festive occasions. It was played like the clarionet, though there were probably various modes both of making and using it.

The *mashrokitha* or *pipe* was, according to eminent writers, a kind of pandean pipe, which was furnished with bellows, and thus was in its principle an organ. It is translated *flute* in Dan. iii. 5

FLY. (Isa. vii. 18.) The name of a large tribe of insects, some of which are exceedingly annoying and destructive. They abounded in Egypt and Judea; and one species, which is found by modern travellers in the vicinity of the Nile, and called the Abyssinian fly, (see cut,) is as large as a bee, and is so terrible an annoyance to cat-

tle and other large animals, as to oblige them to forsake their pastures and ranges, and flee to some place where they can roll themselves in the mud or sand. Hence we may judge of the terrible nature of the judgments mentioned in Ex. viii. 24. Isa. vii. 18; in which last passage, we are informed that the fly shall be found in the very places to which the cattle resort to rid themselves of their presence.

FOLD. (See SHEEP.)

FOOD. (Gen. iii. 6.) We may form some judgment of the ancient diet from what we know of the modern orientals. Vegetable food is much more common than animal. Instead of butter, lard, and suet, they use olive oil. A soup, or rather pottage, of beans and lentiles, seasoned with garlic and oil, is still, as it was of old, a favourite dish. The "red pottage of lentiles," for which Esau sold his birthright, was something of this kind. Eggs, honey, milk, especially sour milk, and garden productions of every kind, afford the principal materials of eastern diet. The most common dish at this day in the east is the *pilau*; which consists of rice cooked with meat, so as to make a sort of broth, seasoned variously, and coloured blue, red, or yellow

We do not find animal food often occurring, except upon the occasion of entertainments, or the exhibition of hospitality to a friend. (Gen. xviii. 7. Luke xv. 23.)

Though, as above stated, the orientals make far less use of animal food than we do, yet we find it, in every successive age, upon the tables of the rich; and the animals used for this purpose, especially neat cattle, were often *stalled* and *fattened*. (1 Sam. xvi. 20; xxviii. 24. 1 Kings iv. 23. Neh. v. 18. Isa. i. 11; xl. 6. Jer. xlvi. 21. Ezek. xxxix. 18. Amos vi. 4. Mal. iv. 2.)

Wild game, lambs, and kids may be considered as the favourite viands in the east. At this day beef is not much used; though from some texts above,

and other similar authorities, we learn that the flesh of young bullocks and stall-fed oxen was highly prized. (Prov. xv. 17. Matt. xxii. 4.)

In very ancient times it was always the master of the house, whether he were rich or poor, who slew the animal. Grecian and Roman writers mention a like custom of later times. (Judg. vi. 19.) The preparation of the food by cooking was the business of the mistress. The *shoulder* was probably the choicest part. (1 Sam. ix. 24.)

It is customary for the Arabs to serve up at one meal the whole of any animal which they have killed. This is occasioned in some measure by the difficulty of preserving fresh meat in that climate. (Gen. xviii. 7. Luke xv. 23.)

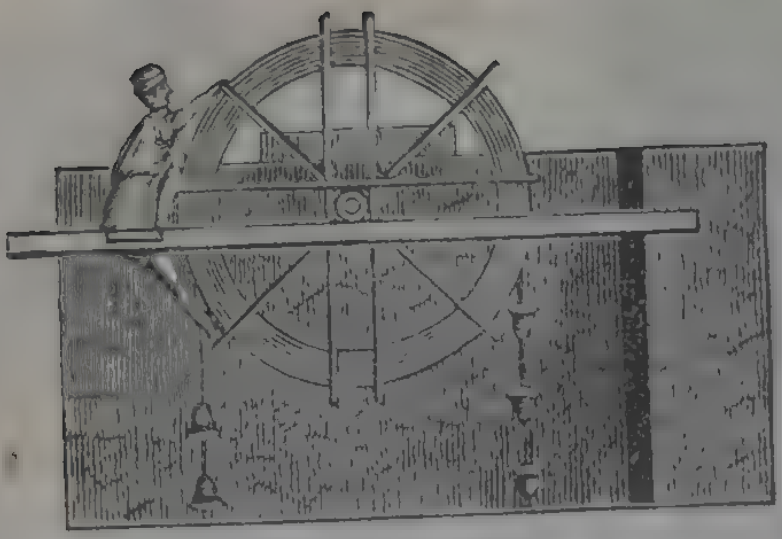
The people of the east are particularly fond of fish, and in Egypt they constitute a very important part of their subsistence. (Num. xi. 5.)

Melons, cucumbers, and onions are the common food of the Egyptians in summer. It is said that the Egyptian onions are the sweetest in the world. Endive, or succory is a common food of the poor. Purslane is also common. Radishes, carrots, and the leaves of the vine are also eaten. Leeks and garlic —the latter of which is imported from the Archipelago—are a common repast. Goats' milk makes a great part of the diet of the east, from the beginning of April till September, and cows' milk the rest of the year. The food of the common people of Aleppo, in winter, is very plain, and consists of bread, the juice of grapes thickened to the consistence of honey or coagulated sour milk, butter, rice, and a very little mutton. We are told, concerning the Arabs, that roasted meat is almost peculiar to the tables of their emirs, or princes, and also lambs stewed whole, and stuffed with bread, flour, mutton-fat, raisins, salt, and aromatic herbs. (See BEDOUIN ARABS, by Am. S. S. U., ch. vii.

FOOL, (Prov. xv. 5.) FOOLISH, (Job ii. 10,) FOOLISHNESS. (2 Sam. xv. 31.) These terms are used by the sacred writers, sometimes to denote weakness or defect of understanding, as in their modern use, (1 Cor. i. 27; iv. 10;) but generally they denote sin or wickedness. (2 Sam. xiii. 13. Ps. xiv. 1. Prov. xix. 1.) Foolish talking, jesting, foolish and unlearned questions, &c. (2 Tim. ii. 23,) are such as are vain, frivolous, or have no useful tendency.

The phrase, *thou fool*, (Matt. v. 22,) implies not only an angry temper, by which such severe language is prompted, but a scornful, contemptuous feeling, utterly inconsistent with the love and meekness which characterize the disciples of Christ, and of course exposing the individual who is under their influence to eternal punishment.

FOOT, (Deut. xi. 10,) FEET. (Gen. xlix. 33.) In the first of these passages, the phrase *wateredst with thy foot* is supposed to refer to some process by which the foot was employed in irrigating the soil; and very learned commentators trace the allusion to a machine for raising and distributing water, which modern travellers tell us is still used for this purpose in eastern countries, and a representation of which is given in the following cut (But see WATER.) Nakedness of the feet was a sign of mourning, (Ezek. xxiv. 17,) and of respect or reverence. (Ex. iii. 5. See FEET.)



FOOTSTOOL. (2 Chron. ix. 18.) Kings and other rulers, sitting in state, required a stool upon which to rest their feet. The divine glory which resided symbolically in the holy place, between the cherubim above the ark, is supposed to use the ark as a footstool. (1 Chron. xxviii. 2. Ps. xcix. 5.) So the earth is called God's footstool by the same expressive figure which represents heaven as his throne.

FOREIGNER. (Ex. xii. 45.) Any one not of the genuine Hebrew stock. (Comp. Eph. ii. 12.)

FOREKNOWLEDGE. (Acts ii. 23.) A peculiar and essential attribute of the Supreme Being. (Acts xv. 18. Comp. Prov. xix. 21; xxvii. 1. Isa. xiv. 24. James iv. 14.) It implies the absence of any succession of time, as past, present, and future. (2 Pet. iii. 8.)

FORERUNNER. (Heb. vi. 20.) One who not only goes before to a particular place, to make arrangements for his successor, but who leads or prepares the way. The Athenians call the figs that are ripe before the rest by the same word which, in the above passage, is translated *forerunner*; that is, the first-fruits. (Comp. 1 Cor. xv. 20. 23.) There is also supposed to be a beautiful metaphorical allusion to the person or boat that carries the anchor within the pier-head, and makes the ship fast, although the tide will not yet admit her to come up. Swinging at her cable's length, the ship rides out the gale; for her anchor is sure and steadfast. (Heb. vi. 19.)

FOREST. (1 Kings vii. 2.) Several tracts of country were designated in this way, as, *the forest of Ephraim*, &c. The *house of the forest of Lebanon*, which was built by Solomon, and which was magnificent in size and style, (1 Kings vi.) was so called probably from the great quantity of cedar which was used in the construction of it.

FORGIVENESS. (Acts v. 31.) Forgiveness of sin is the great blessing of the gospel. To forgive sin is the exclusive prerogative of Jehovah, of whose law sin is the transgression. (Ps. cxxx. 4. Isa. xliii. 25. Mark ii. 7.) And the gospel makes known, not only that there is forgiveness with God, but also how he can forgive sin and still maintain unsullied the infinite purity, and holiness, and perfection

of his nature, government, and law, and even clothe them all with new glory.

The consciousness of guilt is universal. Hence, in all parts of the world, Christian and pagan, savage and civilized, there are found institutions or customs which have a direct reference—more or less clearly defined—to expiation and forgiveness; but the Christian scheme alone makes known a way of mercy, (Acts xiii. 38, 39,) safe to man and honourable to God, and, through Christ, offers forgiveness—full, free, and everlasting—to all who will believe and obey the gospel. (Acts v. 31; xiii. 38, 39. I John ii. 12.) The duty of mutual forgiveness is urged upon man with the most solemn sanctions. (Matt. vi. 14, 15; xviii. 15—35. Luke xvii. 3, 4.)

FORKS. (1 Sam. xiii. 21.) The oriental manner of partaking of food is, like their furniture, very simple. They make use of no plates, spoons, knives, nor forks; nor are these implements necessary. Instead of plates, they use their round pieces of bread, upon which they lay such things as we should put on a plate. (See EAT, EATING.) Their bread is broken with the hands, and their meat is usually cut into small morsels before it is served up. When this is not the case, as in the instance of boiled fowls, they tear it to pieces with their fingers, and carry it to the mouth in this way; as they also do in helping themselves to rice, pulse, and other articles of diet. The dishes are of wood or tinned copper; in the Persian palaces, of silver and gold. Even broth and milk are laded out in the hollow of the hand, or the bread is dipped into them.

The *forks* mentioned in the above passage were used, not in eating, but in taking meat out of the vessels in which it was cooked.

FORNICATION. (Matt. v. 32.) This word, as used by the sacred writers, denotes various acts of lewdness and incontinency; and it is also figuratively applied to idolatry, or the mingling of the pure worship of God with the impure rites of heathenism.

FORSWEAR. (See OATH.)

FOUNTAINS. (Gen. xvi. 7.) Springs or sources of water are often mentioned by the sacred writers. In the dry and thirsty land of Judea they were of peculiar value; and hence the figurative use of the word, when applied to the hopes, blessings, and consolations of religion, must have been very forcible to the Jews. Perpetual fountains, or springs of living water, were greatly valued. (Ps. xxxvi. 7—9. Isa. xlix. 10. Jer. ii. 13. Joel iii. 18. Zech. xiii. 1. John iv. 10. Rev. vii. 17.) The word fountains is figuratively used to denote children or posterity. (Deut. xxxiii. 28. Prov. v. 16.)

FOX. (Neh. iv. 3.) A well known animal, remarkable for its cunning and voracity. Foxes, or jackals, abounded in some districts of Judea. They live on birds and small quadrupeds, and follow armies that they may feed on bodies that may be left on the march. Hence the allusion, Ps. lxiii. 10. The method adopted by Samson (Judg. xv. 4, 5) to destroy the corn, vineyards, and oliveyards of the Philistines, shows that this animal must have been very common; and that there is nothing incredible in the account itself appears from the fact, that in an ancient Roman festival it was customary to couple foxes in a similar way, with a brand between

them. The crafty, artful nature of the fox is proverbial. (Ezek. xiii. 4. Luke xiii. 32.)

Volney says that jackals are concealed by hundreds in Syria, in the gardens and among ruins and tombs. Hence the allusion, Lam. v. 18. (For cut and description, see YOUTH'S FRIEND, for Feb. 1826, by Am. S. S. Union.)

FRANKINCENSE. (Ex. xxx. 34.) A dry, resinous, aromatic substance, of a yellow tinge, bitter and acrid to the taste, but exceedingly odoriferous. The tree, whence the gum is obtained by incision of the bark, grows in Arabia, and resembles our sumach. It is also found in India, but of an inferior quality; and, as some suppose, it was found in the mountainous districts of Judea. It is sometimes called incense. (Isa. lx. 6. Jer. vi. 20. Luke i. 9.) It is called *frank*, because of the freeness with which it burns and gives forth its odours; and the pure incense is that which is first obtained, and is freest from foreign admixture.

Sweet incense, (Ex. xxx. 7,) might as well be rendered *incense of spices*, and is the composition mentioned Ex. xxx. 34.

The substance which is generally used in modern times as frankincense is the production of the Norway pine.

The use of incense in the Jewish worship may be learned from Ex. xxx. 7, and Lev. xvi. 12, 13, and it is figuratively employed to represent lovely and agreeable qualities. (Sol Song iii. 6; iv. 6. 14,) and devotional fervour. (Ps cxli. 2. Mal. i. 11. Rev. viii. 3.)

FRIEND. (Ex. xxxiii. 11.) There are several passages in which this word is used where no actual friendship or affection is intended, (Matt. xxii. 12; xxvi. 50;) and in these it is perhaps employed as a common term of salutation, as the word neighbour is often used in modern times.

FRINGES (Deut. xxii. 12) were the hem or border of a particular Jewish garment. (Matt. ix. 20; xiv. 36.)

At the time when the Sabbath-breaker was stoned to death, (Num. xv. 32. 41,) Moses was commanded to speak to the children of Israel, and "bid them make fringes in the borders of their garments, throughout their generations," and that they should "put upon the fringe of the borders a riband of blue," as a constant remembrancer of God's commandments, and a visible warning against forbidden indulgence. These fringes were principally upon the *corners* of the dress. Perhaps the hem was of lace; for the original word denotes that which was twisted like a rope, and hung like hair. (Ex. xxxix. 31.) It was evidently a badge of distinction. (See CLOTHES, and cut.)

In some parts of Europe and Asia a Jew is instantly known by his apparel. In all synagogues, however, there is worn a kind of scarf, from three to five feet long, and one foot wide, which is furnished with fringes at the corners. Let us hear the account which they give of it themselves:—"When we put on that garment on which the *fringes* ordained by the law are fixed, (Num. xv. 37. Deut. xxii. 12,) we pronounce likewise the following prayer of thanks: 'Praised [be God] who hast sanctified us through thy commandments, and commanded us the precept of the fringes.' But when we cover ourselves with the *prayer-book*, we say, in place of the confirmation, words of the foregoing, 'sanctified and commanded us to *envelope ourselves with the garment of*

fringes.' These fringes are to be considered as marks of remembrance, and tokens, by which we are always reminded of the commandments of God; as it is written, (Num. xv. 39,) 'These fringes shall serve you for the purpose that you may see them, and remember all the commandments of the Eternal, and do them; but not follow the bent of your heart and of your eyes, by which you are led to sin; ye will thereby remember all my precepts, and obey them, that you may be holy to your God."

A Jewish commentator on Num. xv. says, that 'any man clothed with this fringe is safe, and shall be delivered from all hurt and destruction.

FROGS. (Ex. viii. 2.) A well known, amphibious, loathsome reptile, found generally on the margin of brooks and ponds, and living on insects, worms, &c. They were sent upon the Egyptians in such numbers as to fill their beds, ovens, and kneading-troughs; and when they died, as they did in immense masses, they filled the land with an offensive and pestilential effluvia. (See YOUTH'S FRIEND, for August, 1828, and LIFE OF MOSES, p. 69, both by Am. S. S. Union.)

FRONTLETS. (See PHYLACTERIES.)

FRUIT. Lev. xix. 23, is the only passage in which this term is used in a doubtful sense; and it here means, that the fruit of a tree newly planted shall be regarded as unfit to be offered to the Lord, until the fourth year of its growth.

FUEL (Isa. ix. 5) was so scarce in the east that the people resorted to almost every kind of combustible matter; even the withered stalks of herbs and flowers, (Matt. vi. 28—30.) thorns, (Ps. lviii. 9. Eccl. vii. 6,) and even excrements. (Ezek. iv. 12—16. See DUNG.) It is supposed that by the word *brand* (Amos iv. 11) is meant a dry vine, twig, or other brushwood, which is so light and combustible as to be consumed at once, if not instantly plucked out; thus rendering the striking figure of the prophet still more expressive.

FULFILLED. (Matt. ii. 17.) This word is generally used in reference to the accomplishment of prophecy. It is to be observed, however, concerning the expression, *that it might be fulfilled*,—which is frequently used, (Matt. ii. 15. 23; viii. 17; xii. 17, &c. &c.,)—the event does not happen merely for the purpose of making good the prediction. When it is said, for example, that they parted Christ's garments among them, casting lots,—that it might be fulfilled which was spoken by the prophet, &c.,—it is not intended that this was done in order to secure the accomplishment of the prediction; but rather that, in or by this was fulfilled the prophecy, &c.; or thus it came to pass, in fulfilment of the prophecy, &c. Those concerned had no knowledge generally of the fact that they were fulfilling a prophecy. Our Saviour of course knew it; and hence the peculiar expression, John xix. 28. (See PROPHECY.) The meaning, in most of the above and parallel passages, would be more accurately expressed by the word *verified*. *In this event was verified what was said by*, &c.

FULLER'S FIELD. (See CONDUIT.)

FULNESS. (Gal. iv. 4.) This expression has a peculiar meaning in some passages of the sacred writings. The *fulness of time*, in relation to the Messiah, means the actual presence of the very time ap-

pointed for his advent. So, when the day of Pentecost was *fully* come. (Acts ii. 1.) The same word is used (John i. 16, and Col. i. 19) to signify the perfect and complete sufficiency of spiritual blessings in Christ Jesus, to meet all the wants of our guilty, ruined, helpless race.

The *fulness of the Godhead* (Col. ii. 9) denotes all the attributes of the divine nature, in their entire and complete perfection.

FUNERAL. (See BURY.)

FURLONG. (See MEASURES.)

FURNACE. (Gen. xv. 17.) Furnaces were used for melting the precious metals. (Prov. xvii. 3.) They were also used to punish criminals. The furnace into which Nebuchadnezzar cast the young Hebrews who refused to worship his image was probably an open furnace, or place of fire, sufficiently confined to concentrate the heat to the last extreme, and yet so open that what took place in the midst of it might be easily seen. Such places are now found in Syria, and were evidently used by idolaters as temples for the fires which represented their gods, and in which they offered sacrifices.

FURNITURE. (See CAMEL.)

FURROW. (Ps. lxv. 10.) The phrase, *they shall bind themselves in their two furrows*, (Hos. x. 10,) is explained by the context, especially verses 1, and 11—13.

FURY (Jer. x. 25) is attributed to God like anger, metaphorically, or speaking after the manner of men; that is, God's providential actions are such as would be performed by a man in a state of anger; so that, when he is said to pour out his fury on a person, or on a people, it is a figurative expression for dispensing afflictive judgments.

GAAL (Judg. ix. 26) was the son of Ebed, and the leader of a revolt against Abimelech, king of the Shechemites. He was, however, defeated, and put to flight, and his partisans were scattered and destroyed.

GAASH. (Judg. ii. 9.) A hill in the territory of Ephraim, in the vicinity of which was Timnath-serah, where Joshua lived and died. (Josh. xxiv. 29, 30.) The *brooks* (or *valleys*) *of Gaash* (2 Sam. xxiii. 30. 1 Chron. xi. 32) were probably in the same neighbourhood.

GABBATHA (John xix. 13) A Hebrew word, denoting an elevated place, like the bench of the judges in modern court rooms. The floor of this platform, and perhaps the whole area of the apartment, was probably paved with stone,—a common practice in palaces and public offices. Hence it is called in Greek, by a word, signifying *the pavement*.

GABRIEL. (Luke i. 19.) One of the ministering spirits of God, who was specially charged with the message to Zacharias, respecting the birth of John, and to Mary, respecting the birth of Christ. At an earlier period he was sent to Daniel to unfold a vision. (Dan. viii. 16, ix. 21.) The name signifies *the strength of God*.

GAD. (Gen. xxx. 9—11.) 1. TRIBE OF. (Num. i. 25.) The posterity of Gad, the son of Jacob, by Zilpah, Leah's handmaid.

It was predicted of Gad by his father, (Gen. xlix. 19) that a troop should overcome him, but he should overcome at the

last. And in Deut. xxxiii. 20, 21, Moses predicts still more particularly the events which distinguish the history of this tribe.

After the defeat of the kings of Bashan, the tribes of Gad and Reuben petitioned Moses to assign them their portion in that district of the country, as it was favourable to their pastoral pursuits. Their request was granted, and Gad's tribe was located south of Reuben, between the mountains of Gilead and the river Jordan.

In this position they were subject to frequent incursions from the neighbouring hordes; but they were valorous, (1 Chr. v. 19, 20. 22; xii. 8,) and, under David, subdued all their enemies.

In the song of Moses, (Deut. xxxiii. 20, 21,) allusion is made to the enlargement and courage of the Gadites; to the provision made by Moses the lawgiver for that tribe before the rest, on the east of Jordan, and to the fidelity with which the tribe fulfilled their agreement to go up with the other tribes to the conquest of the promised land, just as if no portion had been assigned them in Bashan.

2. (1 Sam. xxii. 5.) A prophet and a particular friend of David. He was on more than one occasion God's messenger to David, (1 Sam. xxii. 5. 2 Sam. xxiv. 13—19. 1 Chron. xxi. 9—11,) and was also one of his biographers. (1 Chron. xxix. 29.)

GADARENES, COUNTRY OF. (Mark v. 1.) Gadara was one of the ten cities called Decapolis. (See DECAPOLIS.) It was on the east of Jordan, in the vicinity of the lake of Gennesaret, beyond the brook Jarmuk, about eight miles above its junction with the Jordan. It gave its name to the district or canton of which it was the chief town. GERGESA or GERESA was another city in the same neighbourhood, which gave to another district the name of the country of the Gergesenes. Gergesa was situated about twenty miles east of the Jordan, and ten or twelve south-east of Gadara; so that the region generally might be designated by either name, (Matt. viii. 28. Mark v. 1;) and the discrepancy rather confirms than invalidates the sacred history, as it might so easily have been avoided.

Dr. Seetzen discovered, in the year 1816, what he supposes to be the ruins of Gergesa, now called Djerash, where three temples, two superb amphitheatres of marble, and hundreds of columns still remain, among other monuments of Roman power.

It was in this vicinity that Christ wrought a wonderful miracle on two demoniacs. (Luke viii. 26—36.) Gadara, in the time of Josephus, was an important city, and the metropolis of Perea, or *the country beyond Jordan*. It now lies in ruins, being wholly deserted on account of the scarcity of water, though the foundations of its spacious streets are visible. In the vicinity are famous medicinal springs; and we are told by modern travellers, that the rocks by which the coast is bound contain the remains of tombs, cut out by the early inhabitants of Galilee, which even now seem a fit resort for the wretched outcasts of society who had their dwelling among them two thousand years ago. (Luke viii. 27.)

GAIUS. (Acts xix. 29.) A Macedonian, resident in Corinth, at whose house Paul stayed while labouring as a missionary in that city. (Rom. xvi. 23.) He was probably converted under Paul's ministry, (1 Cor. i. 14,) and accompanied him to Ephesus, and, with

Aristarchus, another of Paul's adherents, was seized by the mob, during the uproar occasioned by the apostle's preaching. Probably reference is made to this individual, Acts xx. 4, and 3 John 1; though some have supposed two individuals to be intended.

GALATIA. (Acts xvi. 6.) A province of Asia Minor, lying east of Phrygia, and called Galatia by the Gauls, who were the original settlers of it.

Christianity was introduced into this province by the apostle Paul, who was there once with Silas and Timothy, (Acts xvi. 6,) about the year 53, and again, four or five years afterwards, on his return from Corinth. (Acts xviii. 23.)

GALATIANS, EPISTLE TO, is the ninth in the order of the books of the New Testament, and was written by Paul about the year 53–54. Its design evidently is, to correct some erroneous opinions they had been taught, particularly respecting the doctrine of justification by faith; and to instruct them as to the true scope and intent of the gospel. This epistle is peculiarly interesting, as it contains a record of the evidences of Paul's apostleship, a sketch of his life after his conversion, and a masterly elucidation and defence of the great but simple plan of salvation through faith in the Lord Jesus Christ. (See UNION QUESTIONS, vol. viii., by Am. S. S. Union, for a complete analysis of this interesting epistle.)

GALBANUM. (Ex. xxx. 34.) A [illegible] gum, produced in Syria and its vicinity, from the sap or milk of a plant of the same name, which grows eight or ten feet high. It was an ingredient of the sacred incense, and is still valuable for its medicinal properties.

GALILEANS. (Luke xiii. 1.) A sect or party of the Jews who took their name from their leader, Judas, a Gaulanite, or Galilean. It is supposed that the party originated in opposition to a tax imposed by the Roman government on the Jews, A. D. 10—12. Judas and his party resisted the government, (Acts v. 37,) and maintained their opposition until the destruction of Jerusalem and the temple. Jewish historians tell us that the Galileans agreed with the Pharisees, but were distinguished by an unconquerable love of liberty, contending, on the strength of Deut. xvii. 15, that God only was their sovereign, and that all exactions of earthly princes were oppressive and unlawful.

The Galileans who are mentioned as having been offering sacrifices at Jerusalem, [illegible] suddenly assaulted, and put to death by order of Pilate,—so that their blood flowed out and actually mingled with the very sacrifices they were offering. (Luke xiii. 1, 2,)—were probably the subjects of Herod, between whom and Pilate there was a deep-rooted hostility. (Luke xxiii. 12.) Their sudden and violent death, in the very act of worship, seems to have marked them, in the view of some, as the special objects of divine indignation.

GALILEE. (Matt. iv. 12. Mark i. 9. Luke ii. 39.) In the time of Christ, Palestine was divided into three parts: of which the northern was Galilee, bounded on the north by [illegible]; east, by Jordan and the sea of Galilee; south, by Samaria; and west by Phœnicia, which occupied the coast north from Carmel to Tyre. It was [illegible] into *Upper* and *Lower;* the former [illegible] on the north, and inhabited partly by Syrians, Phœnicians, and Arabians,

whence it was called *Galilee of the Gentiles*, (Isa. ix. 1,) or *Nations*, (Matt. iv. 15;) the latter, especially the valley along the sea of Tiberias, was fertile and populous.

Within the limits of Galilee were comprehended Issachar, Zebulon, Naphtali, and Asher. Christ is called *Jesus of Galilee*, (Matt. xxvi. 69,) because he was brought up in that province, and there lived, taught, and called his first disciples, (Matt. iv. 13—23; xiii. 55. Mark i. 39. Luke iv. 44; viii. 1; xxiii. 5. John vii. 1;) and it became a name of contempt, (John i. 46; vii. 52. Acts ii. 7,) both among Jews and Gentiles, because they were a mongrel race, and used a corrupted dialect, which originated in the amalgamation of the Jews, who settled there after the captivity, with the Gentile foreigners. (Matt. xxvi. 69. 73. Mark xiv. 70.)

Galilee, says a modern traveller, would be a paradise, were it inhabited by an industrious people, under an enlightened government. Vine stocks are to be seen here a foot and a half in diameter, forming, by their twining branches, vast arches and extensive ceilings of verdure. A cluster of grapes, two or three feet in length, will give an abundant supper to a whole family. The plains of Esdraelon are occupied by tribes, around whose brown tents the sheep and lambs gambol to the sound of the reed, which at nightfall calls them home.

SEA OF GALILEE. (See CHINNERETH.)

GALL. (Ps. lxix. 21.) An animal fluid, of exceedingly bitter taste, secreted by the liver. Allusion is made to it in Job xvi. 13; xx. 14. 25. Lam. iii. 11, and elsewhere. But by the same word in Ps. lxix. 21, reference is made to the extraction of a very bitter herb, (Deut. xxix. 18; xxxii. 32,) perhaps hemlock. (Hos. x. 4.) It was so bitter as to be used as a generic term for bitter substances; as sour wine, sour cider, &c. is called *vinegar*. (Comp. Matt. xxvii. 34. Mark xv. 23. Acts viii. 23. See MYRRH.)

GALLERIES. (See DWELLINGS.)

GALLEY. (See SHIP.)

GALLIO (Acts xviii. 12) was the brother of Seneca, the famous philosopher, who describes him as a man of uncommon mildness and simplicity. He was appointed proconsul of Achaia by the Roman emperor Claudius, A.D. 53. He resided chiefly at Corinth; and when Paul was preaching in that city, and had excited the jealousy of the Jews by the success of his mission, they took him by violence before Gallio, and charged him with persuading men to worship God contrary to the law. Gallio was disinclined to interfere with controversies of that kind, which were not cognizable by the law which he was appointed to administer; and so he dismissed the parties. As they were leaving the place, a tumult occurred, in which Sosthenes, an officer of the Jewish church, was severely treated by a party of Greeks. It does not appear but Gallio had left the bench before this event occurred; and even if he were present, the expression, that *he cared for none of these things*, may imply nothing more than that he did not concern himself with the controversies of the various sects and parties into which the community around him was divided. This course, so far from evincing hostility or indifference to Paul, or to religion generally, was certainly wise and prudent for a commissioner of the Roman government, appointed, as he

was, to a temporary office in a foreign province.

GAMALIEL. (Acts v. 34.) A distinguished Jewish rabbi, a doctor or teacher of the law, and possessed of a large share of public confidence. It is said he was for thirty-two years president of the Jewish sanhedrim. He is first introduced to our notice in connexion with the attempt made at Jerusalem, A. D. 33, by the opposers of the gospel, to stop the mouths of Peter and the other apostles. The faithful missionaries were brought before the Jewish council, and there boldly proclaimed their inflexible purpose. This excited their enemies to madness; and they had already made up their minds to put them to death, when Gamaliel, by a plain and seasonable exhibition of the folly of such a step, changed their counsel; and, after having scourged the apostles, they discharged them. So distinguished was this rabbi for his wisdom and learning, that Paul went up to Jerusalem to receive instruction from him, and afterwards mentions this fact in his oration to the people of Jerusalem, (A. D. 60,) as evidence that he had the best opportunity to know the nature and requisitions of the law. (Acts xxii. 3.)

GAMMADIMS. (Ezek. xxvii. 11.) The prevailing opinion respecting this term is, that it is rather descriptive of the character of a people; as, the *brave*, the *warlike*, the *invincibles*, than the name of any particular nation or tribe.

GARDEN. (Isa. i. 8.) The gardens of the Hebrews were doubtless very rude and simple. Allusions to them are made, Gen. xxi. 33. Num. xxiv. 6. Job viii. 16; and there is reason to suppose that they were chiefly devoted to fruit and shade trees, and aromatic plants and herbs (1 Kings xxi. 2. Sol. Song iv. 12—16.) A reservoir of water was considered an indispensable appendage, either in the form of a foun-

tain, well, or stream, passing through it. (Gen. ii. 10; xiii. 10.) The gardens around Damascus are described as abundantly watered by little currents which are made to flow through every part of them. Beautiful allusions to this are made Prov. xxi. 1. Isa. lviii. 11. Eccl. ii. 5, 6. The gardens of Persia, at the present day, are well laid out, and cultivated with much care. Gardens were used to some extent as burying places, (John xix. 41,—see BURIAL,) and also as places of religious worship and retirement. (Isa. i. 29; lxv. 3.) Gardens were probably often unfenced, and formerly, as now, esculent vegetables were planted on some fertile spot in the open field. A custom prevails in Hindostan, as travellers inform us, of planting, at the commencement of the rainy season, in the extensive plains, an abundance of melons, cucumbers, gourds, &c. In the centre of the field is an artificial mound, with a hut on the top just large enough to shelter a single person from the storm and heat. Here a solitary being is posted, night and day, in the midst of tempests and storms, for two or three months, to protect the crop: and if any depredation is attempted, the alarm is given to some adjacent village. This custom fully explains the allusion in Isa. i. 8.

At this season, Niebuhr relates that he observed in Yemen, that men were placed in trees, or upon some such elevation, to watch the fields, and keep off birds, beasts, and thieves. So also among the Hebrews, watchmen were stationed to guard the harvest, who relieved one another. *As the keepers of a field are they against Jerusalem round about: watchers come from a far country, and give out their voices against the cities of Judah.* (Jer. iv. 16, 17.) *He* (the wicked) *buildeth his house as a moth, and as a booth that the keeper maketh.* (Job xxvii. 18.) These keepers were not allowed to prevent one from taking from the field enough for the supply of his immediate wants. (Deut. xxiii. 25.)

GARLANDS. (Acts xiv. 13.) The heathen adorned the victims of their sacrifices in a variety of ways. Probably the garlands mentioned in this passage were to decorate the head of the ox which they designed to sacrifice to the supposed gods.

GARLICK. (Num. xi. 5.) A well known bulbous root or vegetable, which was in common use in Egypt, and much esteemed by the Jews.

GARMENTS. (See CLOTHES.)

GARRISON. (See WAR.)

GATE. (1 Sam. iv. 18.) The entrances to walled cities are secured by gates, either of wood, iron, or brass. (Acts xii. 10.) Houses also were protected in the same way, and we may suppose that sometimes a door or passage was made in the gate, (as is common in many parts of our own country,) so as to save the necessity of opening the whole gate every time a single person would pass. (Acts xii. 13.) In many Asiatic cities, there are broad streets covered over wholly or in part, and appropriated to merchants or tradesmen in particular branches of business; and there were also open squares in which the booths and stalls of venders were erected. These were frequently at the gates of the city, which were of course places of the greatest concourse. (2Sam. xv. 2. 2 Kings vii. 1. Neh. viii. 1. Job xxix. 7. Prov. xxii. 22; xxxi. 23.) The gates were often

also the places of judicial proceedings, (Deut. xvii. 5; xxv. 7. Amos v. 10. 12. 15;) the mode of conducting which may be learned, Ruth iv. 1—12; and of general resort, (Gen. xix. 1,) and of course frequented by idlers and loungers. (Ps. lxix. 12.) In Arabia, the gate of the city is still the place of judgment. The king or governor passes certain hours of the day there, and not only hears and decides controversies, but transacts business with the people who are passing in and out. As the possession of the gates of the city was a possession of the city itself, the word is sometimes used to signify power. (Gen xxii. 17. Isa. xxiv. 12.) We are told, that it is common in many parts of Asia, to build the gate or door of the house of iron, very strong, and so low as to prevent the incursion of the Arabs, who often ride on horseback into the houses of those whom they wish to harass and rob. Sometimes the gate is not more than three feet high; and to elevate or exalt it, was only to court the notice of the destroyer, or to admit a friend. (Ps. xxiv. 7. 9.) There are other figurative uses of the word which are sufficiently obvious in themselves. (See HELL, JERUSALEM, LAZARUS, TEMPLE.)

GATH. (Josh. xi. 22.) An ancient city in the territory of Dan, celebrated as the birthplace of Goliath. (1 Sam. xvii. 1) It was situated about thirty-two miles west from Jerusalem. In the days of David, it was in the possession of the Philistines, and Achish was its king. (1 Sam. xxi. 10—15; xxvii. 1—7) David afterwards captured it. (2 Sam. xv. 18. 1 Chron. xviii. 1.) It was afterwards subject to frequent revolutions. 1 Kings ii. 39. 2 Kings xii. 17, xiii. 25. 2 Chron. xi. 8; xxvi. 6.) The inhabitants of Gath are called *Gittites*, (Josh. xiii. 3,) and the place *Gittah-hepher*. (Josh. xix. 13.)

GATH-HEPHER. (2 Kings xiv. 25.) A city in the tribe of Zebulon, and probably in the *land of Hepher*. (1 Kings iv. 10.) It is noted as the birthplace of the prophet Jonah.

GATH-RIMMON. (Josh. xix. 45.) It would seem there were at least three cities of this name: one in the tribe of Dan, (Josh. xxi. 24;) a second in the half tribe of Manasseh, (Josh. xxi. 25;) and a third in the tribe of Ephraim. (1 Chron. vi. 69.)

GAZA. (Gen. x. 19.) A city, and one of the five principalities of the Philistines, was situated on the coast of the Mediterranean, at the southern extremity of Canaan, within the tribe of Judah, (Judg. i. 18. 1 Sam. vi. 17,) and about sixty miles south-west of Jerusalem. In the reigns of Jotham and Ahaz, it recovered its independence, but was again subdued by Hezekiah (2 Kings xviii. 8.) It was afterwards subject to the Persians and Chaldeans, and was captured by Alexander the Great about B. C. 300. In the time of Eusebius, it was a flourishing city, but has been often reduced since that day, and now consists of three small villages, with from 3,000 to 5,000 inhabitants. Messrs King and Fisk, American missionaries, spent a Sabbath there in 1823. They tell us that the city stands on an elevation; the houses are built of stone, but make a very mean appearance. The scenery around is beautiful. They found several Greeks there, and a Greek priest, who said the church there had been built twelve centuries. They sold twenty-

five copies of the Scriptures, in Greek, and gave away thirteen.

The place once abounded in monuments of the power, opulence and greatness of the city. Many traditions are held by the inhabitants respecting Samson and his feats; and they formerly showed the sunken arches of the temple which Samson pulled down upon himself and the people around him, and also the hill to whose summit he bore the gates of the city.

Mr. Thompson, an American missionary, was at Gaza in the spring of 1834, and speaks of the number of Christians in the place as exceeding his expectations, and also mentions a flourishing school there.

GEBA, (2 Kings xxiii. 8,) called also *Geba of Benjamin*, (Josh. xxi. 17. 1 Kings xv. 22,) probably to distinguish it from another town of the same name, was one of the most northerly towns of Judea. Hence the expressions, 2 Kings xxiii. 8, and Zech. xiv. 10, denote the length of the land. It was in the vicinity of this place that the Philistines were defeated by David's army. (2 Sam. v. 25.)

GEBAL. (Ezek. xxvii. 9.) A city of Phenicia, north of Beyroot, called *Byblos* by the Greeks and Romans, and latterly *Jiblah*, or *Jibail*. It now exhibits little else than ruins, which are sufficiently magnificent to indicate its former greatness. In the days of Tyre's glory, it was famous for ship-building. (Ezek. xxvii. 9.) The *land of the Giblites* (Josh. xiii. 5) was the extensive plain which stretches around this city. In Ps. lxxxiii. 7, *Gebal* most probably refers to a district in Idumea, east of the El-Ghor, known to the Romans as Gebalene, and at present *Djebal*.

GEDALIAH (Jer. xl. 5) was appointed by Nebuchadnezzar to take charge of the government of Palestine, after he had subdued it, and destroyed the temple and capital of the nation. (2 Kings xxv. 22.) He was assassinated by a party of the royal family of Judah, headed by Ishmael; of which event, we have the particulars in Jer. xli. Several other persons of the same name are merely mentioned in the Bible.

GEDEON. (See GIDEON.)

GEHAZI. (2 Kings iv. 12.) The servant and constant attendant of the prophet Elisha. When the prophet had accomplished, by divine power, the wonderful cure of Naaman, the latter offered him a munificent present, as a token of his gratitude; which the prophet declined. Gehazi coveted what his master refused, and by a deliberate falsehood obtained a portion of Naaman's gift. As a punishment for his offence, the very disease of which Naaman had just been cured was visited upon him and his family. (2 Kings v. 15—27.)

GEMARIAH. (Jer. xxix. 3, Zedekiah's ambassador to the king of Babylon, by whom Jeremiah sent a letter to his countrymen in captivity, warning them against the indulgence of any false hopes of redemption. There was also a minister of Jehoiachim of the same name. (Jer. xxxvi. 12.)

GENEALOGY. (1 Chron. v. 1.) The lineage of a family, or list of ancestors, was preserved with extraordinary care (Ezra ii. 62. Heb. vii. 3) by the Jewish nation, (1 Chron. v. 17; ix 1. 2 Chron. xii. 15,) not only because it was through Abraham that the privileges of the Jewish church were transmitted, but chiefly because of the deep interest which was felt in the predictions concerning the

Messiah, and the tribe or family from which he was to spring. (Heb. vii. 14.) The variance which seems to exist in many of the genealogical tables, or statements of the sacred writers, has been in a great measure reconciled by those who have diligently investigated and compared them. It is a matter of astonishment that records of such high antiquity —and concerned principally with names of families and individuals, which are very liable to many inaccuracies— are preserved so perfectly. These public tables, or genealogical records, were in existence as lately as the time of Josephus; for he undertakes to show his descent by them.

The genealogies against which the apostolic admonitions are directed, (1 Tim. i. 4. Tit. iii. 9,) were probably speculations on the subject of genealogy, when the reason for regarding it so particularly was done away by the appearance of the Messiah, and the introduction of a new dispensation by him.

GENERATION. (Gen. v. 1.) This word is used to denote a particular class of people. (Ps. xxiv. 6. 1 Pet. ii. 9.) It signifies the history as well as the lineage of a man,—as in the passage first cited, and Matt. i. 1,—and also the history of other things. (Gen. ii. 4.) It is employed to denote a period of time, (Matt. xxiv. 34. Acts ii. 40.) and sometimes posterity or future ages. (Isa. xxxiv. 10.) When used to mark the lapse of time, its import is very uncertain. Perhaps it may generally mean, as it does in our day, the period which one generation or race of men spend on earth.

GENESIS. This is the name of the first book of the Bible, and in the original it denotes the contents of the book; viz. an account of the generation or production of all things. Moses is universally regarded as its author, and its authenticity is settled by the most indisputable evidence. It has been remarked that passages of this book are cited in the New Testament twenty-seven times literally, and thirty-eight times substantially. The history it contains embraces a period of at least 2370 years, and presents to us an account of the creation and fall of man, the religion, arts, settlements, genealogies, corruption and destruction of the antediluvian world, excepting eight souls, —the re-peopling and division of the earth, the dispersion of its inhabitants, and the interesting biographies of Abraham, Isaac, Jacob, and Joseph.

It is well observed, that without this history the world would be in comparative darkness; but that, in the first page of Genesis, a child may learn more in an hour, than all the philosophers in the world learned without it in thousands of years. (For an analysis of the contents of this book, and explanatory and illustrative notes, &c., see UNION QUESTIONS, vol. iii., and TEACHER'S ASSISTANT in the use of the same work, both by the Am. S. S. Union.)

GENNESARET. (See CHINNERETH.)

GENTILE. (Rom. ii. 9.) This was the name by which the Jews distinguished all the rest of the world from themselves. All who were not Jews and circumcised, they regarded as Gentiles, or *heathen*; and, as such, they were excluded from the religious privileges and relations by which the Jews were so greatly exalted. Hence they became accustomed to look on the Gentiles as outcasts from the favour of God; and, mistaking the end

of their peculiar dispensation, and supposing it to be perpetual, we cannot wonder at the strong prejudices they entertained against a Saviour and a gospel which placed Jews and Gentiles on the same footing, (Acts x. 1—48. Rom. ix. 30—33; xi. 1—36;) thus displaying the riches of that grace and mercy through which all that call on the name of the Lord are saved. And now, in the wonderful order and economy of the divine government, the Gentiles compose the great body of God's people, and the Jews, who reject the Messiah, have become a reproach and by-word in the earth. Those who embraced Judaism, but were not Jews, were called proselytes. The word *Greeks*, in the writings of Paul, usually denotes the Gentiles; and, in the New Testament generally, those are called Gentiles who were subject to the Greek government, either in the east or west.

COURT OF THE GENTILES. (See TEMPLE.)

ISLES OF THE GENTILES (Gen. x. 5) are supposed to denote Asia Minor and the whole of Europe, which were peopled by the children of Japheth.

GERAH. (See MEASURES.)

GERAR, (Gen. x. 19.) a capital city of the Philistines, was situated south-west of Gaza, between Kadesh and Shur. (Gen. xx. 1.) It is remarkable that both Abraham and Isaac retired to this place during the prevalence of a famine, and were both guilty of deceiving Abimelech, the king of the place, respecting their wives. (Gen. xx. 1; xxvi. 1.)

VALLEY OF, (Gen. xxvi. 17,) was the residence of Isaac, and probably in the vicinity of the city above described.

GERGESENES, GERGESA. (See GADARA.)

GERIZIM. (See EBAL.)

GESHUR. (2 Sam. xiii. 38.) A district of Syria, (2 Sam. xv. 8,) lying on the east of Jordan, north of Bashan, and near mount Hermon. (Josh. xiii. 11. 13.) The Geshurites are also spoken of as inhabiting another territory south of Judea. (1 Sam. xxvii. 8.) The district above mentioned retained its independence in the time of David. (2 Sam. xiii. 37.) Travellers tell us of a bridge over the Jordan, between the sea of Tiberias and mount Hermon, called the Geshur, (*Jisr*, or *Jisser*, *Beni-Jakub*,) *the bridge of the sons of Jacob*.

GETHSEMANE. (Matt. xxvi. 36.) A retired place, containing about half an acre of land on the western side of mount Olivet, commanding a full view of the city of Jerusalem. The name indicates the fertility of the spot, especially in olives. It was called *a garden*, though it was probably a grove, laid out in walks, and furnished with fountains, affording shade and seclusion to those who resorted thither from the noise and distraction of the adjacent city. Messrs. Fisk and King, American missionaries, were there in 1823. They tell us that the garden is about a stone's cast from the brook Cedron; that it now contains eight large and venerable looking olives, whose trunks show their great antiquity. The spot is sandy and barren, and appears like a forsaken place. A low broken wall surrounds it. Mr. K. sat down beneath one of the trees, and read Isa. liii., and also the gospel history of our Redeemer's sorrow during that memorable night in which he was there betrayed; and the interest of the association was heightened by the passing through the place of a party of Bedouins, armed with spears and swords. It is said that the

monks, to whom this ground now belongs, preserve the kernels of the olives that grow there, to use as beads for rosaries. (See VIEWS OF PALESTINE, p. 14, and SELUMIEL, ch. vii., both by Am. S. S. Union.)

GEZER. (Josh. xvi. 3.) A town of Ephraim on the border of Benjamin, north-west of Jerusalem. It remained in the possession of the Canaanites (Josh. x. 33; xvi. 10. Judg. i. 29) till the king of Egypt subdued it, and gave it to his daughter, the wife of Solomon. (1 Kings ix. 16.) Solomon rebuilt it. (1 Kings ix. 17.)

GHOST. (Gen. xxv. 8.) To *give up the ghost* is a common term, with the sacred writers, to express death. It is the yielding up of the spirit or soul to God who gave it. When used to express the death of Christ, a different word is employed in the original, which implies the voluntary character of the act, or the power to give life up, or retain it at pleasure.

HOLY GHOST. (See GOD, SPIRIT.)

GIANT. (1 Chron. xx. 6.) Sometimes this word is employed to denote men of great violence, cruelty, and crime; and at others, it denotes men of extraordinary size or height. The sons of Anak were the most noted of the latter class which the sacred writers mention. They dwelt in Hebron, and were such mighty men that the Israelites thought of themselves as mere grasshoppers in comparison; an expression, however, by no means indicative of exact relative size, but simply denoting a fearful odds in strength and stature. The king of Bashan (Deut. iii. 11) and Goliath (1 Sam. xvii. 4) were men of extraordinary size. (See REPHAIM.)

GIBBETHON (Josh. xxi. 23.) A city of the Philistines, within the tribe of Dan, where Baasha killed Nadab, son of Jeroboam. (1 Kings xv. 27.)

GIBEAH. (1 Sam. xiii. 2.) A city a few miles north of Jerusalem, called *Gibeah of* (the children of) *Benjamin*, (2 Sam. xxiii. 29,) in distinction from one in Judah. (Josh. xv. 57.) It was also called *Gibeah of Saul*, (2 Sam. xxi. 6,) because it was his birth-place and residence. (1 Sam. x. 26. Isa. x. 29.) Its inhabitants were eminently wicked, as they evinced by their conduct, recorded Judg. xix. 30, to which Hosea refers as proverbial. (Hos. ix. 9; x. 9.) The city was terribly destroyed. (Judg. xx. 46.)

GIBEON. (Josh. x. 2. 1 Chron. xvi. 39.) A great city in Benjamin, five to seven miles northerly of Jerusalem, inhabited by Hivites, who secured the protection and alliance of Joshua by stratagem, (Josh. ix. 4—15;) and were consequently attacked by the five Canaanitish kings, but delivered by the aid of the Israelites. (Josh. x. 10. Isa. xxviii. 21.) In the close of David's, and beginning of Solomon's reign, the sanctuary was there. (1 Chron. xvi. 39, 40; xxi. 29.) Near to it was a pool; probably the "great waters" referred to by Jer. xli. 12, where Abner was defeated by Joab; and also a "great stone," or monumental pillar, perhaps to the twenty-four men of David and Ishbosheth who fell there. (2 Sam ii. 13; xx. 8. See SERVANT.)

The WILDERNESS OF GIBEON (2 Sam. ii. 24) was doubtless in the vicinity of the city of the same name: as was also the *valley of Gibeon*, famous for the victory over the five allied kings above described, and for the wonderful miracle performed there. (Josh. x. 12.)

It is supposed that the four cities named, Josh. ix. 17, enjoyed a sort of democratic

government. (Comp. Josh. x. 2, and ix. 11.)

GIDEON. (Judg. vi. 11.) The son of Joash the Abi-ezrite, and the same with Jerubbaal the seventh judge of Israel, a mighty man of valour, and peculiarly favoured with the presence of the Lord. He was a very humble man; and when the angel proposed to him to go in the strength of the Lord to save Israel from the hands of the Midianites, he replied, "Behold, my family is poor in Manasseh, and I am the least of my father's house." The Lord was pleased to favour Gideon with most remarkable tokens of his power and grace, which are particularly mentioned in Judg. vi., vii., and viii. He is honourably mentioned, Heb. xi. 32.

GIER-EAGLE. (See EAGLE.)

GIFT, (Ex. xxiii. 8,) GIFTS. (Rom. xii. 6.) The practice of making presents as a token of honour, respect, or affection, prevailed very extensively in eastern countries in early ages, and is still maintained. Hence to refuse making presents to a king was esteemed a mark of contempt. (1 Sam. x. 27.) Kings and princes often made splendid gifts of garments to their favourite officers, and to others whom they were disposed to honour. (Gen. xlv. 22, 23.)

The peculiar offerings under the law are spoken of as gifts. (Deut. xvi. 17. Matt. v. 23, 24.) And it is with singular force that the blessings of the gospel, and especially the great blessing of eternal life, through Jesus Christ our Lord, are called gifts; inasmuch as they never could be purchased, and nothing can be given in return for them. The word *gifts* is also employed to describe those graces or endowments with which Christ only can endue his disciples. (Eph. iv. 8. 11, 12.) Some of these, which were bestowed on the early apostles, were miraculous, and designed to confirm their claims to apostolic authority; such as the gift of tongues, of prophecy, &c., and when the end of conferring them was answered, they ceased.

GIHON. 1. (Gen. ii. 13.) One of the rivers of Eden, supposed by some to be the Araxes which empties into the Caspian Sea. *Gihon* signifies *impetuous;* and this is the course of the Araxes. Others suppose that the river known to modern geographers as the *Oxus*, which the Arabs at this day call *Jihon*, is the same with the Gihon.

2. (1 Kings i. 33.) A fountain or stream near the city of Jerusalem, (2 Chron. xxxii. 30,) beside which Solomon was anointed. (1 Kings i. 38, 39.)

GILBOA. (1 Sam. xxviii. 4.) A ridge of mountains west of the plain of Jordan, which the Arabs of this day call *Djebel Gilbo.* It is memorable as the field of battle on which Saul and his three sons fell. (1 Sam. xxxi. 8. 2 Sam. i. 21. See OMAR, by Am. S.S. Union, pp. 118, 119.)

GILEAD. 1. A PLACE, (2 Kings x. 33,) or GALEED, (Gen. xxxi. 47, 48,) so called because of the monument which was erected by Laban and Jacob to perpetuate the remembrance of their covenant, was a mountainous region, embracing Trachonitis, east of the Jordan. The term is used rather indefinitely by the sacred writers. The possessions of the tribe of Gad are described as *all the cities of Gilead*, and *half the land of the children of Ammon.* (Josh. xiii. 25.) And the half tribe of Manasseh are said to have received, as part of their inheritance, *all Bashan and half Gilead*, (Josh. xiii. 30, 31;) and in Deut. iii. 12, 13. 16, *half mount Gilead* is said to have

been given to Reuben and Gad, and *the rest of Gilead* to Manasseh; while, in verse 15, we are told that *Gilead was given to Machir*.

It would seem that the possessions of Manasseh lay north of the Jabbok, and were divided between his two sons, Jair and Machir; the former taking the land of Argob, and the latter the land of Gilead, or the northern part of it; and that the Reubenites and Gadites took the tract between the Jabbok and the Arnon, including the southern section of Gilead.

The LAND OF GILEAD, (Deut. xxxiv. 1,) as used in this passage, probably denotes the whole country east of the Jordan to Arabia, including the modern Belka.

MOUNT GILEAD, properly speaking, is the ridge or summit which rises six miles south of the Jabbok, and extends five or six miles from east to west. It is now called *Djelaad*. It was at this point that a part of Gideon's army deserted him. (Judg. vii. 3.)

There was a tree in Gilead, the gum of which (hence called *the balm of Gilead*) possessed medicinal properties, (Jer. viii. 22; xlvi. 11; li. 8,) and was an important article of commerce. (Gen. xxxvii. 25.)

Strabo, the prince of ancient geographers, speaks of a field near Jericho, in Palestine, which was full of these balsam trees. The sap is like viscid and tenacious milk, and coagulates rapidly. It was valuable for inflammations; and, in the time of Alexander, was estimated at twice its weight in silver. (See BALM.)

2 APERS—S (Num. xxvi. 29, 31, and Judg. xi. 1, 2;) in both which cases the name is probably derived from the fact that the individuals resided, or had their inheritance, in Gilead.

GILGAL. (Josh. iv. 20.) The origin of this name is given us in Josh. v. 9. It was a village in the plains of Jericho, east of that city, and north-east of Jerusalem; it was from three to five miles west of the river Jordan, and was the first place of encampment of the army of the Israelites after passing that river. There the twelve stones were set up as a memorial of the miracle. It was the resting-place of the tabernacle until it was taken to Shiloh, whence it was again returned to Gilgal, (1 Sam. x. 8; xv. 33,) and also the seat of government, or place of rendezvous, during Joshua's wars with the Canaanites. In Samuel's day, it was one of the places for holding a circuit court, (1 Sam. vii. 16,) but afterwards became devoted to idolatry. (Hos. xii. 11. Amos iv. 4.)

The word *quarries*, in Judg. iii. 19, is rendered *graven images* in the margin, and, if correctly rendered, shows the prevalence of idol worship there. Other interesting incidents connected with this place are recorded, 1 Sam. xi. 14, 15; xiii. xv.

There was another *Gilgal* "beside the plains of Moreh," not far from Shechem. (Deut. xi. 30. Josh. xii. 23. See OMAR, p. 157, and SELEMEL, p. 157, both by Am. S. S. Union.)

GIRD, GIRDLE. (See CLOTHES.)

GIRGASITE, (Gen. x. 16,) or GIRGASHITES (Gen. xv. 21.) A tribe of the Canaanites, who are supposed to have inhabited a section of the country east of the sea of Galilee; whence the name of the city of *Gergesa*.

GITTAH-HEPHER. (See GATH-HEPHER.)

GITTITES. (See GATH.)

GITTITH. Psalms viii. lxxxi. and lxxxiv. are inscribed *to the chief musician upon Gittith.* The word may refer to a particular instrument of music, or to a particular tune, or it may have relation to some circumstance in the time or occasion of its composition, which the word Gittith denotes, but which has not been preserved.

GLASS. (1 Cor. xiii. 12.) The substance which we call *glass* was invented in the twelfth century; but the ancients probably used some semi-transparent substance, through which a degree of light was admitted, and external objects very indistinctly seen. Specimens of such substances are often found among Roman antiquities. Looking glasses (Ex. xxxviii. 8. Job xxxvii. 18) were doubtless made of polished metal. One of the latter is supposed to be meant in James i. 23, and one of the former in 1 Cor. xiii. 12.

GLEAN. (Ruth ii. 2.) In the joyful season of harvest, the Jewish farmer was not allowed to forget the poor and the stranger. A special command was given (Lev. xix. 9, 10) that he should leave some of the fruits for them to gather.

GLEDE. (Deut. xiv. 13.) A rapacious bird of the hawk or vulture species. The original word is rendered *vulture*, in Lev. xi. 14.

GLORY, GLORIFY. (Ps. xlix. 16. Isa. xxiv. 15.) These terms are of frequent occurrence throughout the Bible; and are so common that many fail to see how very significant they are.

To *glorify* is to render glorious (Dan. v. 23. Acts iii. 13. 2 Pet. i. 17.) Hence the comprehensive precept of the apostle, (1 Cor. vi. 19, 20,) requiring the devotion of our whole powers and faculties to this one great end, *the glory of God*, (1 Cor. x. 31,) or making God glorious. The glory of God is displayed to his creatures in the works of creation, providence, and grace; so that they are without excuse who see only the things that are made, and the evidence they furnish of his eternal power and Godhead, and yet neglect or refuse to glorify him as God. (Rom. i. 20—32.)

Under the Mosaic economy, the glory of God often appeared in some visible emblem, but dwelt especially within the vail, between the cherubim. (1 Kings viii. 11. Ps. lxxx. 1. Zech. ii. 5.)

It is, however, in the plan of redemption that we have exhibited to us at once a complete, consistent, and perfect display of the glory of the divine character, to which every other manifestation of it, whether in creation or providence, or in the former dispensations of his grace, were and are subservient. The wisdom, power, and goodness of God, as well as his holiness, faithfulness, and justice, are here magnified to the highest degree; so that the expressions of the apostle have great force, THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD, IN THE FACE OF JESUS CHRIST. (John i. 14. 2 Cor. iv. 6. Heb. i. 3.)

GNASH, GNASHING. (Ps. cxii. 10. Matt. viii. 12.) A striking or grinding of the teeth in the paroxysms of anguish or despair.

GNAT. (Matt. xxiii. 24.) A very small but troublesome insect, common in hot countries. In the passage cited, the words *strain at* should rather be *strain out*; the phrase will then better express the gross inconsistencies which our Saviour reproved.

GOAD. (Judg. iii. 31.) This was a rod or pole, about eight feet long, armed at the largest

end with a piece of iron, with which the ploughshare was freed from clods and earth, and at the smallest with a small spike, by which the oxen were urged on in their labour.

A modern traveller in the east says: "The country people were now everywhere at work ploughing in the fields, in order to sow cotton. It was observable, that in ploughing they used goads of an extraordinary size. Upon the measuring of several, I found them about eight feet long, and at the bigger end six inches in circumference. They were armed at the lesser end with a sharp prickle for driving the oxen, and at the other end with a small spade or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these, that Shamgar made that prodigious slaughter related of him? (Judg. iii. 31.) I am confident that whoever should see one of these instruments, would judge it to be a weapon not less fit, perhaps fitter, than a sword for such an execution. Goads of this sort I saw always used hereabouts, and also in Syria; and the reason is, because the same single person both drives the oxen and also holds and manages the plough, which makes it necessary to use such a goad as is above described, to avoid the encumbrance of two instruments."

GOAT. (Lev. iii. 12.) Goats were among the chief possessions of the wealthy in the early ages of the world. (Gen. xxvii. 9. 1Sam. xxv. 2. 2Chron. xvii. 11.) Resembling the sheep in its general structure and appearance, it is covered with hair instead of wool, and is much more active, bold, and wandering in its habits. It feeds on bark and tender twigs, and its feet are formed for leaping and climbing among rocks and mountains. Its milk is valuable for food, (Prov. xxvii. 27,) the hair for manufactures of various kinds, (Ex. xxv. 4. Num. xxxi. 20. Heb. xi. 37,) and the skin for vessels or bottles, (Josh. ix. 4. Ps. cxix. 83. Matt. ix. 17,) and in modern times for leather, (*morocco.*)

It was a clean animal by the Jewish law, (Deut. xiv. 4,) and was much used in sacrifices. (Lev. iii. 12. Num. xv. 27. Ezra vi. 17.)

The peculiar qualities of goats occasion frequent figurative allusions to them. The boldness and strength of the leaders of the flocks are alluded to, Prov. xxx. 31. Zech. x. 3; and they are made to represent oppressors and wicked men generally. (Ezek. xxxiv. 17; xxxix. 18. Matt. xxv. 33.)

WILD GOATS, (Deut. xiv. 5,) now called the *ibex*, or *mountain goat*, were of the same species; but being confined to the high and almost inaccessible summits of mountains, were seldom taken, and were of little domestic use.

The mountain goat is still found in many parts of Syria, and the flesh is nearly of the flavour of venison. The Bedouins make bags or bottles of their skins, and rings of their horns. When they are found among the rocks, they usually elude the pursuit of the hunter, sometimes leaping twenty feet,—but in the plains they are often taken. Their habits are alluded to, 1 Sam. xxiv. 2. Job xxxix. 1. Ps. civ. 18. (See YOUTH'S FRIEND, by Am. S. S. Union, vol. ii. No. 6, iii. No. 7, and iv. No. 10.)

SCAPE-GOAT. (Lev. xvi. 26.) In this chapter we have an interesting account of the manner in which goats were em-

ployed under the Jewish law to prefigure the atoning sacrifice of Christ. It was on the great day of atonement. Two goats were taken; one to be presented as a sin-offering, and the other to stand while the priest laid his hands upon its head, and confessed over it the sins of the people; after which it was led or sent away into the wilderness; thus representing the taking or bearing away of guilt. (See the ceremony and its meaning fully illustrated in BIBLICAL ANTIQUITIES, vol. ii. ch. vi. § 5, and ELISAMA, pp. 169—172, both by Am. S. S. Union.)

GOB. (2 Sam. xxi. 18, 19.) A place or plain where the Israelites fought two battles with the Philistines. It is supposed to be the same with Gezer. (1 Chron. xx. 4. See GEZER.)

GOBLET. (See CUP.)

GOD. (Gen. i. 1.) The name of the uncreated Creator of all things. He is revealed to us in an endless variety of ways in his works and providential government, (Rom. i. 20,) but more fully in the Holy Scriptures, as a Spirit infinitely wise, holy, just, and benevolent; and though he is truly and essentially one in his being, nature, and attributes, and the only proper object of religious worship, (Deut. vi. 4. Isa. xliv. 8; xlv. 5, 6. 14. 18. 21, 22,) yet he is clearly revealed to us as the Father, the Son, and the Holy Spirit, (Isa. xlviii. 16, 17. Matt. xxviii. 19, 20. John i. 1—3; v. 23; x. 30; xiv. 23. Phil. ii. 6. 1 Tim. iii. 16,) to each of whom are ascribed the essential attributes of [illegible] God, while they are distinguished from each other in the sacred writings by all the acts and all the forms of speech by which men are accustomed to designate different persons. Among a multitude of passages, the following may be cited: Gen. i. 26; iii. 22; xi. 6, 7. Acts v. 3, 4. 2 Cor. xiii. 14. Col. ii. 9. As every thing concerning the mode or manner of the divine existence must be necessarily and entirely a matter of divine revelation, it is to be received as such, with the most profound and humble reverence. The student of the Bible, however, and especially the teacher, would do well to settle in his mind distinctly and definitely what are the facts or truths which the Bible makes known to us respecting this great mystery of our holy religion; and so to arrange and classify them, that they shall exhibit at one view, to his mind, and to the minds of those he teaches, exactly what is revealed, and no more: and in doing this, especially when the matter is of such great solemnity and importance, it is safest to abide as closely as possible by the language of inspiration.

The words *God* and *Gods* are frequently used to express the office, power, or excellence of some created being; as, angels, (Ps. xcvii. 7,) magistrates, (Ex. xxii. 28,) the devil. (2 Cor. iv. 4. See JEHOVAH, CHRIST JESUS.)

GODHEAD. (Col. ii. 9.) The nature or essential being of God. (Acts xvii. 29. Rom. i. 20.)

GODLINESS. (2 Pet. iii. 11.) Piety, resulting from the knowledge and love of God, and leading to the cheerful and constant obedience of his commands. In 1 Tim. iii. 16, it imports the substance of revealed religion.

GOG AND MAGOG. (Ezek. xxxviii. 2.) Magog was the name of one of Japheth's sons. (Gen. x. 2.) It was also a general name of a country north of the Caucasus or mount Taurus, or for the people of that district. Gog was the king of the country. Probably they

were remarkable for their invasive and predatory habits; and perhaps the phrase was descriptive of barbarians and spoilers generally. (Rev. xx. 8.)

GOLAN. (Deut. iv. 43.) A considerable city belonging to the half tribe of Manasseh, and situated in the north-western part of the old kingdom of Bashan; whence the district, of which it was the capital, is called *Gaulonitis*. It was east of the sea of Tiberias, and still bears the name of *Jolan*. Golan was one of the cities of refuge. (Josh. xx. 8.)

GOLD. (Gen. ii. 11.) The heaviest and most malleable of metals, is found at the present day chiefly in Africa and South America. Several places are mentioned by the sacred writers as abounding in gold; such as Ophir, (Job xxviii. 16,) Parvaim, or *Ceylon*, as some suppose, (2 Chron. iii. 6,) and Sheba and Raamah (Ezek. xxvii. 22.) The use of gold was very common among the Hebrews. Several parts of the temple, its furniture and utensils, were overlaid with this precious metal, (Ex. xxxvi. 34—38. 1 Kings vii. 48—50;) and many of the vessels of the wealthy, as well as their personal ornaments and insignia of office, were of gold. (Gen. xli. 42. 1 Kings x. 17—22. Esth. i. 6, 7. Dan. v. 29. Luke xv. 22. James ii. 2.)

GOLDEN CANDLESTICK. (See CANDLESTICK.)

GOLGOTHA. (See CALVARY.)

GOLIATH. (1 Sam. xvii. 4.) A renowned champion of the Philistines. His native place was Gath. He was more than nine feet in height, and his armour corresponded with his stature and strength. The particulars of his defeat in single combat with David are given, 1 Sam. xvii. (See LIFE OF DAVID, ch. iii., by Am. S. S. Union.)

In 2 Sam. xxi. 16—22, is an account of several contests, in one of which Elhanan, a Bethlehemite, is spoken of as having slain Goliath the Gittite. In another, which occurred in Gath, a man of stature, with twelve fingers and twelve toes, is represented as having been slain by Jonathan, David's nephew. In a third a giant named Saph was slain by Sibbechai, the Hushathite; and a fourth was between Ishbi-benob and Abishai, in which the former was slain. These four, it is said, were born to the giant in Gath.

The probability is, that some other giant than Goliath is intended in this verse, as one of the four persons named was his brother, and not his son, and that the true reading of 2 Sam. xxi. 19 is given in 1 Chron. xx. 5.

GOMER. (Gen. x. 2.) The eldest son of Japheth, whose posterity peopled a large district of Asia Minor, embracing Phrygia. From them came the natives of northern Europe, the Cimbri, Umbri, Cambri, &c. Hence, too, the Gauls and Celts, and *the bands of Gomer*, (Ezek. xxxviii. 6;) and in later times, the people of Germany, France, and Britain.

GOPHER WOOD. (Gen. vi. 14.) The ark was constructed of gopher wood. It has been supposed that this may mean, (1.) The wood of those trees which shoot out horizontal branches, such as the fir, cedar, &c.; (2.) Squared timber; (3.) Smooth or planed timber; (4.) Any light, floating wood; (5.) Any wood that does not readily corrupt; (6.) Pitched wood; (7.) Wicker or basket work, made of osier or other pliable material of the same species; (8.) Or any of the kinds of wood that abound with resinous, inflammable juices. The weight of authority, or rather conjecture, is

between the cypress and cedar. The Greek name of cypress bears a resemblance to the Hebrew of gopher. It was considered by the ancients as the most durable wood, least exposed to worms and natural decay; it abounded in Assyria, was used very commonly for ship-building, and was almost the only wood which could furnish suitable timber for so large a vessel. The cedar is light, incorruptible, and resinous. It was used by the Egyptians and Assyrians in the construction of ships; and some of the oldest rabbins suppose it was used for the ark

GOSHEN. 1. (Gen. xlv. 10.) A fertile section of pasture land in the north-eastern division of Egypt, between the Red Sea and the river Nile, upon the southern border of Canaan, allotted by Joseph to his father and his brethren; where they dwelt for upwards of two hundred years. It was, for grazing purposes, *the best of the land.* (Gen. xlvii. 6. 11.)

Mr. Smith, an American missionary, passed, with a caravan, through the northern district of ancient Goshen in 1827; and he describes it as an immense sandy desert, drifted with sand-banks; and presenting here and there, in small patches, a few shrubs of evergreen, like our whortleberry bushes, on which the Bedouins pasture their flocks. *Rameses* and *Pithon* are mentioned as cities of Goshen, and the supposed ruins of them are described by modern travellers. The pacha of Egypt has lately established a colony of five hundred Syrians in the ancient land of Goshen, for the purpose of cultivating the mulberry and rearing silkworms.

2 (Josh. xv. 51.) A city in the territory of Judah, which gave the name of the land of Goshen to the country around it.

GOSPEL. (Mark i. 1.) The word which is rendered *gospel* in this passage is elsewhere rendered *good* or *glad tidings*, (Luke ii. 10. Acts xiii. 32;) and in both cases it describes the books written by the four evangelists. Hence, when we say *the gospel according to Matthew*, we mean, the history of Jesus Christ the Son of God, and an account of the salvation offered by and through him, as the same was prepared under the guidance of the Holy Ghost by Matthew, one of our Saviour's disciples. A harmony of the gospels is an arrangement of these four histories in such a manner as to show their harmony with each other, and to present them in connected chronological order. One of these harmonies may be found in THE HELP TO THE GOSPELS, published by the Am. S. S. Union.

The *gospel of Matthew* was undoubtedly written first, and, as it is generally supposed, about the year 65. It is not certain whether it was originally written in Greek or Hebrew.

The *gospel by Mark* was probably written under the influence and direction of the apostle Peter; and tradition says it was written at Rome, and published after the death of Peter and Paul.

The *gospel of Luke* is supposed to have been written by the beloved physician, the companion of Paul in his travels, and under the direction or oversight of the apostle, and after the destruction of Jerusalem.

The *gospel of John* is to be regarded as supplementary; and it was written last of all. Some have fixed the period at the year 96, when John was eighty years old, and after Mat-

thew's gospel had been published thirty years.

It is termed *the gospel of peace*, (Rom. x. 15,) and *the word of reconciliation*, (2 Cor. v. 19,) because it shows the only way in which man can be at peace with God through Jesus Christ; and hence it is also called *the gospel of the grace of God*, (Acts xx. 24,) as it is a declaration of God's free favour and good will towards those who are utterly worthless and undeserving.

The four gospels were written by different men, each of whom was under the immediate inspiration of God, and was led to adopt a style and arrangement suited to the purpose he had in view. When it is considered what an endless variety of places, persons, and incidents are introduced into the sacred narratives, and what a variety of expressions are reported, on the accuracy of which, and the circumstances under which they were spoken, so much of their force depends; when we consider, moreover, the character and education of the writers, and the peculiar disadvantages of their situation; we shall be ready to admit the extraordinary claims of these books, and to allow that the immaterial discrepancies which they present confirm rather than invalidate those claims.

GOURD. (Jonah iv. 6.) A climbing vine of quick growth, allied to the family of the cucumber, melon, squash, &c. Its fruit is found in a hard ligneous shell, of which drinking cups and other household utensils are formed. It was cultivated from the earliest times in Asia and Africa. The pulp is eatable; and the lower classes in Egypt and Arabia boil it in vinegar, or make it into a sort of pudding by filling the shell with rice and meat. In a wild state, they were probably poisonous, as the wild parsnip is among us. (2 Kings iv. 38—41.)

GOVERNOR. (Matt. xxvii. 2.) After Judea became a province of the Roman empire, governors or procurators were appointed and sent thither from Rome. This was the office held by Pontius Pilate at the time of our Saviour's crucifixion. Sometimes the word governor is used as a general title for *ruler*. (Gen. xlii. 6. See FEAST.)

GOZAN. (1 Chron. v. 26.) A river, which probably rises in Media, to the vicinity of which the captive Israelites were transported. (2 Kings xvii. 6.) This river is now known as the Kizzil Ozan, and empties into the Caspian Sea. There was also a province, and perhaps a city, of the same name, (Isa. xxxvii. 12,) now called *Gausania*, lying between the Caspian Sea and the mountains which separate Media from Assyria. Through this province the river Gozan or Kizzil Ozan runs.

GRACE. (1 Tim. i. 2.) The theological use of this word denotes the free favour of God, bestowed upon men without any merit or claim on their part. Hence the New Testament, which reveals the plan by which this grace is bestowed consistently with the divine attributes, (viz. the atonement, mediation, and intercession of the Lord Jesus Christ, in and through whom alone the free, rich, and eternal fulness of God's favour is dispensed,) is called *the gospel of the grace of God*. (Acts xx. 24.)

GRAFF. (Rom. xi. 17.) To graff or graft is to insert a shoot or bud of one tree into the branch of another, the stock of the latter is usually inferior, the graft valuable. The sap of the natural tree being conveyed into the graft is, by

a peculiar process, changed into the natural sap of the graft; and hence the fruit of the graft will be of its own kind, and the fruit of the natural tree of another kind. The force and beauty of the apostle's figure in the passage above cited are sufficiently obvious.

GRAIN. (See CORN.)

GRAPES. (Gen. xlix. 11.) The fruit of the vine. When fully ripe and dried, they are called *raisins*. (1 Sam. xxv. 18; xxx 12. 2 Sam. xvi. 1. 1 Chron xii. 40.)

The soil and climate of Judea were well suited to the growth of the vine; and it was among the principal productions of the country.

Particular districts of Judea were famed for the excellency of their grapes; as *Engedi*, and the vales of *Eshcol* and *Sorek*. The word *Sorek* is not only the name of a region in the tribe of Judah, but also signifies the noblest variety of the vine and its clusters, which there abounded. This grape was white, with delicious juice, and with seeds so small and soft as to be almost imperceptible. In Persia, the best raisins are made of this grape. It is of this that the celebrated *Kishmish* wine of Shiraz is made. Very fine grapes were in old times, as at present, produced on mount Lebanon, and Helbon, or Aleppo. Travellers agree in relating that Palestine, even in its present state of subjugation to the Mussulmans, who are forbidden to use wine, produces clusters of twelve pounds weight each, the single grapes of which are as large as plums. They tell us that the clusters of Judea, a few miles westward from Jerusalem, are larger than any in Europe, and that they have often seen them of such size that it was impossible for a single man to carry one of them uninjured for any distance. It is pleasing to find this corroboration of the scriptural account. (Num. xiii. 23. See ESHCOL.) Brocard informs us in his travels, that the best vines grow in the environs of Bethlehem, in the vale of Rephaim, (between Bethlehem and Jerusalem,) and in the vale of Eshcol.

The grapes of the Holy Land, with the exception of the *Sorek*, above mentioned, are mostly red or black. Hence the juice is called *the blood of the grape*; translated, in our version, *red wine*. (Isa. xxvii. 2.)

The vines of the east attain a very great size, reaching the tops of the highest trees, and are sometimes much thicker in the trunk than a man's body. (See WINE, WINE-PRESS, VINES, VINEYARDS.)

The Jews were expressly required by their law not to gather the grapes until the vine was three years old, (Lev. xix. 23,) and to leave some on the vines and on the ground, (Lev xix. 10;) and it was the privilege of the poor and dependent to gather these for their own use, provided they were eaten on the ground. They were not allowed to take any away. (Deut. xxiii 24; xxiv. 21.) The grapes thus left were called *the gleanings*; and, as they hung, here and there one, on the vines, or scattered on the ground, they were strikingly emblematical of the depopulation of a city or country. (Isa. xvii. 6; xxiv. 13. Jer vi. 9; xlix. 9. Obad. 5.)

The proverb to which reference is made in Jer. xxxi 29, is explained in the whole of Ezek xviii. The Jews complained that they suffered because of the iniquity of their fathers. The prophet shows them their error and delusion, and triumphantly vindicates the divine proceedings.

So in Isa. v. 2, before cited, the Jewish nation is represented to us under the figure of a vineyard favourably planted, and cultivated with the utmost skill and labour, and every preparation made for the vintage, and yet the husbandman's hopes are all blasted; for instead of a full crop of genuine fruit, he finds upon the vines a bitter, poisonous, wild fruit, entirely unfit for use. A more striking illustration of the perverseness and ingratitude of the Israelites, cannot be conceived.

GRASS. (Isa. li. 12.) This word is frequently applied in the Scriptures to herbage generally, (Isa. xv. 6,) though sometimes a distinction is made between such herbs as are used by man, as grain and vegetables, and such as are used chiefly by cattle. (Ps. civ. 14.)

The quick growth and tenderness of this species of vegetation furnish several of the most striking illustrations of the Scriptures. (Ps. xc. 5, 6; xcii. 7; cili. 15, 16. Isa. xl. 6—8; li. 12 James i. 10. 1 Pet. i. 24.)

The passage in Prov. xxvii. 25, would be more accurately rendered thus: "The grass (*hay*) appeareth, and the green herb (*tender grass*) showeth itself, and the plants (*herbs*) of the mountains are gathered." So in Isa. xv. 6: "The grass (*hay*) withereth, the green herb (*grass*) faileth, there is no green thing."

Nothing can exceed in beauty and appropriateness the gradation of images employed by the prophet, 2 Kings xix. 26. the weakness and tenderness of the first shoots of any green herb; the frailty of the few spires of grass that sometimes spring up in the vegetable mould or shallow earth upon the housetop, or the withered and wilted blade of corn, blasted before it rises into a stalk.

The dry stalks of herbs were often used, as faggots are now, for the purpose of heating ovens. (Matt. vi. 30; xiii. 30. Luke xii. 28.)

GRASSHOPPER. (Eccl. xii. 5.) An insect of the locust species, often mentioned in the sacred writings. The word rendered *grasshopper* in the above cited passage is rendered *locust* in 2 Chron. vii. 13.

The grasshopper was allowable food under the Jewish law. (Lev. xi. 22.) Their timidity is proverbial. (Job xxxix. 20.) They are often found in great multitudes, (hence the figurative language, Judg. vi. 5, and vii. 12. Jer xlvi 23,) and prove destructive to vegetation, especially in its early stages. (Amos vii. 1.)

The allusion in Nah. iii. 15—17, is to a common habit of this insect. When benumbed with the cold, they assemble in vast numbers upon the hedges or other shrubbery; and such is their multitude, that the places they occupy are darkened, and resemble the encamping ground of a great army. As soon, however, as they are revived by the warmth of the sun, they fly away no one knows whither.

The grasshopper is used to illustrate comparative insignificance, (Num. xiii. 33. Isa. xl 22;) and in the passage from Ecclesiastes, first cited, reference is probably made to that degree of weakness and infirmity in old age which makes the weight, or even the chirping, of a grasshopper burdensome.

GRATE, BRAZEN (See ALTAR.)

GRAVE. (See BURIAL, ENGRAVE, HELL.)

GREAT SEA (Num. xxxiv 6) is the same with the Medi

terranean, and constitutes that large mass of waters between Europe, Asia, and Africa, which receives its name (*midland*) from its position, and has its only communication with the ocean by the straits of Gibraltar. It is also called the *utmost sea*, (Joel ii. 20,) the *hinder sea*, (Zech. xiv. 8,) and was the western boundary of the promised land.

GREAVES. (See ARMOUR.)

GREECE, (Zech ix. 13,) or GRECIA, (Dan. viii. 21,) was known to the Hebrews by the name of *Javan*. (Isa. lxvi. 19. Ezek. xxvii. 13. 19.) As used in the New Testament, it more generally comprehends Greece proper, Ionia, and Asia Minor. In the time of Alexander, the Greeks were masters of Egypt, Syria, and the countries and provinces beyond the Euphrates, and hence the name Greek became somewhat indefinite, and was applied by the Jews to all Gentiles who were subject to Grecian power. Indeed, as some hold, the word *Greek* was to the Jews synonymous with *Gentile*, (Mark vii. 26;) that the world was divided by them between Jews and Greeks. All that were not Jews were Greeks. (Acts xx. 21. Rom. i. 16. 1 Cor. i. 22. 24.) The New Testament was written originally (with the exception, perhaps, of Matthew) in Greek. The invasion and conquest of the eastern nations by Alexander the Great, which took place about three centuries before the Christian era, led to a general use of the Greek language. And it is probable that a book designed for the world, as it then was, and was likely to be, would find more readers in that language than in any other. The prevailing language of our Saviour and his apostles, and probably of the people of Judea, was Syriac, though the commercial intercourse of the Jews made them familiar with the Greek; and a version of the New Testament in the Syriac language was extant, as is generally believed, during the apostolic age, which all admit to have been made as early as the second century. When Greeks are opposed to barbarians, as in Rom. i. 14, the former term implies the learned, and the latter the illiterate class, or such as do not speak the language of the country where they reside. (See BARBARIAN.)

GREYHOUND. (Prov. xxx. 31.) The motion of the animal known in modern times by this name, is both graceful and fleet. It is by many supposed that the original word refers to some entirely different animal; but there appears to be no satisfactory reason for the opinion.

GRIND. (Job xxxi. 10.) This expression here denotes not only the lowest menial service, but also that the person of the patriarch's wife may be at the disposal of another, as female slaves in the east are at the present day. (See MILLS.)

GRINDERS. (Eccl. xii. 3.) The *grinders ceasing because they are few*, in Solomon's allegorical exhibition of the decline of life, is supposed to represent the loss of the teeth, or their failure to perform their office in masticating or grinding one's food.

GRIZZLED. (Gen. xxxi. 10. Zech. vi. 3. 6.) Black and white intermingled in small spots.

GROVE. (Judg. iii. 7.) The idolatrous heathen worshipped their gods on the tops of hills and mountains, and in groves of trees. (Deut. xii. 2, 3. Hos. iv. 13.) The use of groves as places for religious worship seems to have been very early, (Gen. xxi. 33;) and the selection of such places originated probably either in a desire to make the service more agree-

able to the worshippers, or more inviting to the gods; or because the gloom of the forest is calculated to excite awe; or because the concealment of these odious rites and impurities was more effectual; or probably because it was supposed that the spirits of the departed often hovered over the place where their bodies are buried; and, as it was very common to bury under trees, (Gen. xxxv. 8. 1 Sam. xxxi. 13,) the erection of altars or places of devotion to their spirits, or to other spirits, good or evil, in or near such trees, was very natural. Hence it became common to plant groves (Deut. xvi. 21) with a view to idolatrous worship; and as these were constantly furnished with the images of the gods, the terms *grove* and *idol* became convertible. (2 Kings xxiii. 6.)

GUARDCHAMBER. (1 Kings xiv. 28.) The apartment occupied by the king's guard.

GUEST. (See FEAST.)

GUEST-CHAMBER. (See CHAMBER.)

HABAKKUK. One of the twelve minor prophets, of whose birth we know neither the time nor place. He lived in the reign of Jehoiakim, and was of course contemporary with Jeremiah; and it is generally supposed he remained in Judea, and died there.

PROPHECY OF, is the thirty-fifth in the order of the books of the Old Testament. It was uttered about six hundred years before Christ, and relates chiefly to the invasion of Judea by the Chaldeans, the overthrow of the Babylonish empire, and the final deliverance of God's faithful people. Some passages of this prophecy are not surpassed in sublimity and simplicity of style, nor in the strength and fervour of piety which they express.

The dedication with which the prophecy closes has reference probably to the ode or prayer which constitutes the third chapter. The word *neginoth* (*stringed instruments*) signifies an instrument which was played by friction or pulsation, (as violins, harps, &c.,) in contradistinction from wind instruments; and the composition was directed, as several of the psalms are, (Ps. iv. vi. liv. lxi. lxvii. lxxvi. *title*,) to the leader of some particular department of the temple music.

HABERGEON. (See ARMOUR.)

HABOR. (2 Kings xvii. 6.) A city or country of Media, on the river Gozan, and one of the places to which Tiglath-Pileser first transported a part, and Salmanezer, afterwards, the whole of the ten tribes of Israel. Habor, or Chabor, is thought by some to be the mountainous region called Chaboras by Ptolemy. But others, with greater precision, fix upon the modern town of Abbar, near the river Kizzil Ozan, or Gozan, as the more probable site of ancient Habor.

HACHILAH, HILL OF. (1 Sam. xxiii. 19.) A stronghold at the southern extremity of the wilderness of Judea, where David concealed himself from his persecutors.

HADAD. (1 Kings xi. 14.) A descendant of the royal family of Edom. When David conquered that country, (2 Sam. viii. 14,) and cut off its male population, certain of the king's household escaped the general massacre, and fled, taking with them Hadad, then

a little child. After a time, they went into Egypt, and young Hadad was presented to the king, and probably his royal descent was made known. The king received him with great favour, and in process of time he married the queen's sister, and the families were afterwards on terms of the closest intimacy. After David's death, Hadad requested Pharaoh to let him return to Edom. And this he probably did, as we find him mentioned as Hadad the Edomite, and the adversary of Solomon, 1 Kings xi. 14—22.

HADADEZER, (2 Sam. viii. 3,) or HADAREZER. (2 Sam. x. 16. 1 Chron. xviii. 3.) A Syrian king, with whom David had several contests. In one of them he took twenty thousand footmen and seven hundred horsemen of Hadadezer's army prisoners, besides chariots of war. On another occasion, when Hadadezer had formed an alliance with a neighbouring province, David again defeated him, and took twenty-two thousand of his army prisoners. Among the spoils were gold shields, and a great quantity of brass or copper.

Some years afterwards, Hadadezer and three other Syrian princes formed an alliance to assist the Ammonites against David; but the whole Syrian army was defeated on the east bank of the Jordan, by the Israelites, under the command of Joab. Between forty and fifty thousand of the enemy were killed, including their principal general; and they thenceforth became tributary to David. (1 Chron. xix.)

HADAD-RIMMON. (Zech. xii. 11.) From comparing this passage with 2 Chron. xxxv. 22—25, we infer that Hadad-rimmon was a city or village in the valley of Megiddo; and that such was the lamentation of the people for Josiah, that the expression used by the prophet had become proverbial, to denote general consternation and mourning.

HADASSAH. (See ESTHER.)

HADRACH, LAND OF. (Zech. ix. 1.) A district in the vicinity of Damascus.

HAGAR. (Gen. xvi. 1.) An Egyptian woman who lived in the family of Abraham as a servant or bond-woman. Sarah being childless, she proposed to Abraham that he should receive Hagar as his wife: and when Hagar found herself about to receive the blessing which was denied to her mistress, she was very much elated, and treated Sarah disdainfully. Provoked by this conduct in her handmaid, Sarah used her with great severity; so that she was compelled to flee from the house. She made her way towards Egypt, her native country, as far as the wilderness of Shur, and while resting herself near a fountain by the wayside, she was informed by an angel that the child which she was to have should be a son, and his name should be Ishmael; that he should be a wild man, that he should be hostile to every body and every body hostile to him, and yet that he should dwell in the presence of his brethren, and that his posterity should be innumerable. The angel at the same time directed her to return home, and submit herself to her mistress. This extraordinary interview happened at a watering place south of Judea; which was hence called Beer-lahai-roi, (meaning *the well of him that liveth and seeth me.*)

When Ishmael was four years old, God re-assured Abraham that the divine blessing should rest on the lad, and

that he should be the founder of a great nation.

In process of time Isaac was born, Ishmael being then fourteen years of age. At the age of two or three years, the child was weaned, and Abraham celebrated the event by a great feast, (which is still the custom in Persia when a male child is weaned,) and on that occasion Sarah saw Ishmael mocking or making sport of her child, and perhaps ill treating him. She immediately requested Abraham to banish Ishmael and his mother from their home. Abraham, who seems to have been a stranger to the proud and revengeful feelings of his wife, was grieved at her request; but, being divinely admonished to comply, he rose up early in the morning, and, supplying Hagar with bread and a bottle of water, sent her and her child away. She found her way to the wilderness of Beersheba; but her supply of water was exhausted, and she saw nothing before her and her orphan boy but famine and death. The lad, fatigued and hungry, lay down under a shrub, and his mother withdrew from him a little way, and lifted up her voice and wept. The cries of the lad also, in this hour of his suffering and distress, came up before God. A fountain of water was disclosed to Hagar, at which she supplied her wants and those of her son, and there also received from God a promise that he would make of Ishmael a great nation.

The lad grew up in the wilderness, became an archer, and married an Egyptian woman. (See ABRAHAM, ISHMAEL.)

HAGARENES, (Ps. lxxxiii. 6,) or HAGARITES, (1 Chron. v. 10. 20,) are the descendants of Hagar, and are of course the same with the Ishmaelites or Arabians. They are sometimes joined with the Moabites, as in the first passage above cited.

HAGGAI. Haggai was a Hebrew prophet, and supposed to have been born during the captivity, and to have returned with Zerubbabel. (Hag. ii. 2.)

PROPHECY OF, is the thirty-seventh in the order of the books of the Old Testament. It was uttered five hundred and twenty years before Christ, and of course after the return of the Jews to their own land. It is principally composed of keen reproof, and of affecting exhortations respecting the building of the second temple, which they had abandoned for fourteen or fifteen years, because of the opposition and intrigue of their enemies; and it also contains predictions of Christ and the universal establishment of his kingdom.

It is supposed that the glory of the temple, which is predicted with great clearness, (Hag. ii. 7—9,) was to be occasioned by the coming of Christ; and, though Herod made important alterations in it, still the temple of Zerubbabel was always regarded as the second temple, and Christ, the desire of all nations, did appear and teach in it. It is known, moreover, that the Jews expected the true Messiah would appear in this temple, even until it was destroyed by Vespasian; and, to make their rejection of Jesus Christ consistent, they forced themselves to believe that a third temple is to be erected, of which their expected deliverer is to be the glory.

HAIL. 1. (Luke xi. 5.) This word was used by way of salutation, and implored a wish for the health and universal prosperity of the individual addressed.

2. (Rev. viii. 7.) A storm of hailstones was one of the plagues of Egypt, and is de-

scribed, Ex. ix. 23—32. Ps. lxxviii. 47; cv. 32, 33. It was employed for the destruction of Joshua's enemies. (Josh. x. 11.) Hence it is figuratively used to represent terrible judgments. (Isa. xxviii. 2. Rev. xvi. 21.)

HAIR. (Num. vi. 5.) The Hebrews were accustomed to cut the hair very much as we do, except that they used a razor of knife, and not scissors, (Isa. vii. 20. Ezek. v. 1;) and excepting also in the case of a vow or religious obligation to let it grow, as in the case of the Nazarites. (Judg. xiii. 5. See NAZARITES.) The precept (Ezek. xliv. 20) requires an avoidance of extremes; so that the Israelites should neither resemble the priests of the heathen gods, who shaved their hair close, nor yet the Nazarites, who did not cut the hair at all. It was prohibited (Lev. xix. 27) to round the corners of the head; that is, as it is generally understood, to shave off the hair about the temples. The hair (especially black or dark hair) was doubtless considered an ornament, and it was anointed with aromatic oil, particularly on festivals and other joyous occasions, (Ps. xxiii. 5; xcii. 10. Eccl. ix. 8,) and perhaps daily, (Ruth iii. 3;) and decorated with jewels and precious stones. (1 Tim. ii. 9. 1 Pet. iii. 3.) Some eastern travellers of modern days tell us, that for men to wear long hair is regarded as effeminate, and even infamous. (1 Cor. xi. 14. See BALDNESS.)

The hair is spoken of by the apostle as a natural veil or covering to women, which it is a shame to put off. (1 Cor. xi. 15.) It was plaited or braided, as is the custom at this day among the Asiatic women. In India the hair is never cut off by the women, except as a sign of widowhood.

The practice of shaving the head, in token of great affliction and humiliation for sin, was common among the Hebrews even as early as Job's day. (Job i. 20.) So that the exhortation to cut off the hair is equivalent to an exhortation to begin a course of deep

mourning and sorrow. (Jer. vii. 29.)

Two of the eastern modes of dressing the hair appear in the foregoing cuts; the one being plaited, and the other hanging loosely upon the neck.

A change in the colour of the hair was one of the earliest indications of the leprosy; and hence the removal of the hair, as the seat of disease, was particularly enjoined. (Lev. xiii. 4. 10. 31, 32; xiv. 8, 9.)

HALAH, (2 Kings xvii. 6; xviii. 11.) A province of Assyria, supposed by some to be the same with Calah, (Gen. x. 12,) and with Holwan or Cholwan of the modern Arabs.

HAM. (Gen. ix. 22.) The youngest son of Noah. He had four sons, one of whom was the ancestor of the Canaanites. The empires of Assyria and Egypt were founded by the descendants of Ham, and the republics of Tyre, Zidon, and Carthage were for ages the monuments of their commercial enterprise and prosperity. (See CANAAN.) Africa in general, and Egypt in particular, are called *the land of Ham*. (Ps. lxxviii. 51; cv. 23; cvi. 22.) A place east of the Jordan, called Ham, is mentioned, (Gen. xiv. 5,) which may be the same with Hamath, and the descendants of Ham are mentioned as having once occupied the southern border of the province of Canaan, assigned to the tribe of Simeon. (1 Chron. iv. 40.)

HAMAN. (Esth. iii. 1.) A wicked and ambitious courtier, who became prime minister of Ahasuerus, a Persian monarch. Because Mordecai, a Jew, in an humble station at court, refused to pay him the homage which his pride and vain-glory craved, Haman resolved on his destruction; and to accomplish it, was willing to sacrifice the whole body of Jews who were then scattered throughout the Persian dominions. He succeeded, by falsehood and intrigue, in obtaining a decree for this cruel purpose; but the queen, through the influence of Mordecai, was prompted to interpose for their deliverance, which she accomplished; and Haman ended his career on the very gibbet which he had caused to be prepared for the execution of Mordecai. (See HAMMEDATHA. For an interesting history of Haman's life and character, with illustrative engravings, reflections, &c., see HADASSAH, by the Am. S. S. Union.)

HAMATH, (Num. xiii. 21,) (called *Hamath the Great*, Amos vi. 2,) was a province of Syria, having a capital city of the same name on the *Orontes*. It was originally the residence of Canaanites, (Gen. x. 18,) and is frequently mentioned as the extreme limit of the Holy Land towards the north. (Num. xxxiv. 8. Josh. xiii. 5.) Toi was its king in the days of David, (2 Sam. viii. 9,) but in Hezekiah's reign (B.C. 753) it fell into the hands of the Assyrians. (2 Kings xvii. 24; xviii. 34. Isa. x. 9.) It was called Epiphania for some time, but has long since resumed, and now retains, its ancient name. It was the residence of the celebrated Abulfeda, an Arabian prince and geographer. It is built on both sides of the river, and contains a population of about 30,000. The principal trade of Hamath is with the Arabs, who buy here their tent furniture and clothes. The government of Hamath comprises about one hundred and twenty inhabited villages, and seventy or eighty which have been abandoned. The western part of its territories is the plain of northern Syria, where the harvest never yields more than ten for one, chiefly in

consequence of the immense numbers of mice, which sometimes wholly destroy the crops.

By the phrase, *the entering in of Hamath*, (Judg. iii. 3. 2 Kings xiv. 25,) is meant the narrow pass leading from the land of Canaan into Syria, which constitutes the northern boundary of Palestine. It is supposed to be the same with *Hammath-dor*, (Josh. xxi. 32;) and some have supposed they are both the same with *Tiberias*.

HAMMEDATHA. (Esth. iii. 1.) Haman's father. He is called the Agagite; and Josephus says he was a descendant from Amalek, and probably of the family or stock of Agag. If Agag was the common name of their kings, it is not improbable that an Amalekite would be called an Agagite, as one of the people of Agag.

HAMOR. (See DINAH.)

HANANIAH. (See ABEDNEGO.)

HANDS, LAYING ON OF. (Heb. vi. 2.) Both the hands of the high-priest were laid on the head of the scape-goat when the sins of the people were publicly confessed. It was also a ceremony by which persons were inducted into sacred office, or were made the recipients of divine gifts. (Num. viii. 10; xxvii. 18. Acts vi. 6; viii. 14—19; xiii. 3; xix. 1—6. 1 Tim. iv. 14.) The various figurative uses of the word *hand*, by the sacred writers, are too obvious to require explanation.

HANDBREADTH. (See MEASURES.)

HANDKERCHIEF. (See CLOTHES.)

HANDSTAVES. (Ezek. xxxix. 9.) These were weapons of war, resembling javelins. They were cast with the hand.

HANES. (Isa. xxx. 4.) Supposed to be a royal city south of Memphis, upon an island of the Nile, a few remains of which are still to be seen.

HANG. (Deut. xxi. 22.) Hanging on a tree or gibbet seems to have been a mark of infamy, inflicted on the dead bodies of criminals, rather than a punishment, as modern nations employ it. It implies that the offender is accursed of God, and an abomination in his sight. (Deut. xxi. 23.) Yet such a curse, deserved by us as transgressors of the divine law, Christ bore for us in his own body. (Acts v. 30. Gal. iii. 13. 1 Pet. ii. 24.)

HANNAH. (1 Sam. i. 2.) One of the wives of Elkanah, and the mother of the prophet Samuel.

HANUN. (2 Sam. x. 2.) A king of the Ammonites. We are informed that David had received tokens of kindness from Nahash, the father and predecessor of Hanun. After the death of Nahash, David sent messengers to Hanun to comfort him, and to express his respect for the memory of the deceased king. But Hanun thought, or pretended to think, that David sent them as spies; so he took them and shaved off one half their beards, and cut off their garments in the middle, and in this condition sent them home. David heard of their situation, and sent to meet them, with directions to stay at Jericho until their beards were grown. This ungenerous conduct of Hanun was the occasion of a long war, in which multitudes of the Ammonites and their allies, Syrians and others, were slain.

HARAN. 1. A PERSON. (Gen. xi. 26.) The brother of Abraham and the father of Lot.

2. A PLACE. (Gen. xi. 31.) Situated in the north-east of Mesopotamia, and between the Euphrates and the Chebar,

where Terah died, and was buried, (Acts vii. 4;) in which passage it is called *Charran*. It was also the residence of Laban, Rebecca's brother. (Gen. xxvii. 43; xxviii. 10.) It had commercial intercourse with Tyre, (Ezek. xxvii. 23,) and was subdued by the Assyrian army. (2 Kings xix. 12. Isa. xxxvii. 12.) It is still known by its ancient name, and is inhabited principally by wandering Arabs.

HARE. (Deut. xiv. 7.) The hare, known in this country as the rabbit, is also a common animal in Syria, and was declared unclean by the Jewish law, (Lev. xi. 6,) because it divides not the hoot, though it chews the cud. This last is probably the fact respecting some species of the animal though it is said not to be so generally.

HARLOT. (Prov. xxix. 3.) This term, though generally applied to an abandoned woman, is used figuratively by the sacred writers to denote the wicked and unchaste conduct of the Israelites, in forsaking their covenant with God, and giving themselves up to idolatry and impurity. (Isa. i. 21.)

HARNESS. (1 Kings xx. 11.) In this passage and some others the word denotes *armour*. It might be supposed that the convenience of modern travelling, known as harness, was of very rude construction in the time of Solomon; but it seems from the following cut,

copied from an Egyptian tomb, supposed to be upwards of 3000 years old, that in general construction and use very little change has been made. The phrase *made ready his chariot* (Ex. xiv. 6) literally means, in modern Hebrew, *harnessed*, or *put to his horses*.

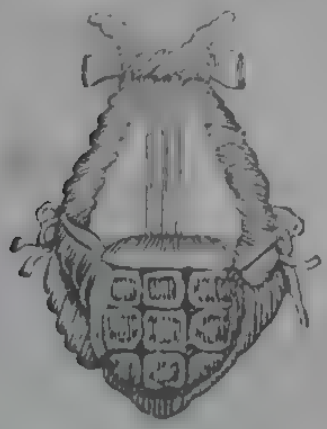
That bridles with bits were very early known as part of the harness of a horse is obvious from Isa. xxxvii. 29, and James iii. 3. The word *harnessed* (Ex. xiii. 18.) probably means furnished, arranged, and governed according to the established usages and customs of caravans or travelling companies.

HAROD, WELL OF. (Judg. vii. 1.) A fountain or watering place in Jezreel, near the foot of mount Gilboa, (1 Sam. xxix. 1,) and probably the native village of two of David's valiant men. (2 Sam. xxiii. 25.)

HAROSHETH. (Judg. iv. 2, 13, 16.) The city of Sisera, the captain of Jabin's host, who

was defeated by Deborah and Barak. It was in Naphtali, afterwards Galilee of the Gentiles, not far from Hazor.

HARP. (Gen. iv. 21.) A musical instrument, invented by Jubal, and used by the Jews when mirth and joy were expressed. (Gen. xxxi. 27. Ps. lxxxi. 2; cxxxvii. 1, 2. Isa. xxiv. 8.) David was particularly skilful in the use of it. (1 Sam. xvi. 16. 23. See PSALTERY.) The simplest form of the harp or lyre is given in the following cut; the bones of



animals forming the two sides and the upper connecting piece, and a tortoise shell being used for the foot.

Another harp (perhaps the same with the *psaltery* and *instrument with ten strings*, Ps. xcii. 3) was made in the form of the human ear, and is represented in the following cut, which is copied from a tomb at Thebes. It closely resembles, in every respect, the Burmese harp of the present day.

The strings of the ancient harp were stretched over an oval sounding board, and played with a key. Sometimes it had only eight strings, and, as some suppose, was then called *sheminith*. (1 Chron. xv. 21.) Ps. vi. xii. *title*.) It was light and portable, or it could not be

used, as it doubtless often was, in the act of dancing. (Ex. xv. 20. 1 Sam. xviii. 6.) The instrument used by David was more properly a lyre, and might have been played with the hand or with a key. (1 Sam. xvi. 23. See MUSICAL INSTRUMENTS.)

HARROW. (1 Chron. xx. 3.) The harrow was a rude implement of Jewish husbandry; being, as is generally supposed, a mere plank or log of wood, upon which stones were heaped and the labourer sat, and which was drawn over the ground by oxen, to break in pieces the clods and level the surface, (Isa. xxviii. 24, 25;) or perhaps one or more branches of trees might be used in the same way. We know, however, that an implement of the kind was used for some purposes, which was wholly or in part of iron. (2 Sam. xii. 31.)

HART. (Ps. xlii. 1.) Deer is a general name of a class of quadrupeds, as the stag, fallow-deer, rein-deer, elk, &c., but the animal is never mentioned by this generic name in the Bible.

The *fallow-deer* (1 Kings iv. 23) was a clean animal by the Levitical law. (Deut. xiv. 5.)

It is supposed to have resembled our red deer, or hart, in size and colour; whence the the name of *fallow*, (pale red or pale yellow.) Some have supposed the buffalo of modern times is intended in the above passages.

The *hart* is the male stag, and is one of the most graceful and beautiful of all animals. It was clean by the Levitical law, (Deut. xii. 15; xiv. 5;) and the grace and agility of its motions are alluded to in Sol. Song ii. 9. Isa. xxxv. 6. The stag lolls, or pants, like the dog, and is soon exhausted by hunger. (Jer. xiv. 5. Lam. i. 6.)

The *roe*, or *roe-buck*, is another name for the hart; and its swiftness of foot and elegant form are often alluded to in the Bible. (2 Sam. ii. 18.)

The roe of the Scriptures is generally supposed to be the gazelle of later times, which is still found chiefly in Asia and Africa. It was a clean animal by the Levitical law, (Deut. xii. 15,) and a favourite of the chase. (Prov. vi. 5. Isa. xiii. 14.) The following is a cut of the roe or gazelle of the Bible:

The *hind* is the female stag. She is smaller and weaker than her mate, the hart, and has no horns. She is sure and swift of foot, and leaps fearlessly among the rocks and precipices. (2 Sam. xxii. 34. Ps. xviii. 33. Hab. iii. 19.) The instinctive affection of the hart and hind are alluded to, Prov. v. 18, 19, and Sol. Song ii. 7; iii. 5.

The figurative prediction of Jacob, respecting Naphtali, (Gen. xlix. 21,) would be more appropriately rendered, 'Naphtali is a deer roaming at large he shooteth forth noble antlers.' The antlers or horns indicate the strength and health

of the stag, and the whole metaphor expresses the increase of the tribe, and the fertility of their portion in Judea. The above cut represents the hart. (See YOUTH'S FRIEND, by Am. S. S. Union, vol. v. Nos. 11 and 12, for cuts and descriptive articles.)

HARVEST. (See SEASONS.)

HATE, (Gen. xxiv. 60,) HATRED, (Eccl. ix. 1,) HATEFUL. (Ps. xxxvi. 2.) To hate is to abhor, to abominate, or to regard with a passion contrary to love. (Jer. xliv. 4.) God's hatred is towards all sinful thoughts and ways. It is a feeling of which all holy beings are conscious in view of sin, and is wholly unlike the hatred which is mentioned in the Scripture among the works of the flesh. (Gal. v. 20.) To hate sometimes means to love in a less degree. When our Saviour says that he who would follow him must *hate* father and mother, he means that even these dearest earthly friends must be loved in a subordinate degree; and in the same sense the follower of Christ is to hate his own life, or be willing to sacrifice it for the love and service of the Redeemer. A careful examination of the passages and connexion in which these words occur, will best show their true force and meaning.

HAVILAH, LAND OF. (Gen. ii. 11; where the sacred historian uses the name which was afterwards applied to this land, and which was probably derived from Havilah the son of Cush, (Gen. x. 7,) whose descendants peopled it. It is supposed to be the same with *Colchis*, between the Black Sea and the Caspian. Another country of this name lay between the Euphrates and Tigris, towards the Persian gulf, where Chavelæi (or Chavilah) of later times is found. One of these provinces may have been settled by *Havilah*, the descendant of Joktan. (Gen. x. 29.)

A third Havilah is supposed to be intended in Gen. xxv. 18, though that passage may also describe the vast region last mentioned, between the Persian Gulf on the east, and Shur by the Red Sea on the west.

The phrase *from Havilah unto Shur*, in Gen. xxv. 18, and 1 Sam. xv. 7, and many other passages, seems to be used to designate the opposite extremes of Arabia; in which sense, Havilah may be regarded as the eastern border of the country inhabited by the Ishmaelites and Amalekites.

HAVOTH-JAIR. (Num. xxxii. 41.) The general name of thirty villages in the land of Gilead, owned by the thirty sons of Jair, one of the judges of Israel. (Judg. x. 2—4.)

HAURAN, (Ezek. xlvii. 16. 18,) (in the Greek, *Auranitis*.) A district of country east of the Jordan, supposed by some to be the same with Iturea, and to have reached from a point opposite the sea of Tiberias, as far north as Damascus. In modern times its limits have been extended as far south as Bozrah, and the whole tract is represented as volcanic and porous, with here and there a spot of vegetation for the Arab's pasturage.

HAWK. (Job xxxix. 26.) A fierce and rapacious bird of the falcon tribe, unclean by the Levitical law, (Lev. xi. 16. Deut. xiv. 15,) but so sacred among the Greeks and Egyptians, that to kill one, even unintentionally, was a capital crime. The allusion, in the passage first cited, is to God's providential care of birds of passage; providing them with instinct to determine the time and course of their flight, to reach a warmer climate. (See YOUTH'S FRIEND, vol. vi. No. 10, by Am. S. S. Union, for description and cut.)

HAY. (Prov. xxvii. 25.) We are not to suppose that this word, as used in the Bible, denotes dried grass, as it does with us. The management of grass by the Hebrews, as to [illegible] for cattle, was entirely different from our's. It was cut green, as it was wanted; and the phrase *moon grass* (Ps. lxxii. 6) would be more properly rendered *grass that has just been fed off*. So in Prov. xxvii. 25, the word translated *hay* means the first shoots of the grass; and the whole passage might better be rendered, 'The grass appeareth, and the green herb showeth itself, and the plants of the mountains are gathered.' And in Isa. xv. 6, hay is put for grass, and grass is put for the green herb. The tenderness of grass, the rapidity of its growth, and the early period at which it is cut down and consumed, afford the sacred writers some striking and beautiful illustrations. (Ps. ciii. 15. Isa. xl. 6. James i. 11. See MOWINGS.)

HAZAEL. (1 Kings xix. 15.) An officer in the court of Syria, whom Elijah was commanded to anoint as successor to Benhadad, and at the same time to anoint Jehu to be king of Israel. The latter commission he did not execute, (2 Kings ix. 1—10,) nor are we informed whether he executed the first. It is, however, supposed that the word *anoint*, in this connexion, may denote only a special designation to the office. About eleven years after this, Benhadad, residing at Damascus, and being taken sick, instructed Hazael to take a princely present to the prophet Elisha, (who happened to be at Damascus,) and consult him as to the issue of his sickness. The prophet informed Hazael that his royal master's disease would not prove mortal, but still that he would not live; and he proceeded to predict the elevation of Hazael to the throne of Syria, and a series of the most horrible cruelties of which he would be guilty towards the children of Israel. Hazael expressed the utmost abhorrence of such conduct;

but the very next day he stifled Benhadad to death, took the throne, and in process of time perpetrated all the barbarities that the prophet had described. (2 Kings x. 32, 33; xii. 17, 18; xiii. 3. 7. 22. 2 Chron. xxiv. 23.)

HAZAZAN-TAMAR. (See Engedi.)

HAZEL. (Gen. xxx. 37.) It is generally supposed that the almond tree is intended in this passage. The original word is susceptible of this rendering.

HAZOR. (Josh. xi. 10.) A capital city of the Canaanites, where Jabin dwelt, and which was subdued and burnt by Joshua. (Josh. xi. 1—13.) It was, however, rebuilt and governed by a king of the same name, whose army was routed by Barak. (Judg. iv. 2—16.) It was fortified by Solomon, (1 Kings ix. 15,) and in the general invasion of the country by Tiglath-Pileser, fell into his hands, (2 Kings xv. 29,) and its inhabitants were carried into Assyria.

There is a remarkable prophecy respecting Hazor in Jer. xlix. 28—33. The connexion shows it to have been in Arabia, and the whole scope of the prophecy denotes a place of great importance. It is, however, completely blotted out, though some have conjectured that it is another name for Petra.

HEAL, (Eccl. iii. 3,) HEALING, (Mal. iv. 2,) HEALTH. (Gen. xliii. 28.) To heal all manner of sickness and diseases by the word of his own power was the divine prerogative of our Redeemer, (Matt. iv. 23,) and the power to heal was among the gifts conferred on his early apostles. (1 Cor. xii. 28.) The various figurative uses of these words are sufficiently explained by their connexion.

HEAP. (See Stones.)

HEART. (Acts xvi. 14.) The seat of the affections, desires, and motives; though, as it is often employed by the sacred writers, it embraces all the powers and faculties of man, as a moral, intellectual, and accountable being. (Matt. xv. 19.) Thus, when God is said to shine into the hearts of men to give the light of the knowledge of his glory in the face of Jesus Christ, (2 Cor. iv. 6,) the term is used in an enlarged sense, and the whole passage teaches us that God causes the understandings of men to be enlightened or informed by the Holy Spirit in the knowledge of his glory as it is made known in Jesus Christ; and that the will and affections thus come under the influence of spiritual knowledge, and the soul is transformed into the divine image.

The prophet says, *the heart is deceitful above all things, and desperately wicked; who can know it?* (Jer. xvii. 9.) And, as if in reply to this emphatic question, God immediately declares his prerogative: *I the Lord search the heart; I try the reins.* (ver. 10.)

HEATH. (Jer. xvii. 6.) A plant peculiar to wild and barren wastes. It is used in some countries as fuel, and also to stuff beds and thatch houses. Its place in the desert, in parched and uncultivated ground, is alluded to in the above passage, and makes but a part of the beautiful figure by which the opposite conditions of the righteous and wicked are illustrated. (Jer. xvii. 5—8.) The same word is used, Jer. xlviii. 6; and whether it denotes in this passage the plant, or some blasted naked tree, or an animal of the desert, the idea conveyed is the same, viz. that the Moabites should seek the solitude of the desert, to elude the pursuit of their enemies.

HEATHEN. (Ps. ii. 1.) This term is applied by the sacred writers, sometimes to those who were infidels or unbelievers, (Jer. x. 25,) but generally in the same sense with Gentiles. (See GENTILE.) In modern times it denotes all those who are without the knowledge of the gospel, and embraces upwards of three-fourths of the human race.

HEAVEN. (Gen. xlix. 25.) The Jews considered the region of the air, dew, clouds, and wind, as the first heaven, (Job xxxv. 11;) the place which the heavenly bodies occupied, as the second heaven; and the place where God, and Christ, and angels dwell, as the third heaven, and invisible to mortal eyes. (2 Cor. xii. 2, 4.)

The opinion has always prevailed among Jews and Christians, Greeks and Romans, and seems to be fully confirmed by the Scriptures, (Luke i. 19,) that there is a place in the universe where God's presence is made manifest by some visible display of his transcendent glory in the presence of the holy company that are admitted to dwell there. To such a place Paul was admitted, (2 Cor. xii. 2;) and thither Jesus ascended, (Luke xxiv. 51. Eph. iv. 10. Heb. viii. 1,) and there he now sits upon his throne (Heb. x. 12) as King of Zion, and there he continually officiates as our advocate and intercessor, (Heb. ix. 15. 24—28;) there is his father's house, in which are many mansions prepared for Christ's friends and followers to inhabit, when the earthly house of this tabernacle shall be dissolved; and there will be gathered together, in one blessed indissoluble society, all the redeemed of the Lord, out of every kingdom, and people, and tongue, and nation, whose endless and rapturous employment it will be to admire and adore the riches of the divine grace and glory.

The *heaven of heavens* (2 Chron. vi. 18) is the highest heaven; as the song of songs is the most excellent song; the God of gods, or the Lord of lords, the greatest of gods, or the supreme of lords.

The *third* heaven (2 Cor. xii. 2) is the same as the *highest* heaven; and both are used to express the idea of the highest exaltation and glory, (Luke ii. 15;) that is, God dwells not only in heaven, but above the heavens, in the third or very highest heaven. So the rabbins and the Mohammedans make, in the same way, seven heavens. (Comp. 2 Cor. xii. 2. Eph. iv. 10. Heb. vii. 26.)

KINGDOM OF HEAVEN. (See KINGDOM.)

HEAVE-OFFERING. (See OFFERINGS.)

HEBER (Judg. iv. 17—21) was of the family of Jethro, and was distinguished as the husband of Jael, who killed Sisera. (See HEBREWS.)

HEBREWS. (Gen. xiv. 13.) This term is used to denote the people who descended from Abraham. The derivation of it is either from Heber, one of the ancestors of Abraham, or from the Hebrew word Eber, which signifies *from the other side*. The people who are known by the name Hebrews, came "from the other side," as we say of a foreigner, that he is from beyond sea; and hence the Canaanites might very naturally call them Hebrews, or people from the other side. They were not called JEWS until a much later period of their history; and this name was derived from Judah.

In the present article, we can give but a very general outline of the history of this extraordinary people.

1. *Their origin.* A man of wealth, wisdom, and integrity

was selected by God to be the father and founder of the Hebrew nation; and was favoured with many visions and revelations, promises and covenants, all tending to show him the greatness and glory of his posterity. (See ABRAHAM.) Among other things, he was told that his descendants should subdue and possess a most fertile and beautiful country.

2. *Their government.* About two hundred years after Abraham was appointed to this distinction, we find Joseph, his great-grandson, holding one of the principal offices in the government of Egypt; and, by a train of remarkable providences, his father Jacob, together with his eleven brethren, also became inhabitants of that country. (See JOSEPH.)

The great increase of their number and wealth soon provoked the jealousy of the government, and led to a royal decree that all their male children should be destroyed at the birth. While this decree was in force, (B. C. 1571,) Moses was born; and, being concealed by his mother, he escaped the general slaughter of male infants, and was preserved to be the leader and deliverer of the people. Being instructed particularly in the religion and expectation of his forefathers, he early became interested in their oppressed condition; and, happening to see an Egyptian ill-treat an Israelite, he took part with the latter, and slew the former. Fearing the vengeance of the king, he escaped to a distant land, where he remained forty years. He was there divinely directed to return to Egypt; and God was pleased to accomplish, by his instrumentality, the deliverance of Israel from their bondage, and to lead them, by a journey of forty years through the wilderness, into the rich and fertile land of Canaan. (See MOSES.)

Up to this period they had lived under a patriarchal form of government, some traces of which remained through succeeding ages, (see PATRIARCHS,) but in the progress of this eventful journey, God established a government for them,—the elements or grand principles of which are found in the law of the ten commandments, promulgated from mount Sinai. This most perfect and admirable constitution or code, embracing as it did all that pertains to the civil as well as the religious rights and obligations of the people, was formed by God himself, and by him administered, as emphatically lawgiver, and judge, and king of Israel; and hence it is called a *theocracy*. This theocratic form of government, under various modifications, existed even to the coming of the Messiah. The Jewish kings were mere viceroys, bound to govern by certain laws, and fearfully punished for disobedience. They were raised up and displaced by the immediate and frequently visible direction of God, (Hos. xiii. 11;) they were subject to his authority, (Deut. xvii. 14—20;) and the prophets, in their long and glorious succession, were appointed to maintain the intercourse between God and his peculiar people, and to reprove and rebuke the kings of Judah and Israel for all their rebellion against Him. Hence it is justly inferred that the shocks and revolutions in the Jewish government, however it might interrupt or modify, never destroyed the theocratic relation subsisting between God and the seed of Abraham, until the light of the glorious gospel arose, and salvation for all,

Jews and Gentiles, was proclaimed through the blood of Christ.

In due time they entered the land of Canaan, and, after a series of severe contests, in which God displayed his power in their behalf, they expelled the original possessors of the soil, and under a long succession of judges and kings, occupied the country as their promised inheritance.

3. *Their religion.* It was evidently the design of God, that the Hebrews should be entirely separated and distinguished from all other nations; and to this end their religion and laws were most wisely adapted: and, besides this, the rites and ceremonies which they were required to observe were of the most significant import, and perfectly fitted to engage the attention of such a people. There was a body of men set apart, to whom was committed all matters relating to religion and law, (which, under this singular government, were one and the same thing.) To these persons, who officiated as priests, judges, advocates, &c., was allowed one-tenth of all the produce of the land. The Levites, which were a subdivision of the first, had a portion of the lands assigned them; and thus formed a connecting link between the priests and the cultivators of the soil. Commerce was necessarily very limited; as, by the very nature of their institutions, all connexion with other nations and societies was in a great measure made impracticable. And yet the feasts and festivals, which were periodically celebrated,—and upon the most important of which the whole nation was required to attend in a body,—effectually preserved their social character and habits. (See Feasts.) This constitution and these laws were given chiefly at or near mount Sinai. And thus, in the wastes of Arabia, and long before any lawgiver arose, of which the world has now any knowledge, a system of laws and a form of government were prescribed for the children of Israel, which has been the wonder of succeeding ages, and has exerted a boundless influence on the minds and institutions of all succeeding generations of mankind.

4. *Their political history.* After forty years' continuance in the wilderness, during which time every individual but two of the race that left Egypt had died, and given place to their children, they were brought into the land of Canaan.

After the death of Joshua, the administration of the government was committed to a body of men called *judges*. This was a species of aristocracy; but it would seem that these judges were appointed only for extraordinary occasions and for specific purposes (Judg. iii. 8—10. 14, 15; vi. 33, 36.) Their power was very great, however. (Judg. viii.) Of these judges there were in all fifteen, from Othniel to Samuel, in whose time the government was changed. When the Hebrews had fallen into idolatrous practices, God suffered their enemies to prevail against them; and as they came to be involved in wars with the neighbouring nations, they felt the necessity of a military leader, or some more efficient government; and they asked for a king. Saul was given to them in this relation; but, though victorious in many battles, he displeased God, and David, the son of Jesse, was appointed to be in his place. Under his reign, Jerusalem was adorned and for-

tified, and made the seat of government; the empire was greatly extended, and the prospects of the nation were never more glorious. He was succeeded by his son Solomon, whose reign forms the most splendid period of the Jewish history, and was distinguished by the erection of the temple at Jerusalem. His costly palace and magnificent court could not be maintained without having contributions from the people; and upon his death, and the succession of his son Rehoboam, they demanded some relief from these heavy burdens. This being refused in a very offensive manner, ten of the twelve tribes revolted under Jeroboam, and were called the *kingdom of Israel.* Judah and Benjamin adhered to Rehoboam, and were called the *kingdom of Judah.* The subjects of the kingdom of Judah were probably called Jews from this time till the kingdom of Israel, as such, was destroyed; and then the word Jews became the common name for all the descendants of Jacob. After a series of wars between Judah and Israel, and between them and other nations, for a period of two hundred and fifty years, the kingdom of Israel was at length subverted. the territory fell into the hands of strangers, and the people of the ten revolted tribes which composed it were carried captive into Assyria, never to return. (2 Kings xvii.) The kingdom of Judah, too, soon after met a similar fate, her people being carried into Babylon by Nebuchadnezzar.

Seventy long years of bondage passed away before any relief came to them; but then Cyrus, king of Persia, subdued Babylon, and permitted the Jews, then in captivity, to return to their country; but they went back with the foreign and idolatrous customs and endless dogmas with which they had become familiar in the time of their exile. The lofty aspiration, the simple piety and pure morality of their better days, were not with them; the subtle and self-righteous Pharisee. and worldly-minded Sadducee, and a variety of other sects, sprang up; and error, corruption, and superstition prevailed in every form. For three hundred years after their return from Babylon, the Jews were favoured with almost uninterrupted tranquillity; but, at the end of that period, the Romans, seizing a favourable occasion, reduced Judea to the condition of a province of that empire; and Antipater was appointed by Julius Cesar, the emperor, to its government. Soon after Antipater's death, the kingdom fell into the hands of Herod, who, after a cruel reign which terminated in the first year of our Saviour's life, divided it by will between his three sons, Archelaus, Antipas, and Philip. In a little more than forty years, however, this dynasty came to an end, Judea sunk to a minor province, and thenceforward governors were sent from Rome until the destruction of their once holy and beautiful city, Jerusalem. After this mournful event, the Jews remained subject to the Roman government until Adrian became emperor of Rome, A. D. 76, when they rebelled, and were entirely dispersed, and so remain to this day.

It has been well said, that to the eye of mere philosophy nothing can appear more striking than the effects produced upon the world at large by the opinions and events which originated among the Jewish people. A pastoral fa

mily, neither so numerous, so warlike, nor so well instructed in the arts of civilized life, as many others in the same quarter of the globe, gradually increased into a powerful community, became distinguished by a system of doctrines and usages different from those of all the surrounding tribes; retaining it, too, amid the numerous changes of fortune to which they were subjected, and finally impressing its leading principles upon the most enlightened nations of Asia and of Europe. At a remote era Abraham crosses the Euphrates, a solitary traveller, not knowing whither he went, but obeying a divine voice, which called him from among idolaters to become the father of a new people and of a purer faith, at a distance from his native country. His grandson Jacob, a "Syrian ready to perish," goes down into Egypt with a few individuals, where his descendants, although evil entreated and afflicted, became a "nation, great, mighty, and populous," and whence they were delivered by the special interposition of Heaven. In prosperity and adversity they are still the objects of the same vigilant Providence which reserved them for a great purpose to be accomplished in the latter days; while the Israelites themselves, as if conscious that their election was to be crowned with momentous results, still kept their thoughts fixed on Palestine, as the theatre of their glory, not less than as the possession of their tribes.

We accordingly see them at one period in bondage, the victims of a relentless tyranny, and menaced with complete extirpation; but the hope of enjoying the land promised to their fathers never ceased to animate their hearts; for they trusted that God would surely visit them in the house of their affliction, and, in his appointed time, carry them into the inheritance of peace and rest. At a later epoch we behold them swept away as captives by the hands of idolaters, who used all the motives which spring from fear and from interest to secure their compliance with a foreign worship; but, rejecting all such inducements, they still continued a separate people, steadily resisting the operation of those causes which, in almost every other instance, have been found sufficient to melt down a vanquished horde into the population and habits of their masters. At length they appear as the instruments of a dispensation which embraces the dearest interests of all the sons of Adam; and which, in happier circumstances than ever fell to their own lot, has already modified and greatly exalted the character, the institutions, and the prospects of the most improved portion of mankind, in both hemispheres of the globe.

Connected with Christianity, indeed, the history of the Hebrews rises before the reflecting mind in a very singular point of view; for, in opposition to their own wishes, they laid the foundations of a religion which has not only superseded their peculiar rites, but is rapidly advancing towards that universal acceptation which they were wont to anticipate in favour of their own ancient law. In spite of themselves, they have acted as the little leaven which was destined to leaven the whole lump; and in performing this office, they have proceeded with nearly the same absence of intention and consciousness as the latent principle of fermentation to which the metaphor bears

allusion. They aimed at one thing, and have accomplished another; but, while we compare the means with the ends, whether in their physical or moral relations, it must be admitted that we therein examine one of the most remarkable events recorded in the annals of the human race. (See CANAAN, CAPTIVITY, JEWS, TRIBES. See also the following publications of the Am. S. S. Union, viz. BIBLICAL ANTIQUITIES, vol. ii. ch. i., for a full history, plan, &c., of the Jewish commonwealth; OMAR, for a history of the Jews during the period between the close of the Old Testament history and the coming of Christ; and UNION QUESTIONS, vols. iii. iv. vi. vii. ix., with TEACHER'S ASSISTANT in use of vols. iii. and iv.)

HEBREW OF THE HEBREWS (Phil. iii. 5) has been supposed by some to denote that the individual so called had both a Hebrew father and mother; but others take it to mean that he was a Hebrew both by nation and language, — which many of Abraham's descendants were not,—or a Hebrew Jew performing worship in the original Hebrew tongue, and of course more truly honourable in a Jew's eyes than one born out of Judea, and speaking the Greek or any other than the Hebrew language.

EPISTLE TO THE HEBREWS. There is probable evidence that this epistle was written by Paul about the year 62–3, in the Greek language, and that it was addressed to the believing Jews of Palestine.

This important portion of the New Testament is designed to show the divine character and offices of the Redeemer, the superiority of the gospel to the law, and the true design and import of the Mosaic institutions; the fortitude and perseverance to which the gospel promises were calculated to excite the Hebrew converts, and the course of life to which such hopes and promises as the gospel reveals should lead. It has been said of this epistle, that whether it is considered in reference to Christian doctrine or to Christian practice; whether it be applied to for instruction, or comfort, or reproof, it will be found eminently calculated to enlarge our minds, to strengthen our faith, to encourage our confidence, and to animate our hopes. It carries on the believer from the first elements of the doctrine of Christ to perfection. It exhibits the divine character of the Redeemer in all its glory, establishes his infinite superiority to Moses as an apostle, and to the Aaronic family as a priest. It contrasts the grandeur, the efficacy, and the perpetuity of new-covenant privileges, worship, and promises, with the earthliness, the feebleness, and the temporary nature of the figurative economy; and it enforces the awful responsibility which attaches to the profession of Christianity by considerations derived from all that is fitted to elevate hope and to give energy to godly fear. It is the key to the ritual of Moses, which unlocks its most intricate and mysterious, and apparently trivial arrangements. It brings to view the soul that animated the whole body of its ceremonies, and which gives them all their importance; and by the light it affords, we are enabled to enter into the darkest places of that extraordinary edifice, and to see the wisdom of its proportions, and the admirable adaptation of all its parts to their design. It was calculated to reconcile the Jew to the destruction of his temple,

the loss of his priesthood, the abolition of his sacrifices, the devastation of his country, and the extinction of his name; because it exhibits a nobler temple, a better priesthood, a more perfect sacrifice, a heavenly inheritance, and a more durable memorial. And as the distinguished honours and privileges which it makes known are equally the portion of the Gentile believer, they are no less fitted to wean his mind from the beggarly elements of this world, and to reconcile him to the lot of a stranger and sufferer on the earth.

HEBRON, (Num. xiii. 22,) so called after a son of Caleb, was one of the most ancient cities of Judea, and was originally called Kirjath-Arba, or the city of Arba, from its being the residence of a famous giant of that name. (Josh. xiv. 15.) Moses calls it *Mamre*, Gen. xxiii. 19, and xxxv. 27. It was situated on an eminence from twenty to thirty miles south of Jerusalem, and nearly a hundred from Nazareth, (Luke i. 39,) and is still known as the flourishing town of Habroun, or *El-khalil*,—which means *the friend* or *the beloved*, (2 Chron. xx. 7,)—celebrated for the manufacture of glass.

Mr. Fisk, an American missionary, was at Hebron in Feb. 1824. He says the place is called *Haleel* or *Khaleel-Rahmân* or *the beloved of the merciful*, and that Haleel and Abraham are used interchangeably as the name of the same person. The number of houses he states at four hundred.

Mr. Whiting, an American missionary, visited Hebron in April, 1835, and describes the vineyards and oliveyards, that cover the valleys, as by far the best he saw in any part of the country.

He visited what is regarded as the field of Machpelah, situated on the side of a high hill, sloping westward; from the summit of which is a beautiful view of the plains of Mamre, where has been erected a splendid temple by the mother of Constantine, or, as the Moslems say, by Solomon, which neither Jews nor Christians are allowed to enter. Mr. Fisk says that the Jews are allowed to come to a place at the side of a certain gate, and there read and weep, and repeat their prayers in honour of their ancestors. Mr. W. read in Arabic, to some Moslems who were there, the twenty-third chapter of Genesis. About four hundred families of Arabs dwell in Hebron, and about one hundred and twenty families of Jews; the latter having been greatly reduced in number by a bloody battle in 1834, between them and the troops of Ibrahim Pasha.

A mile or two north of Hebron is a quadrangular spot, enclosed by the foundations of a very ancient wall, the stones of which are composed chiefly of shells. This is pointed out to the traveller as the place where Abraham received the angels. (Gen. xviii.)

Hebron is associated with some of the most interesting passages of sacred history. The valley of Eshcol (Num. xiii. 24, 25) is supposed to have been in its vicinity; and *the cave of Hebron* was at one time the residence of Jacob. (Gen. xxxvii. 14.) Abraham's tomb was [illegible] (Gen. xxiii. 18,) and his family burying place. (Gen. xxiii. 2, 3, 19; xxv. 10; xlix. 29—33; l. 12, 13.) Upon the conquest of Canaan, Hebron was assigned to Caleb as part of his portion, (Num. xiii. 30—33; xiv. 24; Josh. xiv. 6—14,) though it was

finally a city of refuge, and among the possessions of the priests. (Josh. xx. 7; xxi. 11. 13.) It is supposed by many that Zacharias and Elisabeth lived at Hebron, and that it was the birthplace of John the Baptist. Hebron was the residence of David until Jerusalem was made the capital, (2 Sam. ii. 1; v. 4—9;) but we find it among the cities of Judah at the time of the revolt. (2 Chron. xi. 10.)

HEDGE. (Hos. ii. 6.) Travellers tell us that such hedges as are mentioned in this passage are often found in eastern countries at this day, and that they are especially useful as defences against the incursions of the Arabs on horseback. The hedge is sometimes figuratively used to denote protection. (Comp. Job i. 10. Ps. xxxiv. 7.)

HEIFER. (Hos. x. 11.) The figurative allusions of the sacred writers to the wildness, sportiveness, and indocility of this animal, especially when well-fed, are very striking. (Jer. xlvi. 20; l. 11. Hos. iv. 16.) In Isa. xv. 5, allusion is probably made to the lowing of a heifer—a mournful sound that can be heard at a great distance: so should the lamentation of the Moabites be in the day of their visitation.

The heifer was used in sacrifice on a particular occasion, (Num. xix. 1—10. Comp. Heb. ix. 13, 14;) the manner and design of which are fully stated in the passage cited. (For a full and interesting exposition of the whole subject of the water of separation, see BIBLICAL ANTIQUITIES, vol. ii. ch. vii., and OMAR, p. 174, both by Am. S.S. Union.)

HELBON. (Ezek. xxvii. 18.) A Syrian city of great opulence and antiquity, celebrated for its wines; and probably the same with Aleppo, (or, as the Arabs say, Alep or Halab,) which is now one of the most flourishing cities of Turkey. Its buildings are of hewn stone, and its streets paved with the same. It was once deeply concerned in the India trade, and is still a place of commercial intercourse and manufacturing enterprise. This city was almost entirely destroyed, in 1822, by an earthquake, and its population reduced from 250,000 to less than 100,000; one-sixth of whom are regarded as nominal Christians.

HELL. (Deut. xxxii. 22.) This word is used by the sacred writers in several senses, which it is important to distinguish. The original word, from which *hell* is derived, means to *hide* or *conceal*. The Hebrew word, translated *hell* in our Bible, sometimes means simply the *grave*, the receptacle of the dead, or the place of departed spirits, as in Job xi. 7—9. Ps. xvi. 10; cxxxix. 8. Isa. v. 14; xiv. 9. Amos ix. 2, 3. Acts ii. 31. Rev. xx. 14. In other passages it denotes the place of future punishment, as in Ps. ix. 17. Prov. v. 5; ix. 18; xxiii. 14. One of the Greek words, which is translated hell in the New Testament, generally means the *grave;* and another Greek word, which is also translated *hell*, literally means *the valley of Hinnom*, (2 Chron. xxxiii. 6,) where the most abominable idolatries were practised; called also *Topheth*, (2 Kings xxiii. 10,) from *toph*, (a drum,) because that instrument was used there to drown the cries of victims. Hinnom or Topheth thus became a fit emblem of hell. (See SELUMIEL, ch. ix., by Am. S.S. Union.)

It is generally easy to see from the connexion, in any given case, in what sense the word is used. Thus, in Ps. ix. 17. Matt. xxiii. 33. Mark ix. 43

—48. 2 Pet. ii. 4, the word *hell* evidently denotes the place of the future and everlasting misery of the ungodly; consisting, in part at least, in the eternal separation of the soul from God, and from the presence of his glory, and in the suffering of inconceivable anguish and remorse for ever and ever. These sufferings are described with all the force and vividness which language or imagination can supply. And whether material substances are actually employed or not in ministering to the torments of the prison of despair, it is sufficient for us that the most excruciating suffering we can endure in the flesh is used to represent, as far as it can be represented, the suffering of the lost soul.

GATES OF HELL. (Matt. xvi. 18.) A figurative expression, denoting the power of wicked spirits. (See GATE.)

HEMLOCK. (Hos. x. 4.) A well known bitter and poisonous herb, a species of which is common in the United States. The word rendered hemlock in the above passage, and in Amos vi. 12, is elsewhere rendered *gall*. The figurative use of it is explained by comparing the above passages with Deut. xxix. 18. Amos v. 7. Heb. xii. 15. The evils of perverted judgment resemble the springing up of useless and poisonous plants, where we look for and expect valuable and nutritious vegetation.

HERESY, (Acts xxiv. 14,) HERETIC. (Tit. iii. 10.) These terms, as they are generally used by the sacred writers, imply no judgment respecting the truth or error of religious sentiments, but simply sects, or a peculiar system of opinions; so that when the word *sect* is used, the word *heresy* would be equally appropriate, as in Acts v. 17; xxiv. 5; xxvi. 5; and xxviii. 22. In the epistles, where the word is usually employed without reference to any particular class by name, it imports either differences which led to divisions in the Christian church,—and which were greatly to the reproach of the faith,—or corruptions of the true faith. (1 Cor. xi. 19;) and it is in this last sense that the term is commonly applied at the present day.

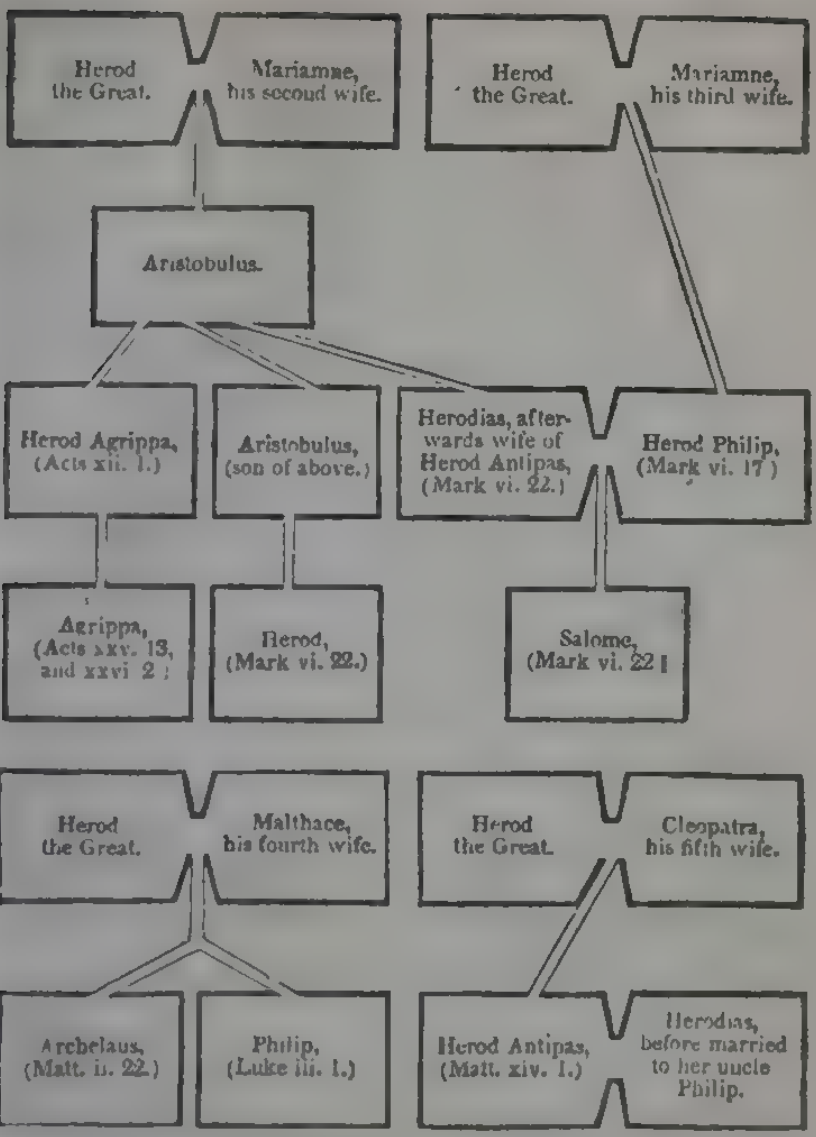
HERMON. (Deut. iii. 8.) A mountain, branching off southeast from Anti-Lebanon, and running between Damascus and the sea of Tiberias, called by the Sidonians, *Sirion*; and by the Amorites, *Shenir*, and also *Sion*. (Deut iii. 9; iv. 48.)

Mr. Fisk, an American missionary, passed mount Hermon in the autumn of 1823, and describes it as nearly south of Tabor, which rises like a vast pyramid, while the ridge of Hermon is longer and uneven. At the foot of Hermon, the guide pointed out a place as Nain. The country was covered with shrubbery, and the soil was rich. (See DEW. See also OMAR, p. 124, by Am. S. S. Union.)

HEROD, (Matt. ii. 1,) surnamed the Great, was the ancestor of several of the same name, mentioned in the New Testament. He was governor of Judea (then a Roman province) at the time of our Saviour's birth. Though he was called king, he was subject to the Roman emperor, and was distinguished for his savage cruelty.

The table on the following page shows at a glance the chief connexions of this family, so far as they are mentioned in the sacred history.

In the thirty-third year of the reign of Herod the Great, Christ was born in Bethlehem. Fearing that his event


Herod the Great.
Mariamne, his second wife.
Herod the Great.
Mariamne, his third wife.
Aristobulus.
Herod Agrippa, (Acts xii. 1.)
Aristobulus, (son of above.)
Herodias, afterwards wife of Herod Antipas, (Mark vi. 22.)
Herod Philip, (Mark vi. 17.)
Agrippa, (Acts xxv. 13, and xxvi. 2.)
Herod, (Mark vi. 22.)
Salome, (Mark vi. 22.)
Herod the Great.
Malthace, his fourth wife.
Herod the Great.
Cleopatra, his fifth wife.
Archelaus, (Matt. ii. 22.)
Philip, (Luke iii. 1.)
Herod Antipas, (Matt. xiv. 1.)
Herodias, before married to her uncle Philip.

might in some way affect his interests, and not knowing precisely the age of the supposed pretender to his throne, and having attempted in vain to ascertain the precise period of his birth, Herod issued a decree, requiring the indiscriminate massacre of all the children of Bethlehem, of two years old and under. This decree was executed. Herod died a most dreadful death at Jericho; distributing the government of the province among his three sons; Judea to Archelaus; Galilee and Perea to Herod Antipas; and the three upper districts east of the Jordan (Batanea, Auranitis, and Trachonitis) to Philip. (Luke iii. 1.)

Archelaus held the government about nine years, and was then banished for high crimes; and Judea became completely subject to Rome, and received its governors or procurators directly from the emperor, and probably for limited periods. Pontius Pilate was in this office when John

the Baptist appeared. The other sons of Herod the Great remained in possession of their provinces as at the death of their father. (See OMAR, pp. 180 and 241, by Am. S. S. Union.)

HERODIANS. (Matt. xxii. 16.) A Jewish sect or party, originating probably in a political partiality towards the Roman emperor and Herod his deputy. It is generally supposed, that the great body of the Jews, and especially the Pharisees, held that the law of Moses (Deut. xvii. 15) forbade their subjection to a foreign power; while Herod and his party (the Herodians) regarded that law as forbidding a voluntary subjection; but if they were reduced to subjection by force of arms, they considered it lawful to avow their allegiance and pay tribute; and they not only paid it themselves, but urged others to pay it, and to submit cheerfully to Rome. Hence the difficulty of the question proposed to Christ. (Matt. xxii. 17.) The Herodians also held, that it was on the same principle lawful to comply with the customs and adopt the rites of the conquering nation. This is probably the *leaven of Herod*. (Mark viii. 15.) Some have inferred, from a comparison of Mark viii. 15, and Matt. xvi. 6, that the Herodians were chiefly Sadducees.

HERODIAS. (Matt. xiv. 3.) The grand-daughter of Herod the Great. She first married her uncle, Herod Philip, and afterwards Herod Antipas, another uncle, and that too during her first husband's lifetime. For this unlawful and scandalous connexion, John the Baptist faithfully reproved the parties; and his fidelity cost him his life. (Matt. xiv. 3—10.)

HERON. (Lev. xi. 19.) An unclean bird, but of what species is quite uncertain. The original word describes the bird known to us as the *heron*, better perhaps than any other bird now known.

HESHBON. (Num. xxi. 25.) A royal city of the Amorites. It was given first to Reuben, (Josh. xiii. 17,) then transferred to Gad, (Josh. xxi. 39,) and in the time of Isaiah and Jeremiah, recovered by the Moabites, to whom it had before belonged. (Isa. xv. 4. Jer. xlviii. 2.) It exists now under the name of *Heshban*, and lies east of mount Nebo, about twenty miles from the Jordan. Near it are wells and ponds, hewn out of the rock, referred to in Sol. Song vii. 4.

HETH (Gen. x. 15) was the eldest son of Canaan, and the ancestor of the Hittites.

HEZEKIAH, (2 Chron. xxix. 1,) a distinguished king of Judah, was the son and successor of Ahaz. He was twenty-five years of age when he came to the throne, and he immediately took measures to break up the idolatrous customs into which the people had fallen during the reign of Ahaz; to bring them back to the temple and worship of their fathers, and to repair the losses and defeats they had suffered. Early in his reign, the Assyrians invaded the neighbouring kingdom of Israel, and carried the ten tribes into bondage.

Notwithstanding this threatening position of affairs, Hezekiah, not willing to acknowledge any subjection to Assyria, refused to pay the tribute which had been imposed and paid during the reign of his father. In consequence of which, the Assyrian army, under Sennacherib, invaded his territory. This event happened in the fourteenth year of Hezekiah's reign, and is described, with all the interesting details, in Isa. xxxvi. 1—22. The Assyrian

army was so far reduced in a single night by the immediate judgment of God, as to be obliged to make a precipitate retreat. Soon after this signal deliverance, Hezekiah was seized with a severe illness, the fatal termination of which was averted in answer to his prayers. Fifteen years longer were promised him; and the promise was confirmed by a miraculous sign. (See DIAL.) His gratitude is expressed in the most affecting language, (Isa. xxxviii. 10—20;) and yet we find him afterwards greatly elated by a message of congratulation from Baladan, king of Babylon, before whose ambassadors he made a vain and pompous display of his possessions. To punish this pride and vanity, he was informed by a special message from God that his wealth should, at a future day, be transported to Babylon, and his own sons become servants in the palace of her king.

The latter years of his life were passed in tranquillity, and he was succeeded by his son Manasseh.

HIDDEKEL. (Gen. ii. 14. Dan. x. 4.) Universally acknowledged to be the *Tigris*, which divided Assyria from Mesopotamia, and the present names of which, *Degil*, *Dihlat*, and *Diklath*, are manifestly derived from the ancients. It rises about fifteen miles from the source of the Euphrates.

HIERAPOLIS. (Col. iv. 13.) A city of Phrygia, in the neighbourhood of Colosse and Laodicea, about five miles from the latter. It was formerly famous for its hot baths. It is supposed to have derived its name (which signifies *holy city*) from the multitude of temples which it contained; the ruins of which are still visible. The Turks call the place Pambuk-Kalasi, from the whiteness of the rock on which it stands. Nothing but the hot baths could have furnished a motive for building a great city on a spot so sterile.

HIGGAION (Ps. ix. 16) signifies meditation, and calls for extraordinary attention and reflection to the passage; like a ☞ or *N. B.* in modern writings.

HIGH PLACES (1 Sam. ix. 12) were places upon hills and mountains, appropriated sometimes to the true service of God, but generally to idolatrous worship. The most elevated places seem to have been chosen from the earliest period for the erection of altars. (Gen. xii. 7, 8; xxii. 2; xxxi. 54.) Before the temple furnished a fixed place of worship, it seems to have been considered proper to erect altars on such places. (Judg. vi. 25, 26. 1 Sam. ix. 12. 19. 25. 1 Chron. xvi. 39; xxi. 29.) After the temple was built, such places became an abomination. These places became so universally the scene of idolatrous worship, that the sacred historian says of a particular king, that he did that which was right, &c., *yet the high places were not taken away*. (2 Kings xv. 35.)

HIGH-PRIEST. (Lev. xxi. 10.) The head of the Jewish priesthood. All the male descendants of Aaron were by divine appointment consecrated to the priesthood; and the first-born of the family, in regular succession, was consecrated in the same manner to the office of high-priest. The ceremony of consecration was alike for both, and is particularly described in Ex. xxix.

The *dress* of the high-priest was much more costly and magnificent than that of the inferior order of priests. It is described, Ex. xxxix. 1—9. In the first cut are seen the robe and ephod; the latter of which

is outermost of all, and is curiously wrought with gold-wire, and blue, purple, and scarlet thread. Upon either shoulder is seen an onyx stone, on each of which were engraved the names of six of the tribes of Israel. The breastplate is also seen, with a wrought chain of gold attached to each corner, and passing under the arms and over the shoulder. (See BREASTPLATE.)

The mitre, or head-dress, is formed of eight yards of fine linen, in circular folds, and inscribed in front, upon a plate of pure gold, HOLINESS TO THE LORD. The robe, or hem of the robe, and the bells suspended from it, are also seen.

The dress of the high priest,

on the day of expiation, is given in the second cut, and is very plain and simple; consisting only of plain linen, with a sash or girdle. Hence these were called by the Jews, the priest's "*white garments*," &c.; the former, "*garments of gold*."

The office of the high-priest was originally held for life; but this, as well as the right of the first-born, were disregarded in the later ages of that dispensation; and the sacred place was occupied by the worst of men among whom was Caiaphas. The high-priest's most solemn, peculiar, and exclusive duty was to officiate in the most holy place on the great day of atonement. In Lev. xvi.

we have a full account of this most interesting service, and the imposing ceremonies which preceded it. The high-priest might, at any time, perform the duties assigned to the ordinary priests. The high-priest is supposed to have had an assistant, to occupy his place in case of his incompetency from sickness, defilement, or otherwise. (2 Kings xxv. 18. Jer. lii. 24. For a more full account of this office, and the duties, &c., appertaining to it, see SCRIPTURE ILLUSTRATIONS, part ii. pp. 75—82, and BIBLICAL ANTIQUITIES, vol. ii. ch. iv. § 3, and ch. vi. § 5, both by Am. S. S. Union.)

HIGHWAYS, (Lev. xxvi. 22,) sometimes simply *ways*, (Ps. lxxxiv. 5. Prov. xvi. 17, metaphorically,) means any public way or high-road, in distinction from a private wall or footpath. (See CAUSEWAY.)

HILL-COUNTRY. (Luke i. 39.) This term was applied to the country in the vicinity of Jerusalem.

HILL OF ZION, (Ps. ii. 6,) and HOLY HILL, (Ps iii 4,) both refer to the eminence on which the temple of Jerusalem was erected, and in which God was supposed to manifest his presence in a peculiar manner. (Comp. Ps. xlviii. 1, 2.)

HIN (See MEASURES.)

HIND. (See HART.)

HINGES. (See DWELLINGS.)

HINNOM. (See HELL. See also SELUMIEL, ch. ix., by Am. S. S. Union.)

HIRAM. 1. (2 Sam. v. 11, 12.) A distinguished king of Tyre. He was contemporary with David and Solomon, and on terms of the strictest political and personal friendship with them. Under his reign, the city of Tyre became celebrated for its wealth and magnificence; and the vast supplies he furnished to the kings of Israel show the greatness of his resources. (1 Kings ix. 14; x. 22.)

2. (1 Kings vii. 13.) An eminent artificer of Tyre, who was employed by Solomon on some of the most difficult of the fixtures and furniture of the temple.

HIRELING. (Job vii. 1.) One who is employed on hire for a limited time, as a day or year. By the Levitical law, such an one was to be paid his wages daily. (Lev. xix. 13.) The circumstance that the time is limited suggests the figurative language in the above passage, and in Job xiv. 6: and the little interest which would be felt by such a temporary labourer, compared with that of the shepherd or permanent keeper of the flock, furnishes a striking illustration in one of our Lord's discourses. (John x. 12, 13.)

HISS. (1 Kings ix. 8.) To hiss at one is an expression of insult and contempt, (Jer. xix 8. Ezek. xxvii. 36. Mic. vi. 16;) and to call any one with a hiss denotes power and authority over him, (Isa. v. 26; vii. 18. Zech. x. 8;) as if it should be said, "he will come at my beck or nod."

HITTITES. (1 Kings xi. 1.) The posterity of Heth, the second son of Canaan. Their settlements were in the southern part of Judea, near Hebron. (Gen. xxiii 3.) They are also spoken of as inhabiting the mountains of Judah, (Num. xiii. 29;) and again as in the neighbourhood of Bethel. (Judg. i. 26.) Probably they maintained a sort of independence, (1 Kings x. 29. 2 Kings vii. 6;) and they seem to have retained their distinctive name to a late period. (Ezra ix. 1, 2.)

HIVITES. (Gen x. 17.) A horde of the Canaanites, elsewhere called Avims. (Deut. ii 23. See AVIM.) They seem to have been settled in various

[illegible] (Gen. xxxiv. 2. Josh. xi. 3. 19.)

HOBAB. (Num. x. 29–32.) The son of Jethro, and brother-in-law of Moses.

HOBAH. (Gen. xiv. 15.) A place north of Damascus, where a hill is still shown to travellers, bearing the same name, and alleged to occupy the same site.

HOLY, HOLINESS. (Ex. xv. 11. Lev. xxvii. 14.) Holiness, or perfect freedom from sin, and infinite purity, is one of the distinguishing attributes of the divine nature. (Isa. vi. 3.) These words (which in their primitive meaning imply a separation or setting apart) are sometimes used to [illegible] purity of the angelic [illegible]. (Matt. xxv. 31.) the comparative freedom from sin which results from the sanctification of the human heart,—as in the case of prophets, (Rev. xxii. 6,) apostles, (Rev. xviii. 20,) ministers, (Tit. i. 8,) Christians, (Heb. iii. 1,)—and the consecrated character of things, (Ex. xxx. 25. Lev. xvi. 4,) and places. (2 Pet. i. 18.)

HOLY CITY. (See JERUSALEM.)

HOLY DAY. (See FEASTS.)

HOLY GHOST, HOLY SPIRIT. (See SPIRIT.)

HOLY LAND. (See CANAAN.)

HOME-BORN SLAVE. (See SERVANT.)

HOMER. (See MEASURES.)

HONEY, HONEYCOMB. (Ps. xix. 10.) The abundance of honey in the land of Judea may be inferred from a variety of passages in the Bible, as [illegible] It was, almost, without metaphor, *a land* [illegible] (Ex. iii. 8. 17.) The wild honey on which John the Baptist lived was, perhaps, such as he [illegible] trees.

[illegible] obtained from dates is supposed to be sometimes intended by the word *honey*. (2 Chron. xxxi. 5.) And we are told of a tree, found in some parts of the east, upon the leaves and twigs of which a sweet substance collects, and is gathered and used by the Arabs, which at first strongly resembles honey. The figurative allusions of the sacred writers to honey and the honeycomb are striking and beautiful. (Ps. xix. 10. Prov. v. 3; xxvii. 7.) Milk and honey were the chief dainties of the earlier ages, as they are now of the Bedouins; and butter and honey are also mentioned among articles of food. (2 Sam. xvi. 29. Isa. vii. 15.) In South Africa, bees deposit their honey on the surface of the cliffs of rocks; and, for its protection, cover it with a dark coloured wax. This, by the action of the weather, becomes hard, and of the complexion of the rock. The traveller makes an incision in this wax-covering, and, by applying his mouth to the aperture, sucks out as much honey as he wants. (Deut. xxxii. 13.) They also cover trees in the same manner.

HOOD. (See CLOTHES.)

HOPHNI. (See ELI.)

HOR. (Num. xx. 22. 25.) A celebrated mountain on the border of Idumea, about halfway between the Dead and Red Seas, where Aaron was buried. (See SEIR.) A [illegible] eastern branch of mount Lebanon is also called *mount Hor*. (Num. xxxiv. 7, 8.) It constituted part of the northern boundary of the land of Israel.

HOREB. (Ex. iii. 1.) To understand the relative situation [illegible] mountains, to which both Horeb and Sinai belong, and the scenes which were witnessed upon them, it is necessary to go into some detail, as it re-

spects the face of the country.

The peninsula formed by the two branches, in which the gulf called the Red Sea terminates, constitutes part of a wild and desolate region. It has been called "a sea of desolation." It would seem as if it had once been an ocean of lava, and that, while its waves were literally running mountain—high, it was commanded suddenly to stand still. The whole of this region is composed of bare rocks and craggy precipices, among which narrow defiles and sandy valleys are interspersed. There is little vegetation. Many of the plains are covered with loose flints and pebbles, and others are sandy. The few plants and shrubs that are to be found are such as love a dry sandy soil, or such as contrive to draw nourishment from the fissures of the rocks, or from a thin mixture of clay, which may be found in some parts of the soil. Rain rarely falls in this wilderness, and fountains or springs of water are exceedingly rare; and, when found, the water is generally either brackish or sulphurous, though not unwholesome.

In the central part of this peninsula, stands the group of the Sinai mountains, to which great celebrity has been given by its connexion with several important circumstances in the migration of the Israelites from Egypt to Canaan. This group is composed almost entirely of granite, and forms a rocky wilderness of an irregular, circular shape, intersected by many narrow valleys, and is from thirty to forty miles in diameter. It contains the highest mountains of the peninsula, whose sharp and jagged peaks, and steep and shattered sides, render it clearly distinguishable from all the rest of the country in view. It is upon this region of the peninsula that the fertile valleys are found which produce fruit trees. Water is found in plenty in this district; on which account it is the place of refuge to all the Bedouins when the low country is parched up. Its advantage in this respect may have operated in the selection of the spot for the encampment of the Israelites, who remained here nearly a year; for there seems little doubt that this upper country or wilderness formed exclusively the desert of Sinai, so often mentioned in the account of their wanderings. It is perhaps impossible to ascertain with distinctness which of the different elevations comprised in this chain forms the *Horeb*, where Moses received the call to his great work, or the *Sinai*, where the tables of the law were committed to his hands. There has been a good deal of discussion on this point, into which we do not feel it necessary to enter, contenting ourselves with an account of the part of the group to which that distinction is restricted by local traditions and religious associations, and to which the descriptions of travellers more particularly refer. The interesting part of the Sinai group consists of two adjoining elevations, or, perhaps we should say, one mountain with two summits, respectively known as Djebel Mousa (mount Moses) and Djebel Katerin, (mount Catherine;) the former being, in common opinion, Sinai: and the latter, Horeb. Without attempting to decide the point, we must observe that some authorities incline to reverse this arrangement, considering Djebel Mousa as Horeb, and Djebel Katerin as Sinai; while others question whether either of the two has any just

claim to be considered as Sinai or Horeb. A more elevated summit, with five peaks, to the westward, called mount Serbal, seems to have been at some early time considered as the "mount of Moses;" a comprehensive term, implying both Sinai and Horeb.

A very discerning modern traveller expresses the opinion that mount Serbal was at one time the chief place of pilgrimage in the peninsula, and that it was then considered as the mountain where Moses received the tables of the law; though he is equally convinced, from a perusal of the Scriptures, that the Israelites encamped in the upper Sinai, and that either Djebel Mousa or mount St. Catherine is the real Horeb.

Between Sinai and Horeb is the valley of El Ledja, in which is the small convent of El Erbayn, which is in good repair, and affords a convenient resting place to travellers descending from the barren mountains above. This valley, though narrow and encumbered with blocks of stone rolled down from the mountains, is, upon the whole, very pleasant and agreeable.

It presents many objects of veneration, particularly the supposed rock which Moses struck for a supply of water. This lies quite insulated by the side of the path, and is about twelve feet in height, of an irregular shape, approaching to a cube. There are some apertures on its surface, through which the water is said to have burst out; they are for the most part ten or twelve inches long, two or three broad, and not more than from one to two inches deep; but a few may be as deep as four inches. Most of these fissures are evidently the work of art; but three or four of the twenty may be natural; and these probably first drew the attention of the monks to the stone. That it is really the rock of Meribah is sincerely believed by the present monks of Sinai, as well as by the Bedouins, who put grass into the fissures as offerings to the memory of Moses, in the same manner as they place grass upon the tombs of their saints; because grass is to them the most precious gift of nature, and that upon which their existence depends. They also bring hither their female camels, believing that by making the animal crouch down before the rock, while they recite some prayers and renew the grass in the fissures of the stone, their camels will become fertile, and yield their milk in abundance. That this is not the real rock of Meribah, nor the vale the "valley of Rephidim" of the Bible, is clear from the fact, that here and elsewhere, in the upper Sinai, perennial springs are so numerous as to supersede all occasion for a miraculous supply of water. Not far from this is shown a small and apparently natural excavation in a granite rock, resembling a chair, where it is said that Moses often sat. Near this is shown the petrified pot or kettle of Moses, as they call it, being a circular projecting knob in a rock, resembling the lid of a tea-kettle in size and shape. The Arabs have often in vain endeavoured to break this rock, supposing it to conceal great treasures. (See SINAI. See MAP, pp. 520, 521.)

HORIMS. (Deut. ii. 1. 22.) A general name for dwellers in caves, and perhaps the same with the *Horites*.

HORITES. (Gen. xiv. 6.) An ancient and powerful people, who dwelt in mount Seir. (Gen. xxxvi. 20—30.)

HORN. (1 Sam. ii. 1. 10.) This word is employed in the

Old Testament as an emblem of power, honour, or glory. (Deut. xxxiii. 17. Job xvi. 15. Luke i. 69.) Hence it is frequently employed in prophetic visions, instead of kings and kingdoms. (Dan. vii. 20—24.) Horns were used as vessels for liquids, especially oil and perfumes, (1 Sam. xvi. 1. 1 Kings i. 39,) and also for trumpets. (Josh. vi. 8. 13.) The horn being the chief defence and strength of many beasts, to break or cut off the horn of a king or people is to abridge or destroy their power; and to raise or exalt the horn is to establish or increase power and prosperity. So also among the aborigines of this country a like custom prevailed. The chief of the council which negotiated the treaty with William Penn opened the business by placing on his own head a crown with a horn in it, significant of supreme authority, by which the covenants of the treaty were made binding.

Some have supposed that in those passages, Ps. lxxv. 5. 10, allusion is made to a hollow silver horn, four or five inches in diameter at the root, and rising obliquely from the fore-

head, which was worn as an ornament by oriental women, warriors, and distinguished men. (1 Sam. ii. 1.)

They are noticed by travellers as worn by Abyssinian chiefs, and on the military caps of the sepoys of India.

HORNS ON THE ALTAR. (See ALTAR.)

HORNET. (Deut. vii. 20.) A very large, strong, and bold species of the wasp, remarkable for their irritability, and for the severity of their sting. Hornets were employed as instruments of the divine judgments upon the enemies of Israel. (Comp. Ex. xxiii. 28, and Josh. xxiv. 12.)

HORSE. (Gen. xlix. 17.) In the early periods of the world, the [illegible] beasts were chiefly oxen and asses, while horses were used by kings and warriors, either mounted or harnessed to chariots. (Ex. xiv. 9. 23. Esth. vi. 8.) The use of horses by the Israelites was discouraged. (Deut. xvii. 16. Josh. xi. 6.) The reason is perhaps explained in Isa. xxxi. 1. [illegible] In Solomon's time, however, horses were common among them, and he probably imported them from Syria and Egypt. (1 Kings [illegible] i. 14—17; ix. 25.) Horses were consecrated to idol[illegible] (2 Kings [illegible]) and are often employed by the prophets, under different colours, to denote the character of future dispensations, (Zech. i. 8; vi. 2—6.) and so also are angels [illegible] under the figure of horses, (2 Kings ii. [illegible] 17:) because of the characteristic strength, fleetness, and courage of that animal. (Job xxxix. 19—25. For a full description of the [illegible] and illustrative engravi[illegible] see [illegible] No. 6, BIBLE NATURAL HISTORY, and PORTFOLIO OF ANIMALS, [illegible]

HORSE [illegible] (Prov. xxx. [illegible]) A [illegible] insect of [illegible], resembling a worm, [illegible] for blood, which is [illegible] fied until its body is [illegible] ly filled. The figure in the [illegible] illustrate [illegible]

the insatiable craving of lust, avarice, and cruelty.

HOSANNA (Matt. xxi. 9) is used either as a form of blessing or an ascription of praise. Thus, when Hosanna was cried, in the passage just cited, it was as if the people had shouted in joyful acclamations on every side, Lord, preserve this Son of David; heap favours and blessings upon him. The same exclamation is supposed to have been used in the procession at the feast of tabernacles.

HOSEA, PROPHECY OF, is supposed to have been uttered about seven or eight hundred years before Christ. This prophet was a son of Beeri, and lived in Samaria; and if we construe the title of the prophecy literally, (Hos. i. 1,) we should infer that his prophecy embraced a period of at least eighty years. It is probable, however, that the work of Hosea begins with the second verse. The design of the prophecy is to reprove the people of Israel for their heinous sins and gross idolatry, and to warn Judah against falling into the same courses.

The divine directions (Hos. i. 2; iii. 1) have occasioned much speculation. The general idea seems to be, that at that time (as at the present day in many eastern countries) it was common to form temporary marriages; during the continuance of which, strict fidelity and property were maintained on both sides, as when the contract was for a permanent union. So that, however revolting it must seem to us, it was not scandalous in the prophet, but might possibly exp[illegible] peculiar [illegible] of the Israelites

HOSHEA. 1. (Deut. xxxii. 44.) The same with Joshua.

2. (2 Kings xv. 30.) The son of Elah, and the last of the kings of Israel. In the ninth year of his reign, the Assyrian king, provoked by an attempt which Hoshea made to form an alliance with Egypt, and so throw off the Assyrian yoke, marched against Samaria, and, after a siege of three years, took it, and carried the people away into Assyria. (2 Kings xvii. 1—6. Hos. xiii. 16. Mic. i. 6.)

HOUGH. (Josh. xi. 6. 9.) To disable by cutting the sinews of the ham, (*hamstrings*.)

HOUR. (Matt. xxv. 13.) A division of time known among us as the twenty-fourth part of a day. One of the earliest divisions of the day was into morning, heat of the day, midday, and evening; and the night, into first, second, and third watch. The first use of the word *hour* by the sacred writers occurs, Dan. iii. 6; but the length of the time denoted by it varied with the seasons of the year. The third, sixth, and ninth hours of the day, counting from 6 A. M., were especially hours of prayer.

HOUSE. (See DWELLINGS.) The word *house* is also used to denote a family, (Gen. xii. 17. 1 Tim. v. 8,) a race, or lineage, (Luke ii. 4,) and property. (1 Kings xiii. 8.)

House, in the New Testament, as some suppose, signifies the immediate family of the householder; while *household* includes all who dwell under his roof.

HOUSE OF THE ROLLS, (Ezra vi. 1,) and

TREASURE HOUSE, (Ezra v. 17,) are both expressions supposed to refer to the same apartment, and denote the [illegible] depository of books

HUMILITY (Prov. xv. 33) is the opposite of pride, and one of the cardinal graces of the renewed heart. It consists in a man's not thinking of himself more highly than he ought to think: and is urged with

great force upon all who profess to be Christ's disciples. (1 Pet. v. 5.) In this, as in all other respects, our divine Saviour's life furnishes us with a perfect example, (Phil. ii 5—8;) and the sacred Scriptures abound with promises of grace and favour to the humble, and threatenings of sorrow and punishment to the proud.

HUR. (Ex. xvii. 10.) The son of Caleb, and one of the chief men of the Israelites. (Ex. xxiv. 14.)

HUSBAND. (See MARRIAGE.) (Matt. i. 16.) A married man, and, as some derive it, the *house-band*, or one who connects the family and keeps it together. A man betrothed, but not married, was called a husband, as the espousals were considered sacred and inviolable.

The husband is the head of the wife, (Eph. v. 23,) inasmuch as he is the head of the household, (though she is associated with him,) and, as such, he is entitled to the respect and affection of all.

HUSBANDMAN. (John xv. 1.) One whose profession and labour is to cultivate the ground. It is among the most ancient and honourable occupations. (Gen. ix. 20. Isa. xxviii. 24—28.) All the Jews who were not consecrated to religious offices were agriculturists. The force and appropriateness of the figurative uses of this term by the sacred writers are sufficiently obvious from their connexion.

HUSHAI. (2 Sam. xv. 32.) An Archite, (Josh. xvi. 2,) and a particular and faithful friend of David. (2 Sam. xvi. 16.)

HUSKS (Luke xv. 16) means either shells,—as of peas or beans,—or the fruit of the carob tree, which is common in Palestine, and is used for food by the poor, and for the fattening of cattle and swine.

HYMENEUS. (2 Tim. ii. 17.) This name is mentioned once with Alexander and once with Philetus. He denied the doctrine of a future resurrection, and was given up to Satan. (1 Tim. i. 20. Comp. 1 Cor. v. 5.)

ICE (See CRYSTAL.)

ICHABOD. (1 Sam. iv. 21, 22.) The son of Phinehas, and grandson of Eli, the high-priest. He was born just after his mother received the sad tidings that her husband and father-in-law were dead, and the ark of God taken by the Philistines. Such was the effect of these tidings upon her, that she died immediately upon the birth of her child; giving him the significant name *Ichabod*, or *the glory is departing*.

ICONIUM (Acts xiii. 51.) A city of ancient Lycaonia, in Asia Minor, at the foot of mount Taurus, now called Conia, or Cogni, the capital of Caramania, and residence of a pasha. It contains at present about 15,000 inhabitants. It was visited by Paul and Barnabas, who preached the gospel there, and were so persecuted in consequence of it as to be obliged to leave the place. (Acts xiv. 1—6.) Iconium is mentioned by several ancient historians.

IDDO. (2 Chron. ix. 29.) In this passage are mentioned the *visions* of Iddo the seer against Jeroboam, &c.; and in 2 Chron. xii. 15, is mentioned the *book* of Iddo the seer concerning genealogies: and [illegible] rest of the acts of Abijah, and his ways and his sayings, are written in the story (or com

mentary) of the prophet Iddo. These expressions may all refer to one and the same volume. He was probably a prophet and annalist of some distinction, and is supposed by many to have been the person who was slain by a lion, as recorded 1 Kings xiii. Several others of the same name are mentioned, of whose history we know nothing.

IDLE, (Matt. xii. 36,) in this connexion, means pernicious, false, or calumnious words.

IDOL, (1 Kings xv. 13,) IDOLATRY. (Acts xvii. 16.) Whatever receives the worship which is due only to God is an idol. In a figurative sense, the word denotes any thing which draws the affections from God, (Col. iii. 5;) and in a restricted sense, it denotes the visible image or figure to which religious worship is paid. (Deut. xxix. 17.)

Idolatry consists, (1.) In worshipping, as the true God, some other person or thing besides Jehovah; and, (2.) Worshipping the true God under some image, as the golden calf. (Ex. xxxii. 4, 5.)

When the worship of idols commenced is uncertain. It was prevalent at a very early period of the world; and, as some suppose, was no inconsiderable part of the general corruption which called for the judgment of the deluge. (Gen. vi. 12.) The pagans worshipped universal nature, the soul of the world; angels, demons, and the souls of departed men, either separate and alone, or in union with some star or other body. They worshipped the heavens, and in them both particular luminaries and constellations: the atmosphere, and in it the meteors and fowls of the air: the earth, and in it beasts, birds, insects, plants, groves, and hills, together with divers fossils, and fire. They worshipped the water; and in it the sea and rivers; and in them fishes, serpents, and insects, together with such creatures as live in either element. They worshipped men, both living and dead; and in them the faculties and endowments of the soul, as well as the several accidents and conditions of life. Nay, they worshipped the images of animals, even the most hateful; such as serpents, dragons, crocodiles, &c.; and at last descended so low as to pay a religious regard to things inanimate, herbs and plants, and the most offensive vegetables.

No wonder that the commandment which touches this point should so particularly specify the objects which should not be represented in the form of graven images. (Ex. xx. 4.)

"Usefulness was the common, but it was not the only quality that determined the object of idolatry; for we may find, that whatever delighted with its transcendent beauty, whatever affrighted with its malignant power, whatever astonished with its uncommon greatness; whatever, in short, was beautiful, hurtful, or majestic, became a deity, as well as what was profitable for its use. The sun, it was soon perceived, had all these powers and properties united in it: its beauty was glorious to behold; its motion wonderful to consider; its heat occasioned different effects, barrenness in some places, and fruitfulness in others; and the immense globe of its light appeared highly exalted and riding in triumph as it were round the world. The moon, it was seen, supplied the absence of the sun by night, gave a friendly light to the earth, and besides the great variety of its phases, had a wonderful influence over the sea and other

humid bodies. The stars were admired for their height and magnitude, the order of their positions, and celerity of their motions; and thence the people were persuaded, either that some celestial vigour or power resided in them, or that the souls of their heroes and great men were translated into them when they died; and upon these and similar presumptions, they believed all celestial bodies to be deities. The force of fire, the serenity of air, the usefulness of water, as well as the terror and destructiveness of thunder and lightning, gave rise to the consecration of the meteors and elements. The sea, swelling with its proud surface, and roaring with its mighty billows, was such an awful sight, and the earth, bedecked with all its plants, flowers, and fruits, such a lovely one, as might well draw forth a pagan's veneration; when, for similar motives, viz. their beneficial, hurtful, delightful, or astonishing properties, beasts, birds, fishes, insects, and even vegetables themselves, came to be [illegible]

"The pride and pomp of the great, and the [illegible] the mean, occasioned first the flattery, and then the worship of kings and princes as gods upon earth. Men famous for their adventures and exploits, the founders of nations or cities, or the inventors of useful arts and sciences, were reverenced while they lived, and, after death, canonized. The prevailing notion of the soul's immortality made them imagine, that the spirits of such excellent persons, either immediately ascended up into heaven, and settled there in some orb or other, or that they hovered in the air; whence by solemn invocations, and by making some statue or image to resemble, they might be prevailed with to come down and inhabit it."

Whether the Polytheism and idolatry in the worship practised in Chaldea or in Egypt we have no data from history to determine: but wherever it had its origin, the apostle Paul has sufficiently accounted for the grounds and reasons of it, when he says that men *professing themselves to be wise, became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things.* (Rom. i. 22, 23.)

Such is the strong tendency of [illegible] to fall into this sin that the Israelites, the [illegible] people of God, were [illegible] to a very [illegible] straint. God was their king, and hence idolatry with them was not only impiety, but treason. The positive precepts, [illegible] which the Jewish law met every approach to idolatry, and the rigorous prohibition of all intercourse with the idolatrous nations which surrounded them, show plainly how abominable the sin of [illegible] is in the sight of God: so that customs which might excite or entice to idolatrous practices, and which in any other view might seem perfectly in[illegible] [illegible] peculiar provisions of the Jewish law, which may seem to [illegible] have originated in th[illegible] ing all that was done to [illegible] them against it, the [illegible] Israel fell into some of the most cruel and shocking pr[illegible] sacrifice of children, forbidden as it was under the most severe and summary [illegible] [illegible] was [illegible]

Jeremiah and Ezekiel both speak of it as a practice prevailing in or near their time. (Jer. vii. 31. Ezek. xvi. 21.)

The rites of idolatry were generally impure and obscene in the highest degree. The priests and the gods were alike the slaves and the patrons of the most scandalous and filthy practices; and hence the word whoredom is often used as synonymous with idolatry. Indeed, the present state of the heathen world, as it is represented by our own missionaries, who have seen and heard with their own senses, shows conclusively that debasement of mind, utter alienation of the heart from every thing pure and holy, the grossest immoralities, and the most licentious practices, are inseparable from idolatry.

Roman Catholics deny the charge of idolatry, and justify their use of images, by saying that they merely serve to remind them of the objects represented. They say, that by casting their eyes on the images or pictures of beings, their thoughts are raised to the beings themselves. They assert, however, that saints are to be honoured and invocated, and their relics reverenced, and that the images of Christ, the Virgin Mary, and saints, ought to receive due honour and veneration. How far these practices are distinguishable from idolatry this is not the place to inquire. The history of mankind shows us that those who are accustomed to behold allegorical and symbolical figures in their places of religious worship soon [illegible] object of adoration in the emblem by which it is set forth, and very naturally [illegible] that superstition which is so congenial to the gross conceptions and depraved inclinations of man.

It is estimated that more than 600,000,000, or about two-thirds of the human family, are worshippers of idols.

Sometimes idol temples were the repositories of treasure, (Judg. ix. 4,) and were protected by a tower. (Judg. ix. 46.)

IDUMEA. (See EDOM.)

IJE-ABARIM. (See ABARIM.)

ILLYRICUM. (Rom. xv. 19.) A province north-west of Macedonia, lying along the Adriatic Sea, having Italy and Germany on the north, and Macedonia on the east. Its southern portion was the Dalmatia which Titus visited. (2 Tim. iv. 10.) Taking Jerusalem as a centre, it will appear that Illyricum was nearly the extreme north-western province of what was then no small part of the known world. Perhaps Paul went into Illyricum; but he speaks here only of having preached the gospel unto its borders.

IMAGE. (Gen. i. 26, 27.) We are told that God *created man in his own image*; and Christ is said to be *the image of God*. (Col. i. 15. Heb. i. 3.) The term imports a complete and exact likeness, like that which exists between a seal and its impression, when the original is perfectly preserved in the representation. The word is usually employed to denote an object of idolatrous worship. (See MAN, IDOL.)

IMMANUEL. (Isa. vii. 14.) A Hebrew word, signifying "*God with us*," and used as one of the distinctive titles of the Messiah. (See AHAZ, CHRIST.)

IMMORTAL, IMMORTALITY. (1 Cor. xv. 53. 1 Tim. i. 17.) A state of being not subject to death. It is one of the attributes of the Supreme Being.

The bodies which we inhabit while in this world are corruptible, exposed to sickness,

pain, and death; but the soul can never die, as the body dies. Its very nature is immortal. There is a sense in which the state of being, on which the souls of all men enter at death, is immortal. But the Scriptures speak of the future existence of the righteous as a state of immortality or eternal life, in distinction from the state of the wicked, (Matt. xxv. 46. Rom. ii. 7;) and it is obvious that the phrase *immortal* or *eternal death*, might be employed to express forcibly the nature of the punishment to which the wicked will be doomed in the world to come.

IMPUTE. (Rom. v. 13.) By comparing ver. 18 of the epistle to Philemon, with Rom. iv. 5—13, we shall see the force of this term. The words translated *put that on mine account* in the former passage, and that which is rendered by the words *counted*, *impute*, and *imputed*, in the other, have a common origin and meaning. The plain Christian sees and feels the force of the expression, and though he may be ignorant of technical distinctions, yet while he believes on One that justifieth the ungodly, he feels the blessedness of him to whom the Lord will not impute sin. The great principle involved is, that the sinner who accepts Christ is delivered from the guilt, power, and punishment of sin, and is clothed with a righteousness which is not his own, but the gift of God through Jesus Christ. His sins are put to the account of another, and another's righteousness is put to his account.

INCENSE (Ex. xxx. 8) was a compound of frankincense and other gums or spices; the materials and manufacture of which are particularly prescribed, Ex. xxx. 31—36. (See Frankincense.) It was the business of the priest to burn it morning and evening, upon an altar specially erected for this purpose; and thence called the *altar of incense*. The preparation of it for common use was positively forbidden; neither could any other composition be offered as incense on this altar, nor could this be offered by any but the priest. (See Censer. See Biblical Antiquities, vol. ii. pp. 46. 19. by Am. S. S. Union.)

INCHANTERS, INCHANTMENTS. (Ex. vii. 11. Deut. xviii. 10.) Inchanters were persons who pretended to possess the power of charming animals, &c. The practice of inchantment is allied to witchcraft and sorcery; and both the practice and practisers are decidedly condemned by God's law. (Deut. xviii. 9—12.) It is unquestionably true that persons have sometimes obtained a wonderful influence, particularly over serpents of the most deadly species; instances of which are often stated by eastern travellers.

INDIA. (Esth. i. 1; viii. 9.) The southern section of the continent of Asia. It is only mentioned as the eastern boundary of the dominions of Ahasuerus.

INGATHERING, feast of. (See Feasts.)

INHERITANCE. (Gen. xxxi. 14.) In the modern use of this word, it denotes the estate to which one succeeds on the death of the present possessor, and who is hence called his heir. In eastern countries, however, the portions of children were distributed to them by the father during his lifetime. Among the Hindoos, the father is bound to make an equal distribution of his property, whenever his children, in a body, apply for it. Hence the legitimacy of the application

which the prodigal son and his brother made, and which resulted in the father's dividing unto them his living. (Luke xv. 12.)

The word *inheritance* is also used, in a more general sense, to denote property, or participation. (Comp. Ezek. xxxiii. 24, with Acts vii. 5.)

INIQUITY. (Gen. xv. 16.) Whatever is done regardless of the law of God. Sin is the transgression of the law: iniquity is a contempt or disregard of the law. (Ps. li. 2, 9: ciii. 10.) To *bear the iniquity of the congregation* (Lev. x. 17) is to make that expiation or atonement which is a prerequisite to their forgiveness. (Isa. liii. 6.)

INK, INKHORN. (Jer. xxxvi. 18. Ezek. ix. 2.) It is supposed that the common ink of early ages was made of water and pulverized charcoal, or the black of burnt ivory, with the addition of some kind of gum. Other substances were doubtless used both for writing and colouring matter. The Romans used a dark purple liquid, which was obtained from a species of fish for this purpose. The ink in common use at this day has been known for several centuries in European countries, and is usually made of nutgalls, vitriol, and gum. Ancient ink was more caustic, and less liable to fade or decay. Chinese ink is of the same quality. The professed writers or scribes carried with them, as they do at the present day in eastern countries, the implements of their business: and among these was an *inkhorn*, thrust into the girdle at the side.

INN. (Luke x. 34.) In the earliest ages, an inn was nothing more than the well or other convenient place where the company of travellers and their weary beasts reposed for rest and refreshment. At a later period it was the caravansary, a very comfortless, temporary enclosure, without rooms or doors. Afterwards the inn became what the caravansaries of Persia are at the present day,—a place where travellers may buy lodging, food, and fuel. This was perhaps such an inn as accommodated the poor wounded man, in the beautiful story of the good Samaritan; and it was to the stable or out-building of such an inn that Mary was obliged to resort with the infant Saviour, because the general enrolment had brought so many strangers to the place as to fill the house before they arrived.

INSPIRATION (2 Tim. iii. 16) is a supernatural divine influence exerted upon the human mind, by means of which the individual is made to know certainly, and to speak truly, what could not have been so known in the ordinary exercise of the faculties, and without any such influence. When this influence is so exerted as absolutely to exclude uncertainty and all mixture of error in a declaration of doctrines or facts, it is called a plenary or full inspiration. And the book written under such an influence, though it may contain many things which the author might have known and recorded by the use of his natural faculties, is properly said to be an inspired book. Nor is it necessary that the particular style and method of the writer should be abandoned. God may have wise purposes to answer in preserving this, while he secures, through its agency, an infallible declaration of his will. So that style, manner, &c., may be of the author's own choice, provided the facts stated and the doctrines

taught as of divine authority, are stated and taught under an immediate divine influence, without the possibility of error. And even if it should appear that the copies of such a book now in the world have suffered from the [illegible] of time, and the carelessness of transcribers and printers, so that [illegible] pancies of [illegible] if the substance of the book, if the grand system of truth or duty revealed, is evidently, as a whole, the [illegible] vine inspiration, [illegible] ceived, and may [illegible] credited [illegible] an inspired book.

[illegible] the [illegible] by which [illegible] are [illegible] power, [illegible] [illegible] also of the [illegible] gestion, by which the truth is [illegible] directly to the mind [illegible] occur in our [illegible] sometimes they are combined. (See SCRIPTURE.)

INSTRUMENTS OF MUSIC. [illegible]

[illegible] (Isa. liii. 12; lix. 16.) [illegible]

The Spirit is said to make intercession for us. [illegible] tion of Him who ever liveth to make intercession for us. As [illegible]

[illegible] metal were probably known at a very early peri[illegible] iv. 22.) We find it [illegible] ed as the material for [illegible]

[illegible] or [illegible] for its hardness, [illegible] bordering on the [illegible] Sea, and of [illegible]

ISAAC, (Gen. xxi. 3,) the son of Abraham and Sarah, was born A. M. 2108. The origin of the name, which signifies *laughter*, is given in Gen. xvii. 17; xviii. 12; and xxi. 6.

Abraham's laughter was that of joy; Sarah's, that of incredulity. Isaac's birth was the subject of many remarkable prophecies; and he was made, by express covenant with Abraham, the ancestor of the promised Messiah. (Gen. xxi. 12.) When he had arrived at mature years, his father was required to offer him up in sacrifice; and his conduct on this occasion as remarkably illustrates his docility, and submission, and filial confidence, as the course of Abraham did his obedience and faith. (See ABRAHAM.) He married Rebekah, the daughter of Bethuel, and by her became the father of Jacob and Esau. His possessions were very great, (Gen. xxvi. 12, 13;) but his old age was embittered by domestic trials. (Gen. xxvi. 35; xxvii.) He died at Hebron, at the advanced age of one hundred and eighty years. (Gen. xxxv. 28, 29.) For a particular history of Isaac, with maps and engravings, see HISTORY OF ABRAHAM, STORY OF ISAAC, JACOB AND HIS SON JOSEPH, and STORIES FROM THE SCRIPTURES, all by Am. S. S. Union.)

ISAIAH. (2 Kings xx. 1.) Very little is known of the [illegible] history of this eminent prophet. We know that he was the son of Amoz, and the Jews say that Amoz was [illegible] of Amaziah king of Judah. Isaiah lived and [illegible] between the year [illegible] for the *days of Uzziah, Jotham, [illegible] Hezekiah* [illegible] that period, and his prophecy [illegible] reigns. The history of these reigns is in 2 Kings xv.—xx. 2 Chron. xxvi.—xxxii. Some passages of it are given by Isaiah, as in ch. vii. viii. xxxvi.—xxxix. Uzziah or Azariah reigned fifty-two years, Jotham and Ahaz each sixteen, and Hezekiah twenty-nine, making in all one hundred and thirteen: of course Isaiah did not live throughout the whole of their reigns. The period of the four reigns extends from the year of the world 3194 to 33[illegible], being before Christ 810 to 698. The city of Rome was founded in the time of Isaiah, namely, in the year before Christ 753.

Isaiah was nearly contemporary with Hosea, Joel, Amos, and Micah; and tradition says that he was one of the faithful who were *sawn asunder*, (Heb. xi. 37,) and that the event happened about 698 years before Christ. There is no evidence, however, as to the time or manner of his death.

PROPHECY OF, is regarded as one of the most complete and sublime of all the prophetical writings. Its reference to the advent, offices, and kingdom of the Messiah are so numerous and exact as to have obtained for its author the title of the evangelical prophet; and the name Isaiah (*the salvation of Jehovah*) indicates the same characteristic of this sublime book.

The first thirty-nine chapters of the prophecy relate to subjects and events unconnected with each other, and embrace the period during which the prophet was more actively and openly employed as a minister. The residue of the book relates chiefly to two events,—the end of the Babylonish captivity, and the coming of the Messiah; the latter of which he seems to have contemplated with a very distinct and elevated conception, not only of the circumstances of its com-

mencement, but of its progress, glory, and ultimate triumph.

ISHBOSHETH, (2 Sam. ii. 8,) son and successor of Saul, was persuaded by Abner to go up to Mahanaim, and assume the government, while David reigned at Hebron, (2 Sam. ii. 11;) and a majority of the nation of Israel acknowledged him as king. A severe battle soon after occurred at Gibeon, between the army of David, under Joab, and the army of Ishbosheth, under Abner; in which the latter were utterly defeated.

Soon after this, Ishbosheth offended Abner, so that he forsook his interest, and became the ally of David; and at length Ishbosheth was assassinated at noonday, while he lay on his bed. (2 Sam. iv. 5—7.)

ISHI, (Hos. ii. 16,) signifying *my husband*, and BAALI, in the same passage, signifying *my Lord*, are figuratively used to denote the contrast between the affections and relations of Israel towards God, at two different periods of their history. The latter having been used in idol worship, the very name was to become obsolete. (Hos. ii. 17.)

ISHMAEL. (Gen. xvi. 11.) The son of Abraham by Hagar. Previous to his birth, his mother, being ill-treated by Sarah, fled from the house, and while in the wilderness was informed by an angel what would be the character of her child, and that his posterity would be innumerable. The birth of Ishmael was in A. M. 2091; and as Abraham supposed that the promises of God respecting his seed were to be fulfilled in Ishmael, he nurtured him with much care. (Gen. xvii. 18.)

When Isaac was weaned, Ishmael was about seventeen years of age, and having offended Sarah by his treatment of her child, she insisted upon it that both he and his mother Hagar should be banished from the family.

Hagar probably made up her mind to return to her kindred in Egypt; but when she had reached the wilderness of Beersheba, her stock of water was exhausted, and the lad, overcome with fatigue and thirst, sunk down, apparently to die. God appeared for their deliverance, directed Hagar to a fountain of water, and renewed his promise to make of him a great nation. They remained in the wilderness, and he sustained himself and his mother by hunting. (Gen. xxi 13—20.) At length he married an Egyptian woman; and so rapidly did his progeny multiply, that in a few years afterwards they are spoken of as a trading nation. (Gen. xxxvii. 25.)

The prophecy that he should be a wild man, or literally a wild ass man, or as wild as a wild ass, has been wonderfully verified in the history of the Arabs, who are a branch of his posterity. They are universally known as robbers and pirates; and all who pass through their country do it in caravans, and with arms. They have never been driven from their territory, but have maintained their independence and peculiarity of manners and customs up to the present day, though they have lived in the midst of influences and events, and have been themselves instrumental in their occurrence, by which the relations of all the other kingdoms of the earth have been essentially modified, if not completely subverted.

The wild man still spurns the chains of a foreign conqueror, still waylays the traveller by the fountain, and maintains himself, as in the days of old, by violence and plunder, sweeping his troop

of fierce bandits across the path of the merchant and the pilgrim. The parcelling of the natives into independent tribes impaired their common strength. No necessity ever summoned them to combine for their mutual defence; no motives of external advantage could prevail with them to suspend their domestic feuds; and no leader, till Mohammed arose, seems to have possessed the genius or address to concentrate their impetuous energies with a view to national aggrandizement.

ISHMAELITES. (Gen. xxxvii. 25.) The descendants of Ishmael. The company of Ishmaelites, to whom Joseph was sold, are elsewhere called *Midianites*. (Gen. xxxvii. 28.) Probably they were Ishmaelites who dwelt in Midian. It is evident, however, that the two names were sometimes applied to the same people, (Judg. viii. 22. 24,) though we know the descendants of Midian were not Ishmaelites, (for Midian was a son of Abraham by Keturah.)

ISLANDS, ISLES, &c. (Isa. xlii. 12.) These words, as used in our version, import either, (1.) A settlement or colony, as distinguished from uninhabited country, or from seas and rivers, (as in Gen. x. 5. Job xxii. 30, and Isa. xlii. 15;) so at this day, small districts of cultivated and settled country, surrounded by immense wastes, are, in the same sense, called islands;—or, (2.) Coast or country adjacent to water or maritime places, (as Isa. xx. 6, and xxiii. 2. 6, and Ezek. xxvii. 7;)-or, (3.) Distant lands beyond the sea, or places which were reached by sea, whether coasts or islands, and especially the regions west of Palestine, whether islands or not, (as Isa. xxiv. 15, xl. 15; and xlii. 4. 10. 12;) or, (4.) Islands, properly so called, (as Esth. x. 1,) where it is expressly used in distinction from the continent or main land.

ISLES OF THE GENTILES, or HEATHEN, (Gen. x. 5, Zeph. ii. 11,) mean generally the parts of Europe most known to the ancient Asiatics.

ISRAEL. (Gen. xxxv. 10.) The surname of Jacob, given to him by the angel at Mahanaim. (Gen. xxxii. 28. Hos. xii. 3.) It signifies *the prince that prevails with God.*

We find it used, however, for the whole race of Jacob's posterity, (1 Cor. x. 18;) also for the kingdom of the ten tribes, as distinguished from Judah, (2 Kings xiv. 12;) and again for all true believers. (Isa. xlv. 17. Rom. ix. 6; xi. 26.)

LAND OF. (See CANAAN.)

KINGDOM OF. (See ISRAELITES.)

ISRAELITES. (Josh. iii. 17.) This was the usual name of the twelve tribes, from the time of their leaving Egypt until the revolt under Jeroboam, when the ten tribes constituted the *kingdom of Israel*, and the remaining two the *kingdom of Judah*. (See HEBREWS.)

ISSACHAR (Gen. xxx. 18) was the fifth son of Jacob and Leah. The prophetical description of him, uttered by his father, (Gen. xlix. 14, 15,) was fulfilled in the fact that the posterity of Issachar were a laborious people, and addicted to rural employments: hardy, and patient to bear the burdens both of labour and war. (Judg. v. 15. 1 Chron. vii. 1—5.)

TRIBE OF, had its portion in one of the most fertile tracts of the country. It was a triangular section on the Jordan, between Zebulon and Ephraim, including the rich valley of Jezreel; thus fulfilling the prediction of his father in this respect. (Gen. xlix. 14, 15.)

ITALY. (Acts xviii. 2; xxvii.

1 6. Heb. xiii. 24.) This country, of which Rome was the capital in the days of Christ and his apostles, is too well known to need description. It stretches out into the Mediterranean Sea, having the Adriatic on the north-east, the Tuscan Sea on the south-west, and France, Switzerland, and Germany on the north.

ITHAMAR. (See ELEAZAR.)

ITUREA. (Luke iii. 1.) A province of Syria, which derived its name from *Jetur*, a son of Ishmael, (Gen. xxv. 15. 1 Chron. i. 31,) whose posterity inhabited it. It was south of Trachonitis, beyond Jordan, and probably included Auranitis and Batanea. It was overrun by a party of the Israelites in the time of Jotham king of Judah, and a vast quantity of spoil taken (1 Chr. [illegible] 22.) It is now called *Djedour*.

IVORY. (1 Kings x. 18.) The substance of the tusk of the elephant. That which is brought from Ceylon is regarded as most valuable. It was among the merchandise of Tyre (Ezek. xxvii. 15) and Tarshish. (1 Kings x. 22.) Solomon's throne was built of it, (2 Chron. ix. 17. 21;) and so lavishly was it used in architecture of various kinds, and cabinet work, as to justify the expressions we find in Amos iii. 15; vi. 4, and Ezek. xxvii. 6. In the last of these passages ivory shrines are meant, used as little images are by many modern sailors for superstitious purposes.

The term *ivory palaces* (Ps. xlv. 8) is supposed to refer either to the country whence the perfume was obtained, or to boxes richly wrought, or inlaid with ivory, in which it was kept.

JABBOK. (Gen. xxxii. 22.) A brook rising in the mountains south-east of Gilead, and running in a rocky channel, through a deep ravine, about fifty miles westward to the Jordan, separating the Amorites from the Ammonites. (Num. xxi. 24.) Jacob crossed it on his return from Mesopotamia. (Gen. xxxii. 22.) It is now called *Zerka*, (*blue river*;) and travellers speak of cliffs on either side of five hundred feet perpendicular height, with a breadth, from cliff to cliff, of not more than one hundred feet. In some places the stream is not more than thirty feet wide.

JABESH, (1 Sam. xi. 5,) or [illegible] was situated at the foot of [illegible] Gilead, within the ter[illegible] brook which is still called *Tabes*. In the days of the judges, this place was sacked by the Israelites, and nearly all the inhabitants cut off, because they refused their aid in a war upon the tribe of Benjamin (Judg. xxi. 8). Afterwards it was besieged by the Ammonites, who [illegible] to spare the citizens, unless they would consent to have their [illegible] (1 Sam. xi. 2.) Having obtained a suspension of hostilities for a week, they took advantage of the interval to secure the aid of Saul, who marched an army to their rescue, and [illegible] and defeated the Ammonites with great slaughter; a ser[illegible] the inhabitants [illegible]

JABIN. [illegible] King of [illegible]

of Canaan. He attempted, by a formidable alliance, to oppose the progress of Joshua. He and his allies were terribly defeated in a battle at Merom, the city of Hazor was taken, and Jabin put to death.

2. (Judg. iv. 2.) Another king of the same name and place, who had great wealth and power, and was guilty of oppressing the children of Israel for twenty years. His army was defeated by Deborah and Barak, and Sisera, his principal general, put to death.

JABNEEL, (Josh. xv. 11,) or JABNEH, (2 Chron. xxvi. 6,) was a city of the Philistines, situated twelve miles south of Joppa. It was called Jamnia by the Greeks and Romans, and is now called Gebna, or Yebna.

JACINTH. (Rev. ix. 17.) A precious stone, of a reddish yellow or hyacinth colour, resembling the amethyst.

JACOB, (Gen. xxv. 26,) the son of Isaac and Rebekah, and twin brother to Esau, received his name, which signifies *supplanter*, from a circumstance which occurred at his birth. (Gen. xxv.) When these brothers grew up, Esau devoted himself to hunting, and often gratified his aged father with savoury meat which he prepared from the fruits of the chase. By this means he became very much the favourite of Isaac; while Jacob who was a plain, domestic man, was no less the favourite of his mother. (Gen. xxv. 27.) Isaac, apprehending that his end was drawing near, was desirous, before his departure, of pronouncing a solemn, paternal benediction on his eldest son; and that his mind might be excited to the lively exercise of affection, he requested Esau to go out to the field and take some venison, and make him savoury meat, such as he loved, and bring it to him, that he might eat and bless him before he died. Before this time, Jacob had, for a mess of pottage, purchased from Esau his birthright, which included the blessing now about to be given. (Gen. xxv. 34.) Rebekah, having overheard Isaac's request to Esau, and no doubt being acquainted with the circumstance of the sale of the birthright, immediately conceived a plan of securing the patriarchal blessing, which was prophetic in its nature, for her favourite; for, while Esau was in the pursuit of venison in the field, she induced Jacob to personate his brother, and to carry to his father savoury meat, prepared by herself from a tender kid; and as Isaac's eyes were so dim that he was unable to distinguish between his sons by their appearance, all that was necessary was to guard against detection, in case he should be led to feel the hands and face of Jacob; for Esau being very hairy, and Jacob smooth, it readily occurred to the latter that his father might resort to this method of identifying him. To prevent detection in this way, Rebekah covered the neck and hands of Jacob with the skin of the kid. Thus prepared, he ventured into his father's presence, and by means of lies and fraud obtained the chief blessing, which was intended for the first-born. When Esau returned, the deception was rendered manifest; but Isaac, though deeply distressed on account of his mistake, and importunately and with tears entreated by Esau, would not consent to change any thing which had gone out of his mouth; and Esau received, indeed, a benediction, but not that of the first-born, which was already given to Jacob. By this fraud and injury, the

enmity of Esau to his brother was excited to the highest degree, (Gen. xxvii. 41;) and he threatened to take away his life, as soon as his father's funeral should be over. Rebekah, hearing of these threats, persuaded Isaac to send Jacob away to Haran, to her brother Laban, until his brother's anger should subside. Accordingly, Jacob having again received his father's blessing, and a charge not to take a wife of the daughters of Canaan, as Esau had done, to the sore grief of his parents, set off on his journey to Padan-aram. (Gen. xxviii. 5.) As he journeyed, he came to a certain place where he resolved to lodge; and taking some stones of the place for a pillow, he lay down to sleep. As he slept God made known to him, in a remarkable dream, that his posterity should be very numerous, that they should one day possess the soil on which he was then reposing; that he should be personally protected and prospered: and that in him all the families of the earth should be blessed. This place was afterwards called *Bethel*. (Gen. xxvii. xxviii.)

When Jacob came near to the residence of his mother's kindred, he saw in the field a well, where were three flocks of sheep and their shepherds with them: and on inquiry, he found that they were of Haran, and that Rachel, the daughter of Laban, was then approaching. The meeting between Jacob and the young and beautiful shepherdess, his cousin, made an impression on his heart which was indelible. Soon after the young man was domesticated in the house of Laban, (for Nahor, though living, seems to have been superannuated,) he made proposals to Laban to take Rachel in marriage, promising to serve seven years for her. But as he had been guilty of a gross deception towards his father, to the injury of his only brother, he himself now became the dupe of a designing and unjust relative. Instead of his beloved Rachel, Leah, her elder sister, was given to him deceptively; and when he remonstrated with his father in-law, he was told that the custom of the country required that the oldest should be disposed of in marriage before a younger sister: but it was proposed, that if he would serve as much longer, he should still have Rachel. It is not to be understood that he did not receive her until the seven years were ended: a careful attention to the history will show, that he must have received Rachel immediately, and served for her afterwards. With each of his daughters Laban gave a maid, both of whom became the wives of Jacob, of the secondary or inferior kind. (Gen. xxix.)

From all these there were born to Jacob while he sojourned in Mesopotamia, eleven sons and one daughter. Of these, Joseph only was the son of Rachel; Benjamin, her other son, having been born near Bethlehem. (Gen xxxv. 18.) Avarice seems to have been the ruling passion with Laban; for the gratification of which, he seems to be willing to sacrifice even the comfort of his own children and to take every advantage of a young and inexperienced kinsman. Continually he seems to have been studying and contriving some scheme by which he might obtain the services of Jacob for less than their value; but the providence of God prevented him from eventually injuring his servant, with whom he had

entered into covenant at Bethel. Whatever plan of wages Laban would fix on, the Lord overruled it for the benefit of Jacob. (Gen. xxx. 26—43.) But at length he resolved to return to his own country, from which he had been so long an exile. And lest his father-in-law should hinder his purpose, he communicated his design to his own family; but took the opportunity, when Laban was absent, to set off with his wives and children, and all his cattle, and all his goods, to go to Isaac his father, in the land of Canaan, who still continued to live, beyond his own and the hopes of all his friends. This important step, however, was not taken without the direction of his covenant-keeping God. On the third day after Jacob's departure, Laban received intelligence of his flight, and he immediately pursued after him with a company of men, and on the seventh day overtook him in the mount Gilead. There can be no doubt that Laban's intentions were hostile; but on the night preceding his coming up with Jacob, he received an admonition from the Lord, in a dream, not to attempt any thing against him. After a warm expostulation on both sides, they agreed to part in peace; and accordingly a solemn covenant was entered into between them; as a sign of which, they piled up a heap of stones, on which they ate together in token of friendship, and agreeably to a custom prevalent in many ancient nations. The mount on which this transaction occurred received its name, *Gilead*, from the heap of stones set up for this witness. (Gen. xxxi. 47, 48.)

Soon after Jacob was relieved from all fear from Laban, and had the pleasing prospect of speedily coming to the end of his journey, new fears and troubles arose. The danger which now threatened him was indeed appalling; his brother Esau was on his way to meet him, accompanied by four hundred men. No other than a hostile attack could be meditated, as he supposed, when he saw his offended brother approach with such an army, against a company of helpless women and children. In this extremity, Jacob had no other resource but to look to Heaven for help. Ever since God had revealed himself to him at Bethel, he had made Him his confidence and refuge in all his troubles. Now, therefore, he cried to Him in his distress. (Gen. xxxii. 9. 12.)

Having thus committed his cause by fervent prayer to the Almighty, he did not think it unnecessary to make use of the most probable means to avert the threatening evil; and therefore he sent messengers to meet his brother with a valuable present from his flocks and herds, in separate droves. In that night Jacob took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok; and having sent them over this stream, together with all his property, he remained alone on the opposite side. And here a very extraordinary scene occurred, which is recorded at length, Gen. xxxii. 24—30; and on this occasion Jacob's name was changed to Israel.

Esau now approached, but not as an enemy. There was revived in his bosom a strong feeling of fraternal affection; so that when he saw Jacob, he ran to meet him, and embraced him, and they wept. Thus marvellously did God provide for the safety and comfort of his servant. Esau inquired kindly

concerning his brother's family, who came forward successively, and paid their respects to him: and he would have declined receiving the present which had been sent forward to him, but Jacob insisted on his acceptance of it, and he took it. After this interview, Esau returned to mount Seir, and Jacob journeyed to Succoth, where he made booths for his cattle: from which circumstance, the place received its name, as the word *succoth* signifies *booths*. But he seems only to have sojourned here for a short time; probably to give rest to the women and children, and to the flocks and herds, which had now been driven a long distance, without much cessation. But his journey was not terminated until he came to Shalem, a city of Shechem, which is in the land of Canaan, where he bought a parcel of ground of the children of Hamor, for a hundred pieces of money, and erected there an altar, and called it *El-Elohe-Israel*, that is, *God, the God of Israel*. (Gen. xxxiii.)

But although Jacob seems to have intended this as his place of permanent residence, yet events occurred which rendered it expedient for him to remove to another part of the country. (Gen. xxxiv. See DINAH.)

Jacob was greatly grieved at the cruel and treacherous conduct of his sons in the affair of Dinah, and foresaw that it would render him and his family odious to all the people in the neighbourhood, so as to expose him to be slain with all his house.

The same invisible power, however, which preserved him from the hostility of Laban and his brother, now also shielded him from the resentment of the Canaanites, so that they were not interrupted nor pursued in their journey; for *the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob*. During this journey, Jacob purged his house from idolatry, and purified them by some ceremony, which has commonly been supposed to have been by washing their bodies in water; for they were commanded *to be clean, and change their garments*. (Gen. xxxv. 2.)

He now arrived at Bethel, where, in conformity with vows and the divine sanction, he built an altar, which he called *El-Bethel*, the *God of Bethel*. Here also God appeared unto Jacob again, and blessed him; and, under the name of God Almighty, renewed the promise respecting the multiplication of his seed, and the possession of the land of Canaan.

But the domestic troubles of this good man were far from being ended. He was now called to endure a bereavement of the most afflicting kind which could have befallen him. Having completed his pilgrimage to Bethel, he was on his way to Ephratah, and had come near to the place, when Rachel died, soon after giving birth to a second son, whom, with her expiring breath, she named Benoni; but his father called him Benjamin. After the burial of his wife, Jacob continued his journey until he came to a place beyond the tower of *Edar*, where he spread his tent, and fixed his abode: but domestic troubles were still allotted to him; for while resident here, his oldest son Reuben acted in a manner so base and dishonourable, that the feelings of his father must have been deeply wounded. At length, pursuing his way, he came to Mamre, which had been the

favourite residence of Abraham, and from which Isaac was never absent for any considerable time, until the day of his death. This peaceable and pious patriarch was still alive, though at a very advanced age; but soon after Jacob's arrival, *he died, and was gathered unto his people, being old and full of days:* and his sons Esau and Jacob buried him in the cave of Machpelah, where probably were the ashes of his father and his mother. Soon after this, the affecting scenes open, in which Joseph took so conspicuous a part, and which exhibit the still heavier trials of Jacob, and the wonderful dealings of a covenant God towards him and his house. (Gen. xxxvii.—xlv.) These events led to his removal to Egypt, (Gen. xlvi.,) where, in the land of Goshen, he led a prosperous and tranquil life for seventeen years, and then, after pronouncing a remarkable prophetic blessing on the infant children of Joseph,(Gen. xlviii. 8. 22,) he died, A. M. 2616, aged one hundred and forty-seven years; and, according to his dying request, his remains were carried up, attended by the chief officers and nobility of Egypt, to Canaan, and buried in the family vault at Machpelah. (Gen. l. 13. For a full history of Jacob and his family, see JACOB AND HIS SON JOSEPH, STORY OF ISAAC, HISTORY OF THE PATRIARCHS, HISTORY OF JOSEPH, UNION QUESTIONS, vol. iii., and TEACHER'S ASSISTANT in the use of that vol., all by the Am. S. S. Union.)

The terms *Jacob* and the *seed* or *children of Jacob* are often applied to the body of true believers generally.(Deut. xxxiii. 10. Ps. xiv. 7; xxii. 23; cv. 6; cxxxv. 4. Isa. xiv. 1; xliv. 2. Mic. vii. 20.)

JACOB'S WELL. (See SHECHEM.)

JADDUA, (Neh. xii. 11,) or JADDUS, the son of Jonathan, high-priest of the Jews, who officiated a considerable time after the captivity, and is believed to be the same who lived in the time of Alexander the Great. Concerning him, Josephus relates this remarkable story: that Alexander having sent to him for provisions for his army while besieging Tyre, he excused himself on the ground that he had taken an oath of fidelity to Darius, king of Persia. The impetuous conqueror was highly provoked, and vowed vengeance against the Jews. Accordingly, as soon as Tyre was subdued, he put his army in motion towards Jerusalem; but before he reached the place, Jaddus and the other priests, clothed in their pontifical robes, and a multitude of the principal people, all dressed in white garments, met him; on which Alexander bowed himself to the ground, and seemed to worship the high-priest, which conduct filled all his followers with amazement. And Parmenio, requesting an explanation of this extraordinary behaviour, was informed, that before he left Macedonia, he had seen in a dream the appearance of the person now before him, who promised him the empire of the world, and that his adoration was not addressed to the man, but to the deity whose sacred name he bore on his forehead. Whatever truth there may be in this story, we know that Alexander, instead of inflicting punishment on the Jews, granted them great immunities, especially exemption from taxation on every seventh or sabbatical year, and took many of them into his own service; and when he

built the city of Alexandria, in Egypt, he invited multitudes of this nation to settle there; and put them, in regard to privileges, on a level with his own Macedonians.

JAEL. (Judg. iv. 17.) The wife of Heber the Kenite. After the defeat of Jabin's army by Deborah and Barak, Sisera, the general, fled towards the tent of Jael. It was not unusual for the women to have a tent separate from the men, as in Sarah's case, (Gen. xxiv. 67,) and Leah's. (Gen. xxxi. 33.) This was regarded as a place of security; for then, as now, among the Arabs, a stranger would not venture into the women's tent unasked. Jael invited him in, and concealed him. Fatigued and thirsty, he asked for water, and she gave him milk, (see BUTTER,) as some suppose, to produce sleep the sooner. (Judg. v. 25.) After instructing Jael to stand at the door of the tent, and to deny that he was within, if any one should inquire for him, he fell into a sound sleep. She then took a tent-pin, and with a hammer drove it through his temples into the ground. Unnatural and horrid as this act seems, we find that in the song of triumph, which was afterwards uttered by Deborah and Barak, the tragical circumstances are minutely related, and Jael is called *blessed above women.* (Judg. v. 24—27.) And we are to suppose that she was employed, under divine direction, as a mere instrument for accomplishing God's purposes in the deliverance of Israel from oppression.

JAH. (Ps. lxviii. 4.) A contraction of the word *Jehovah*, and imports the attribute of self-existence. It is part of the compound words Adonijah (*God is my Lord*) and Hallelujah (*Praise the Lord.*)

JAHAZ, (Num. xxi. 23,) or JAHAZA, (Josh. xiii. 18,) or JAHAZAH, (Jer xlviii. 21,) or JAHZAH (1 Chron vi. 78.) A city on the northern frontier of the Moabites, in the vicinity of which, Moses defeated the army of Sihon, on his refusal to permit him to pass through it peaceably.

JAIR. 1. (Num. xxxii. 41.) A son of Manasseh, who dispossessed the Amorites, and took several small towns; hence called *Havath-jair.* (Judg. x. 4.)

2. (Judg. x. 3.) A native of Gilead, and probably a descendant of the foregoing. For twenty-two years he was a judge in Israel; and he had thirty sons, all of whom, it is supposed from the language of the sacred historian, (*they rode on thirty ass-colts,*) were deputy judges, and rode from town to town, administering justice. (See HAVATH-JAIR.) The fact that they succeeded to the paternal inheritance furnishes some evidence of their good character and habits.

JAIRUS. (Mark v. 22.) An officer of the Jewish church, who applied to Christ to restore to life his daughter, who was at the point of death when he left home. He evinced very strong faith. Christ with his disciples went to the ruler's house, and his daughter was restored. (See SUSAN ELLMAKER, p. 80, by Am. S. S. Union.)

JAMES. 1. (Matt. iv. 21.) A son of Zebedee and Salome, and brother of John the Evangelist. He was present at several of the most interesting scenes in our Saviour's life, and was put to death by Herod, A. D. 42—44, (Acts xii. 2;) thus fulfilling the prediction of our Saviour concerning him. (Luke xxi. 16.)

2. (Mark xv. 40.) A son of

Cleophas (or Alpheus) and Mary, called (either in reference to his years or stature) *James the less*. This James is probably intended in Gal. i. 19, by the *Lord's brother*. (See also Matt. xiii 55. Mark vi. 3.) That he was first cousin to our Saviour in the flesh we know, for his mother was sister to Christ's mother, (John xix. 25;) and the term brother was often applied to near kindred. (Gen. xiii. 8. 2 Sam. i. 26. Acts vii. 25, 26; ix. 17.) Some have conjectured, that after Joseph's death, Alpheus married his widow, and their offspring was James the Less; hence called the Lord's brother; but there is no evidence to support the opinion. James the Less is mentioned with peculiar distinction, Acts xii. 17; xv 13; xxi 18 1 Cor. xv. 7. Gal. i. 19. and ii. 9. 12. He resided at Jerusalem during the labours of the apostles; and was present at the apostolic council at Jerusalem, where he seems to have presided; as he was the last to give his judgment, in which all the other members of the council acquiesced. (Acts xv. 13—19.) He was put to death in the year 62; and tradition says that he was thrown by the Jews from the battlements of the temple, and then despatched with a fuller's club, while on his knees, and in the act of praying for his murderers.

EPISTLE OF, was written by James the less (*see preceding article*) about the year 61 or 62. It was not addressed to any particular church, but to the whole Jewish nation, —*the twelve tribes scattered abroad*, (ch. i. 1,) believers and unbelievers, (ch. iv. 1—10);— and hence it is called a general or catholic epistle. The design of the epistle is, (1.) To correct errors, both in doctrine and practice, into which the Jewish Christians had fallen, especially relating to justification by faith; (2.) To animate their hope, and strengthen their faith, in view of afflictions felt and feared; and, (3.) To excite the unbelieving Jews to repentance towards God, and faith in the rejected Messiah. It is remarkable, that the name of our blessed Lord occurs but twice in this epistle, (ch. i. 1; ii. 1,) and that it is without the usual apostolical salutation and benediction.

JANNES AND JAMBRES. (2 Tim. iii. 8.) Two famous magicians of Egypt, who are supposed to have used their art to deceive Pharaoh. (Ex. vii. 9—13.)

JAPHETH. (Gen. v. 32.) The eldest son of Noah. (Gen. x. 2. 21.) The prophetic blessing pronounced on Japheth by his father (Gen. ix. 27) was accomplished to the full extent of the promise. Besides all Europe and the isles, and of course most of North America, his posterity possessed Asia Minor, Media, part of Armenia, and those vast regions of the north, inhabited formerly by the Scythians, and then by the Tartars. And as to the other branch of the prophecy, *he (God) shall dwell in the tents of Shem*, it was fulfilled when the divine presence was manifested in the tabernacle and temple; or if we read, *he (Japheth) shall dwell in the tents of Shem*, it was fulfilled, literally when the Greeks and Romans (descended from Japheth) subdued Judea, the inheritance of Shem; and figuratively, when the descendants of Japheth (the Gentiles) received the gospel, which the Jews, who were of the seed of Shem, rejected.

Japheth is often mentioned in the early histories of Greece,

under the name of Japetus, as the ancestor of that nation.

JAPHO. (See JOPPA.)

JASON. (Acts xvii. 5.) A resident of Thessalonica, and perhaps a relative of Paul. (Rom. ix. 3. Comp. xvi 21.) At any rate, Paul lodged at his house when he visited that city. The apostle's plain scriptural preaching a few Sabbaths (Acts xvii. 2, 3) resulted in the conversion of a great multitude of the citizens, and in the excitement and opposition of the unbelieving Jews, who gathered a mob from among the idle and worthless of the place, and attacked Jason's house, in order to seize the apostle; but not finding the man they sought, and still determined to vent their rage on somebody, they laid violent hands on Jason and some friends who were with him, and dragged them before the police, and charged them with treason, because they said that there is another king, (besides Cæsar,) one Jesus. (Luke xxiii. 2. John xix. 12.) However, as there was probably no evidence to support the charge, they gave some sort of security, either for their own future appearance or good conduct, or for the appearance of the apostle, and were then discharged.

JASPER. (Rev. iv. 3.) A precious stone, usually regarded as of the quartz species. It is obtained chiefly from Persia, the Indies, Syria, &c., and is chiefly used for vases, watch-seals, &c. Its colours are beautifully variegated and it is susceptible of a fine polish. The red jasper is found in Saugus, near Boston, Mass.

JAVAN. (Gen. x. 2.) The fourth son of Japheth, and the ancestor of the Grecians or Ionians. Hence the word *Javan*, in the Old Testament, denotes Greece, or the Greeks (Isa. lxvi. 19. Ezek. xxvii. 13.)

JAVELIN. (See ARMS.)

JAZER, (Josh. xxi 39,) or JAAZER. (Num. xxi. 32.) A city of the Ammonites, on the river Jabbok, the ruins of which are still visible about fifteen miles from Heshbon.

SEA OF. (Jer. xlviii. 32.) Probably a lake existing in ancient times near the city of Jazer. A body of water is now to be seen near the city, out of which the Debir flows.

JEALOUSY. (2 Cor. xi. 2.) It is most frequently used to denote a suspicion of conjugal infidelity. It is sometimes used for anger, or indignation, (Ps. lxxix. 5. 1 Cor. x. 22,) or an intense interest for the honour and prosperity of another. (Zech. i. 14; viii. 2.)

When God is said to be a *jealous God*, or to be moved to *jealousy*, or when the still stronger expression is used, *Jehovah, whose name is Jealous*, (Ex. xxxiv. 14,) we are to understand this language as employed to illustrate, rather than to represent, the emotions of the Divine mind. The same causes operating upon the human mind, would produce what we call anger, jealousy, repentance, grief, &c.; and therefore, when these emotions are ascribed to the mind of God, this language is used because such emotions can be represented to us by no other.

Thus God is represented as a husband, related to his church by a marriage covenant that binds her to be wholly for him, and not for another. The more sincere and constant the love, the more sensitive is the heart to the approach of a rival: and the thought of such affection being alienated or corrupted, fills the soul with grief and indignation. So God commands

the purity, the fervency, and the sincerity of his love to his church, by the most terrific expressions of *jealousy*.

The various significations of the word *jealousy* are denoted usually by its connexion. It is one of the strongest passions of our nature. (Prov. vi. 34. Sol. Song viii. 6.)

The IMAGE OF JEALOUSY (Ezek. viii. 3. 5) is the same with *Tammuz*, in ver. 14. (See TAMMUZ.)

JEALOUSY-OFFERING. (Num. v. 18.) The Jewish law contained a singular provision for the trial of the crime of adultery. A man who was jealous of his wife, without any actual evidence of her infidelity, was required to bring her to the priest, with an offering; and when they came to the presence of the Lord, a part of the water of the temple was taken, with certain ceremonies, and presented to the woman to drink; she at the same time holding the offering in her hand. Before drinking the water, the most bitter curses were imprecated upon her; and if she was guilty, the water was to become the cause of terrible bodily diseases.

This imprecation-water, or water of curses, is not unlike the ordeal of later ages; and we are told that among the savages of western Africa, the custom is to make the suspected wife drink poison; in which case, innocence can be protected only by a miracle; but in the administration of the Jewish law, there was nothing in the ceremony which could harm the accused person, without the direct judgment of God in the infliction of a particular and very peculiar disease; and still the ceremony was so [illegible] that a Jewish woman must have had the most unparalleled effrontery to have gone through it without betraying guilt, if it existed.

JEBUS. (Judg. xix. 10.) The Jebusite is mentioned among the descendants of Canaan the son of Ham, (Gen. x. 16,) and there was a warlike race called Jebusites, inhabiting the mountainous country around Jerusalem, and keeping possession of it, (Josh. xv. 63,) until it was wrested from them by David, and made the capital of Judea. (1 Chron. xi. 4—8. See JERUSALEM.) The Jebusites were probably permitted to remain on the ground after their conquest. (2 Sam. xxiv. 16. 24.) It is supposed they were dispossessed for a season by Joshua, (Josh. x. 23-40; xii. 10,) and afterwards regained some districts, while the Israelites possessed others. (Comp. Josh. xv. 63. 1 Sam. xvii. 54. 2 Sam. v. 6.)

JECONIAH. (See JEHOIACHIN.)

JEDUTHUN. (1 Chron. xvi. 38.) An eminent master of the temple music, to whom several of the psalms are inscribed, (see Ps. xxxix. lxii. lxxvii. &c.,) or, as some suppose, were written by him.

JEHOAHAZ. 1. (2 Kings xiii. 1.) Son and successor of Jehu king of Israel, whose reign was disastrous to the kingdom to such a degree, that his army was reduced to a mere nominal existence; and the kings of Syria (Hazael and Benhadad) are said to have destroyed them, and to have made them *like the dust of the threshing floor*. (2 Kings xiii. 7.) Before death, however, he was brought to reflect and humble himself before God, on account of the calamities with which his subjects were visited; and God was pleased to raise up for them a deliverer in the person of Joash, the son and successor of Jehoahaz.

2. (2 Kings xxiii. 30.) Son and successor of Josiah king of Judah. He is called *Shallum*, 1 Chron. iii. 15. Jer. xxii. 11. He was the fourth son, and of course not the rightful heir to the crown; but his father, being mortally wounded in the battle of Megiddo, the people immediately placed Jehoahaz on the throne. This irregular step, taken without consulting him, offended the king of Egypt; and before he had reigned four months, he managed to get Jehoahaz into his power at Riblah, in Syria, whence he sent him, a prisoner, loaded with chains, into Egypt, and there he died, (Jer. xxii. 11, 12;) and his brother, Jehoiakim, became king in his stead. (2 Kings xxiii. 29. 35.)

3. (2 Chron. xxi. 17.) The same with Ahaziah and Azariah (Comp. 2 Chron. xxi. 17; xxii. 1. 6. 8, 9.)

JEHOASH. (See JOASH.)

JEHOIACHIN, (2 Kings xxiv. 8,) or CONIAH, (Jer. xxii. 24,) or JECONIAH, (1 Chron. iii. 17,) or JECONIAS, (Matt. i. 12,) son and successor of Jehoiakim king of Judah. It is supposed by some that when he was only eight years old he was associated with his father in the administration of the government. This supposition is adopted in order to reconcile the apparent inconsistency of 2 Kings xxiv. 8, and 2 Chron. xxxvi. 9; but it seems hardly necessary to resort to such means to account for a very natural error or omission of a transcriber, especially in an immaterial chronological fact of such remote date. The reign of Jehoiachin terminated at the end of three months; at which time, the city of Jerusalem was besieged by Nebuchadnezzar, the king of Babylon, in the eighth year of his reign, (comp. 2 Kings xxiv. 12, and xxv. 1;) and the king and his family, and the principal part of the nation, with the royal treasures and the temple furniture, were carried away to Babylon.

The wickedness of this king is described in very strong language by the prophet Jeremiah. (Jer. xxii. 24—30.)

The expression, however, in Jer. xxii. 30, is not to be construed literally. (1 Chron. iii. 17, 18. Matt. i. 12.) *Write this man childless* might as well read, *He shall have no successor or heir*, or *None of his seed shall prosper*. (See LIFE OF JEREMIAH, ch. viii., and ELISAMA, pp. 64—66, both by Am. S. S. Union.)

JEHOIADA. (2 Kings xi. 4.) A high-priest of the Jews, and the husband of Jehosheba. (See ATHALIAH.) His administration was so auspicious to the civil and religious interests of the nation, (2 Kings xii. 2 Chr. xxiii. 16,) that when he died, at the advanced age of one hundred and thirty years, he was buried in the royal sepulchres at Jerusalem. (2 Chron. xxiv. 16.)

JEHOIAKIM. (2 Kings xxiii. 36.) Eldest son of Josiah, and the brother and successor of Jehoahaz king of Judah. His original name was *Eliakim*; but it was changed by order of the king of Egypt, (2 Kings xxiii. 34,) who put him on the throne. The iniquity of his reign is strongly depicted by the historian and prophet, (2 Kings xxiv. 4. 2 Chron. xxxvi. 8. Jer. xxii. xxvi. xxxvi.;) and his end, as Jewish historians inform us, was in strict accordance with the prediction concerning him.

For the first four years of his reign, Jehoiakim was subject to the king of Egypt, and paid an enormous tribute. Then he became tributary for three years to Nebuchadnezzar king

of Babylon, (2 Kings xxiv. 1,) who at first bound him with chains to carry him to Babylon, (2 Chron. xxxvi. 6. Dan. i. 2,) but afterwards set him at liberty, and left him at Jerusalem to reign as a tributary prince. The whole time of his reign was eleven years.

The expression, Jer. xxxvi. 30, is not to be taken strictly; and yet, as the reign of Jehoiachin was for only thirteen weeks, Jehoiakim may be said to have been comparatively without a successor. He scarcely sat down upon the throne before he was deposed. The same explanation applies to 2 Kings xxiii. 34, where Eliakim is said to have succeeded his father Josiah; whereas, the reign of Jehoahaz intervened. This was so short, however, as not to be reckoned in the succession. (See ELISAMA, ch. iii. and iv., by Am. S. S. Union.)

JEHONADAB. (See RECHABITES.)

JEHORAM, or JORAM, (2 Kings viii. 16. 21,) was the son and successor of Jehoshaphat king of Judah. When he was thirty-two years of age he was associated with his father in the government of the kingdom. (2 Kings viii. 17. 2 Chron. xxi. 5.) At the end of four years, his father died, and he became sole king. One of the first acts of his government was to put to death his six brothers and several of the chief men of the kingdom. (2 Chron. xxi. 4.) To punish him for this and other abominations of his reign, (2 Chron. xxi. 11—13,) the Edomites, who had long been subject to the throne of Judah, revolted, and secured their independence. (2 Chron xxi. 8—10.) One of his own cities also revolted, and about the same time he received a writing from Elijah, or, as some suppose, Elisha, admonishing him of the dreadful calamities which he was bringing on himself by his wicked conduct. In due time these calamities came upon him and his kingdom. Their territory was overrun with enemies; the king's palace was plundered, and the royal family, except the youngest son, made prisoners. The king himself was smitten with a terrible and incurable disease, which carried him to the grave, unlamented; and he was buried without royal honours. (2 Chr. xxi. 14—20.)

JEHOSHAPHAT, (1 Kings xv. 24,) or JOSAPHAT, (Matt. i. 8,) was the son and successor of Asa king of Judah. He is called *king of Israel* (2 Chr. xxi. 2) possibly because his kingdom was a part of the ancient kingdom of Israel, but probably by mistake; Israel being written for Judah. He was a prince of distinguished piety, and his reign, which lasted twenty-five years, was powerful and prosperous. This remarkable commendation is given Jehoshaphat by the sacred historian, that the more his riches and honour increased, the more *his heart was lifted up in the ways of the Lord.* (2 Chron. xvii. 5, 6.) Among other evidences of his piety and benevolence, we are told that he caused the altars and places of idolatry to be destroyed, a knowledge of the law to be diffused throughout the kingdom, and the places of judicial and ecclesiastical authority to be filled by the wisest and best men of the land. (2 Chron. xvii. 6—9; xix. 5—11.) His sin in forming a league with Ahab, contrary to the counsel of Micaiah, against Ramoth-gilead, (2 Chron. xviii.) was severely censured by Jehu, (2 Chron. xix. 2.) and had nearly cost him his life. (2 Chron. xviii. 31.)

A few years after this, the kingdom of Judah was invaded by a confederacy of Edomites, Moabites, and others. They collected their forces at Engedi, and threatened to overthrow the kingdom. Jehoshaphat proclaimed a fast; and the people came from all parts of the kingdom, men, women, and children, up to Jerusalem; and being assembled in one place, the king himself made supplication to God for help in their extremity. His remarkable prayer is recorded, 2 Chron. xx. 6—12; and while he was yet speaking, his prayer was answered, and a certain and easy victory was promised. On the following day, the army of Judah went forth to meet the enemy, preceded by a company of singers, who praised the name of the Lord. The vast army of his enemies were panic-struck, and fell into irrecoverable confusion; and instead of facing their adversaries, turned their swords against each other, until they were utterly routed and overthrown; so that Jehoshaphat and his men had no occasion to engage in the conflict. And such abundance of spoil remained in the camp, that the men of Judah were employed three days in collecting it. (2 Chron. xx. 14—27.)

Still later in his life, Jehoshaphat connected himself with Ahaziah, son and successor of Ahab king of Israel, in a naval expedition; but this alliance with a wicked king turned out disastrously, as had been predicted by Eliezer, the son of Dodavah; for while the fleet lay at Ezion-geber, it was utterly destroyed by a violent storm. (2 Chron. xx. 35. See AHAZIAH.)

Again he involved himself in an alliance with Jehoram, the second son of Ahab, and also with the Edomites, for the purpose of invading the land of Moab; but while they attempted to make their way through the wilderness, their water failed, and the whole army must have perished with thirst, had not a miraculous supply been granted in answer to the prayers of Elisha, who accompanied the army. (2 Kings iii. 6—20.) Jehoshaphat left seven sons, one of whom (Jehoram) succeeded him.

VALLEY OF JEHOSHAPHAT. (Joel iii. 2. 12.) A narrow glen running north and south, between Jerusalem and the mount of Olives, through which flows the brook Cedron. This valley is supposed to be meant by the *king's dale*, (Gen. xiv. 17. 2 Sam. xviii. 18;) and its name to be derived either from the burial of king Jehoshaphat, or for the great victory he obtained there over the Moabites and their allies. (2 Chron. xx. 25.) This valley, it is supposed by the Mohammedans, (from the passage first above cited,) will be the scene of the final judgment. The better opinion is, however, that the prophetic language in this connexion refers to the *event* of the general judgment, and not to the *place*; the meaning of the word Jehoshaphat being *judgment of God*. (For a beautiful lithographic view of this valley, and a minute description of scenery, localities, &c., see VIEWS OF PALESTINE, pp. 10—12; SELUMIEL, pp. 111—114; and MAP OF JERUSALEM, accompanying the same, all by Am. S. S. Union.)

JEHOVAH. (Ex. vi. 3.) A title of the Supreme Being, indicative of the attribute of self-existence. It is similar in import to the title, I AM, (Ex. iii. 14,) and denotes not only self-existence, but perfect independence, eternity, and immutability. (See JAH, GOD.)

JEHU, 1. (1 Kings xvi. 7,) was the son of Hanani the seer, with whom Asa was so much enraged as to cast him into prison. (2 Chron. xvi. 7—10.) He was appointed to carry a message to Baasha from God, threatening to visit upon him the most fearful judgments. He was afterwards employed on a similar errand to Jehoshaphat. (2 Chron. xix. 1, 2.)

2. (1 Kings xix. 16. Comp. 2 Kings ix. 2.) The son of Nimshi, and grandson of Jehoshaphat, was selected by God to reign over Israel, and to be the instrument of executing his judgments on the house of Ahab. (1 Kings xix. 17. 2 Kings ix. 1—10.) In executing this commission, he commenced with the reigning king, Joram, who was then lying ill at Jezreel. Having been proclaimed king by a few adherents who were with him at Ramoth-gilead, he proceeded towards Jezreel. Upon his approach within sight of that place, Joram despatched two or three messengers to ascertain his design; and finding they did not return, he went out himself to meet him. It happened that they met on the ground of Naboth the Jezreelite, (1 Kings xxi. 1—24;) and Jehu at once charged him with his gross iniquities, and immediately shot him dead in his chariot. (Comp. 1 Kings xxi. 19, and 2 Kings ix. 25.)

Jehu rode on to Jezreel, and as he was passing in at the gate, the wicked Jezebel, who had prepared herself for the occasion, and was looking out at a window, said something in allusion to what had happened to Ahab. Jehu called to two or three persons who were at the same window to throw her down, which they did; and as she struck the ground, her blood flew out upon the wall, and upon the horses, and her body was actually trodden under foot. Jehu's party then went into the city, and dined; and after dinner, he ordered his attendants to go and bury the cursed woman, as this respect might be due to a king's daughter; and when they came to the place, nothing could be found of her but the skull, the feet, and a part of the hands. The dogs had consumed the residue, in fulfilment of the prophecy. (1 Kings xxi. 23. 2 Kings ix. 32—37.)

Jehu then proceeded to exterminate the family of Ahab. He addressed letters to those who had the care of his sons, (no less than seventy in number,) and proposed to them to select the fittest of them, and place him on the throne of his father. This they declined to do, (through fear of Jehu,) but promised to do any thing else that might be required. Accordingly, Jehu directed them to bring to him the heads of Ahab's sons the next day at Jezreel; and they were sent in two baskets. He directed them to be emptied out in two heaps, at the gate of the city, and to remain there over night. The next morning he ordered a general slaughter of all Ahab's family and adherents in the town of Jezreel. He then set out for Samaria, and meeting on his way a party of forty-two persons, all the family of Ahaziel, (a branch of Ahab's house,) he seized and slew them.

But the most revolting of these deeds of blood remains to be told. When he arrived at Samaria, and had cut off every branch of the house of Ahab that he could find, (2 Kings x. 17,) he ordered a general convention of all the worshippers of Baal throughout the land, and made every arrangement as if he would have an united universal act of ho-

mage to the false god; and so strict were his orders that no worshipper of Baal could absent himself but upon pain of death. They assembled; and we are told that not a man was absent. Each of the worshippers was furnished with a peculiar dress, that they might be distinguished from all others; and when the assembly was convened, Jehu took pains to exclude every individual except the worshippers of Baal. As soon as they commenced their worship, Jehu appointed a detachment of eighty men to go in among the assembled idolaters, and put every one of them to death; and, to ensure the execution of his orders, he ordained, that if a single worshipper escaped, the life of him who suffered the escape should be forfeited. But there was no escape; every individual was put to the sword; the image of Baal was broken down and destroyed; and the temple was made the receptacle of offal and filth, in contempt and abhorrence of the idolatry which had been practised there; and every trace of Baal's worship was blotted out of Israel.

This dreadful extermination of the house of Ahab, and of the idolatrous worship which he sanctioned, was in accordance with the divine command, and received the divine approbation. (2 Kings x. 30.) Jehu himself, however, was ambitious and tyrannical, and fell into idolatrous practices. (2 Kings x. 31.) His reign lasted twenty-eight years; and he was succeeded by his son Jehoahaz. (For a full and interesting account of Jehu, and the various incidents of his life, see Lives of Elisha, ch. x.)

JEPHTHAH, (Judg. xi. 1,) one of the judges of Israel, was the illegitimate son of Gilead; and this fact made him so odious to the other children of the family that they banished him from the house, and he took up his residence in the land of Tob, a district of Syria not far from Gilead, and probably the same with Ish-tob. (2 Sam. x. 8.) Here, it is supposed, he became the head of a marauding party; and when a war broke out between the children of Israel and the Ammonites, he probably signalized himself for courage and enterprise. This led the Israelites to seek his aid as their commander-in-chief; and though he objected at first, on the ground of their ill usage of him, yet, upon their solemn covenant to regard him as their leader, in case they succeeded against the Ammonites, he took command of their army. After some preliminary negotiations with the Ammonites, in which the question of the right to the country is discussed with great force and ingenuity, and finding every attempt to conciliate them abortive, the two armies met; the Ammonites were defeated with great loss of life, and their country scoured by the Israelites.

On the eve of the battle, Jephthah made a vow, that if he obtained the victory, he would devote to God whatever should come forth from his house to meet him on his return home. This turned out to be his daughter, an only child, who welcomed his return with music and dancing. Jephthah was greatly afflicted by this occurrence; but his daughter cheerfully consented to the performance of his vow, which took place at the expiration of two months; and the commemoration of the event by the daughters of Israel was regulated by a public ordinance.

Whether Jephthah actually offered up his daughter for a

burnt-offering, is a question of great difficulty, and continues to be much disputed. Those who maintain the negative allege, that by translating the Hebrew prefix *or*, rendered *and* in our version, all difficulty will be removed. His vow will then read, 'shall surely be the Lord's, *or*, I will offer a burnt-offering;' and not unfrequently the sense requires that the Hebrew should be thus rendered. Moreover, when Jephthah made this vow, he could not have intended to insult the Lord by promising a sacrifice against which he had expressed the utmost abhorrence, (Lev. xx. 2—5. Deut. xii. 31,) especially as it is recorded that the Spirit of the Lord was upon him when he uttered his vow. Suppose a dog had come out of the house of Jephthah, can any one suppose that he would have offered this unclean animal as a burnt-offering to the Lord? And why then should we suppose that he would offer a human sacrifice, which would have been so much more abominable; and, in all such cases, the law allowed the right of redemption, for a small sum of money. It is, moreover, argued that no mention is made of any bloody sacrifice of the young woman But merely that *he did with her according to his vow which he had vowed*: and *she knew no man*; which last words seem to convey, not obscurely, the idea that Jephthah devoted his daughter to the Lord, by consecrating her to a life of celibacy. And it should not be forgotten, that in the epistle to the Hebrews, (ch. xi.,) Jephthah is placed among the worthies who were distinguished for their faith. Now can we suppose that such a man would be guilty of the crime of sacrificing his own daughter? (Comp. Heb. xi. 32, with 2 Sam. xii. 9. 1 Kings xi. 5. 7.) It is suggested whether the insertion of Jephthah's name in this passage is conclusive evidence of his piety. That he was distinguished for one kind of faith is evident; but was it *saving faith?* (1 Cor. xiii. 2.)

Those, on the other hand, who receive the common reading of this passage, and follow the obvious meaning, reason in the following manner: That upon every fair principle of construction, it must be admitted, that Jephthah's vow was single, and that he did actually bind himself, by this solemn bond, to offer as a burnt-offering to the Lord whatever should first come forth from his house to meet him on his return. That the time in which Jephthah lived was one of gross ignorance and idolatry, (Judg. x. 6;) that a pious man might have felt himself bound by the obligation of a vow, in making which he had none but a pious intention; that the law of redeeming devoted persons and things for money did not apply to the case of such a vow; that Jephthah's excessive grief on seeing his daughter come forth to meet him, can only be accounted for on the supposition that he considered her devoted to death; that the mourning for the daughter of Jephthah for four days in the year can be reconciled only with the opinion that she was offered up as a burnt-offering; and that there is no law or precedent to authorize the opinion that to devote her to perpetual celibacy was not an offence to God of equal enormity with that of sacrificing her as a burnt-offering. It seems the difficulties which attend this construction of the passage are less than those which attend the other; and it has been well remarked, that if it was

perfectly clear that Jephthah sacrificed his daughter, there is not the least evidence that his conduct was sanctioned by God. He was a superstitious and ill-instructed man, and, like Samson, an instrument of God's power rather than an example of his grace.

The Ephraimites, who had not been invited to take part in the war against the Ammonites, quarrelled with Jephthah, and in a battle with the Gileadites, were defeated; and the latter, seizing the fords of Jordan, slew every Ephraimite who attempted to escape by crossing the river; and the method employed to ascertain whether they belonged to Ephraim was, to cause them to pronounce the word 'shibboleth,' which they sounded 'sibboleth,' for, it seems, that by this time a difference in the manner of pronunciation at least one Hebrew letter had arisen between the inhabitants on the different sides of Jordan. On this occasion, 42,000 men of Ephraim were slain; which was a just punishment for commencing a war with so small a provocation. (Judg. xi. xii.)

JEREMIAH, or JEREMY, (Matt. ii. 17,) or JEREMIAS, (Matt. xvi. 14.) one of the chief of the Hebrew prophets, was the son of Hilkiah, and of the sacerdotal race. (Comp. Jer. i. 1, and Josh. xxi. 18.) He was very young when he was called to the prophetic office, and on that account declined it (Jer. i. 6,) but God promised him grace and strength sufficient for his work; and for forty-two years he persisted in this arduous service, with unwearied diligence and fidelity, in the midst of the severest trials and [illegible]

During all this time, Jerusalem was in a most distracted and [illegible] condition, and the prophet was calumniated, imprisoned, and often in danger of death. But no ill treatment or threatenings could deter him from denouncing the judgments of God, which were coming upon the nation and that devoted city. His exhortation to the king and rulers was to submit at once to the arms of Nebuchadnezzar, for by that means they would preserve their lives; but he assured them, as a message received from God, that their continued resistance would have no other effect than to bring certain and dreadful destruction upon Jerusalem and on themselves. At this time, Jerusalem swarmed with false prophets, who contradicted the words of Jeremiah, and flattered the king and his courtiers that God would rescue them from the impending danger; and after the city was taken, and part of the people carried away to Babylon, these prophets confidently predicted a speedy return. On the other hand, Jeremiah sent word to the captives that the time of their captivity would be long, and that their best course was to build houses and plant vineyards in the land to which they were carried, and to pray for the peace of the country in which they resided. Indeed, he expressly foretold that the captivity would endure for seventy years; when descendants of the Jews, who had returned to their own land, were to [illegible] the sabbatical years which they had neglected to observe. He also foretold the deliverance of the people, and their return to their own country. Towards the close of his life, he was carried into Egypt against his will, by the Jews who remained in Judea after the murder of Gedaliah. On this occasion, he was [illegible] by Johanan and his followers

to inquire of the Lord whether they should flee into Egypt: in answer, after accusing them of hypocrisy, he warned them in the most solemn manner, from the Lord, not to go down to Egypt; but they disregarded the commandment of God, and went, and took Jeremiah forcibly along with them, where, in all probability, he died, some think, as a martyr. For the reference to Jeremy in Matt. xxvii. 9, see Zech. xi. 12, 13. (See the LIFE AND PROPHECIES OF JEREMIAH, and ELISAMA, ch. iii.—vi., both by Am. S. S. Union.)

PROPHECY OF, is the twenty-fourth book of the Old Testament, and the ninth prophetical book in chronological order. It embraces a period of upwards of forty years, between B. C. 628 and B. C. 586. Jeremiah entered upon the office of a prophet in the thirteenth year of the reign of Josiah, (Jer. i. 2;) and his prophecy relates to the judgments that were to come upon the people for their gross idolatry and corruption; to the restoration which awaited them, whenever they would repent of their sins, and forsake them; and to the future glory which would arise on the church of God, and on such as were steadfast in his service; when the DESIRE OF NATIONS should come, and all flesh should see the salvation of God.

The just and natural order of this book is as follows:

1. The prophecies uttered in Josiah's reign, ch. i.—xii.

2. In Jehoiakim's, ch. xiii. xx xxii. xxiii. xxxv. xxxvi. xlv. —xlviii. xlix. 1—33.

3. In Zedekiah's, ch. xxi. xxiv. xxvii.—xxxiv. xxxvii.—xxxix. xlix. 34—39; l. li.

4. In Gedaliah's, ch. xl.—xliv.

This arrangement of the matter will make the book much more intelligible to the reader.

The fifty-second chapter, which seems to have been compiled from the latter part of the second book of Kings, was probably added to the book by Ezra; and seems designed partly as an illustration of the accomplishment of Jeremiah's prophecies respecting Zedekiah, and partly as an introduction to the Lamentations.

LAMENTATIONS OF, (the book immediately succeeding the prophecy,) are a series of elegies written in view of the dreadful calamities which the city of Jerusalem, and the Jewish nation generally, were to suffer for their continued rebellion against God; and these events are described as if they were actually accomplished. The lamentations of Jeremiah have been regarded by distinguished critics as the most perfect and regular elegiac composition in the world. One would think that every letter was written with a tear, and every word with the anguish of a broken heart, by one who never breathed but in a sigh, nor spoke but in a groan. (See LIFE AND PROPHECIES OF JEREMIAH, pp. 75—78, by Am. S. S. Union.)

Mr. Fisk, an American missionary, who was at Damascus in 1823, visited a place near the gate of that city, where it is said Jeremiah wrote this book. It is a natural cave, over which the rock rises forty or fifty feet perpendicularly; and its whole appearance betokens a fit place for such melancholy musings. The traveller sat down in the cave, and read Jer. ix. 1—8; and a more exact description of the present character and conduct of the people of Jerusalem could not be written.

JERICHO, (Num. xxii. 1,)

one of the oldest cities in the Holy Land, was situated in the tribe of Benjamin, about twenty miles from Jerusalem, and two from the river Jordan. This, or some place in its vicinity, is called *the city of palm trees*, (Deut. xxxiv. 3;) perhaps from the abundant growth of the palm tree in that neighbourhood. The word *Jericho* may be from Jerah, the moon; and the worship of the moon may have prevailed there. This city, which was next in size to Jerusalem, was besieged and subdued by the Israelites immediately after the passage of the Jordan. The siege was conducted under the divine direction; and, at a given signal, by the immediate interposition of miraculous power, the walls fell flat to the earth, probably destroying many lives, and throwing the citizens into universal consternation. The Israelites marched directly to the heart of the city, and in obedience to the express command of God, they put to death every living creature, except Rahab and her family, and the two men sent as spies from the camp of Israel, (Josh. ii. 1, 2,) whom she had concealed. The city itself was then set on fire, every thing in it, except the vessels of gold, silver, brass, and iron, which were previously removed, was burnt to ashes, and the very site of it was cursed. (Comp. Josh. vi. 26. 1 Kings xvi. 34.)

A city was rebuilt on or near this spot, which is afterwards mentioned (2 Sam. x. 5) as containing a school of the prophets, (2 Kings ii. 5,) and as being the residence of Elisha (2 Kings ii. 18) and Zaccheus. (Luke xix. 1—10.) It was in the vicinity of this place that a miraculous change was effected by Elisha in the taste of the waters of a particular spring, and that the two blind men were miraculously restored by our Saviour. (Matt. xx. 29—34.)

Under the Romans, Jericho was a royal residence, and Herod the Great died there. It was more than once laid waste, and rebuilt, after Herod's day; and there is now a miserable hamlet, called *Riha*, or *Rah*, situated on the ruins of the ancient city, (or, as some think, three or four miles east of it,) which a modern traveller describes as a poor, dirty village of the Arabs. There are perhaps fifty houses, of rough stone, with roofs of bushes and mud, and the population, two hundred or three hundred in number, is entirely Mohammedan. The road from Jerusalem to Jericho lies through what is called the *wilderness of Jericho*, and is described by modern travellers as the most dangerous and forbidding about Palestine. As lately as 1820, an English traveller, Sir Frederick Henniker, was attacked on this road by the Arabs, with fire-arms, who left him naked and severely wounded. (Luke x. 30.)

Messrs. Fisk and King, American missionaries, were at Jericho in June, 1823. They confirm the accounts of other travellers, and mention particularly the mountain Quarrantania, where tradition says Christ fasted, and from the base of which rises a fountain whose waters were the subject of Elisha's miracle. (2 Kings ii. 19—22.) This is the river, or *water of Jericho*, referred to, Josh. xvi. 1. (See OMAR, pp. 137—142, by the Am. S. S. Union.)

PLAINS OF, (Josh. iv. 13,) denote that tract of country lying between the city and river Jordan, down to the Dead Sea. (See LIFE OF ELISHA, ch. ii., by Am. S. S. Union.)

JEROBOAM, 1. (1 Kings xi. 26,) the son of Nebat, is distin-

guished as *the man who made Israel to sin*. He was evidently a bold, ambitious, unprincipled man; and having received from the prophet Ahijah a most singular intimation that the kingdom of Solomon was to be divided, and he was to become the head of the ten tribes, he perhaps made the fact known, or took some means to bring about the event. At any rate, Solomon was alarmed, and took measures to apprehend Jeroboam, who fled to Egypt, and remained there till Solomon's death. Rehoboam his son succeeded him; and had already m de himself so unpopular with ten of the tribes, that they had withdrawn from his interest, and were found by Jeroboam, on his return, ready to receive him as their king. He fixed his residence at Shechem, which, with other cities, he fortified for the furtherance of his plans.

Fearing that if the revolted tribes should go up to the solemn national feasts at Jerusalem, they would be persuaded to return to their allegiance, and forgetting his obligations to God and his dependence on him, (1 Kings xi. 14—39,) he caused two golden calves to be erected; one at Dan, and the other at Bethel, the extremities of his dominions, and caused a proclamation to be made, requiring the worship of these idols. (1 Kings xii. 26—33.)

Jeroboam, having set up the idols, assembled the people at the former place, to engage in the solemn worship of them; and to show his zeal for the service, he officiated at the altar himself. But while he was thus occupied, a prophet from the land of Judah appeared in the midst of the assembly, and in the hearing of all the people, uttered a prediction, that a man by the name of Josiah should arise, and destroy that altar, and should burn upon it the bones of the priests; and to confirm his authority, he gave this sign, that the altar should immediately be broken in pieces, and the ashes upon it be poured out; and it was so. Jeroboam, greatly provoked by his bold interference, put forth his hand to seize the prophet; but in a moment it was stiffened, so that he could not draw it in. Intimidated by this miraculous judgment, and convinced that the man was indeed a prophet of the Lord, he begged that he would intercede for him, that his arm might be restored; which was done accordingly. Jeroboam, however, was not reformed by this divine message and double miracle, but continued to cause Israel to sin, in worshipping the calves which he had set up. His son was taken sick, and he instructed his wife to disguise herself and go to Ahijah, who was now blind with age, and consult him as to the event of the disease. The prophet was forewarned of her approach; and as soon as he heard her footsteps, he called her by name, and then recounted the sins of Jeroboam, and predicted the disgrace, and ruin, and utter extirpation of his whole family, and also the captivity and dispersion of the people of Israel. He also told her that the child should die, and that the nation should mourn for him as the only individual of the house of their king who should come to a peaceful end; and also as one who, in the midst of all the idolatry and wickedness of the times, had some pious emotions, even in the house of Jeroboam. As she entered the door of her house, the child died. (1 Kings xiv. 17.)

Jeroboam reigned in Israel twenty-two years, and was

succeeded by his son Nadab. During his life, there were almost unceasing wars between him and the house of David; and history records not more destructive wars; for in one conflict, the Israelites lost no less than 500,000 men.

2. (2 Kings xiv. 23—29,) the son of Joash, and great-grandson of Jehu, reigned forty-one years, and followed the former Jeroboam in his idolatrous worship. The Lord, however, by him, according to the predictions of the prophet Jonah, raised the kingdom of the ten tribes to its greatest splendour. All the countries on the east of Jordan he reduced. It appears from the writings of Hosea and Amos, that idleness, effeminacy, pride, oppression, injustice, idolatry, and luxury, greatly prevailed in his reign. (Amos ii. 6—16; v. vi.) Nor was it long after his death, before the Lord, according to the predictions of Amos, cut off his family with the sword. (2 Kings xv. 10. Hos. i. 1, &c.)

JERUB-BAAL. (See GIDEON.)

JERUSALEM. (Josh. xviii. 28.) The capital of the kingdom of Judah, and the scene of the most extraordinary events which occur in the annals of the human race; events, in which men and angels have and must for ever have the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the "perfection of beauty," and the "glory of all lands." Here David sat, and tuned his harp, and sung the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage.

It was probably once called *Salem*, (Gen. xiv. 18. Ps. lxxvi. 2. Heb. vii. 1, 2,) and in the days of Abraham was the abode of Melchizedek. When the Israelites took possession of the promised land, they found this stronghold in the possession of the Jebusites, (see JEBUS,) and it was by them called *Jebus*, (Judg. xix. 10,) or *Jebusi*. (Josh. xviii. 28.) Perhaps the more modern name of the city may be compounded of these two, with a little modification for the sake of sound.

We have called it a stronghold, and so indeed it was, even in its earlier days. (2 Sam. v. 6—8. 1 Chron. xi. 4—6.) The whole foundation was of rock, with steep ascents on three sides. Then it was nearly surrounded by a deep valley, which was again embosomed with hills.

This natural position of the city furnishes some of the beautiful illustrations of the Bible. (Ps. xlviii. 2. 13; cxxv. 1, 2.) The ancient Salem was probably built upon Acra and Moriah, the eastern and western hills. When the Jebusites became masters of it, they erected a fortress in the southern quarter of the city, which was afterwards called mount Zion, but to which they gave the name of their ancestor, Jebus; and although the Israelites, under Joshua, took possession of the circumjacent territory, (Josh. xviii. 28,) the Jebusites still held this fortress, or upper town, until the time of David, who wrested it from them, (2 Sam. v. 7—9,) and

then removed his court from Hebron to Jerusalem, which was thenceforward known as *the city of David*. (2 Sam. vi. 10. 12. 1 Kings viii. 1.) As the city was on the boundary line between the tribes of Judah and Benjamin, it is sometimes spoken of as the possession of each.

Upon this eminence, Solomon erected the temple, or place of worship for the whole Jewish nation, and also a palace for himself, called *the house of the forest of Lebanon*, on account of the multitude of cedars from that mountain employed in the construction of it, (1 Kings vii. 2; x. 17;) and in his reign the city became renowned for its commercial enterprise, (1 Kings x. 22,) its boundless wealth, (1 Kings x. 14—29,) and especially for the enjoyment of the peculiar presence and favour of the Almighty. (Ps. ii. 6; xv. 1; lxxiv. 2.) This eminence it maintained for nearly five hundred years, when it was destroyed by Nebuchadnezzar. Then it lay in ruins seventy years, while the Jews were in captivity; after which it was restored in some degree to its former importance, and so remained for nearly six hundred years, when it was finally destroyed by Titus, A. D. 70. In the reign of Adrian, the city was partly rebuilt, under the name of Ælia. After being transformed into a pagan city, Helena, the mother of Constantine, overthrew its monuments of idolatry, and erected over the supposed site of the sepulchre of Christ a magnificent church, which included as many of the scenes of our Saviour's sufferings as superstition and tradition could conveniently crowd into one spot.

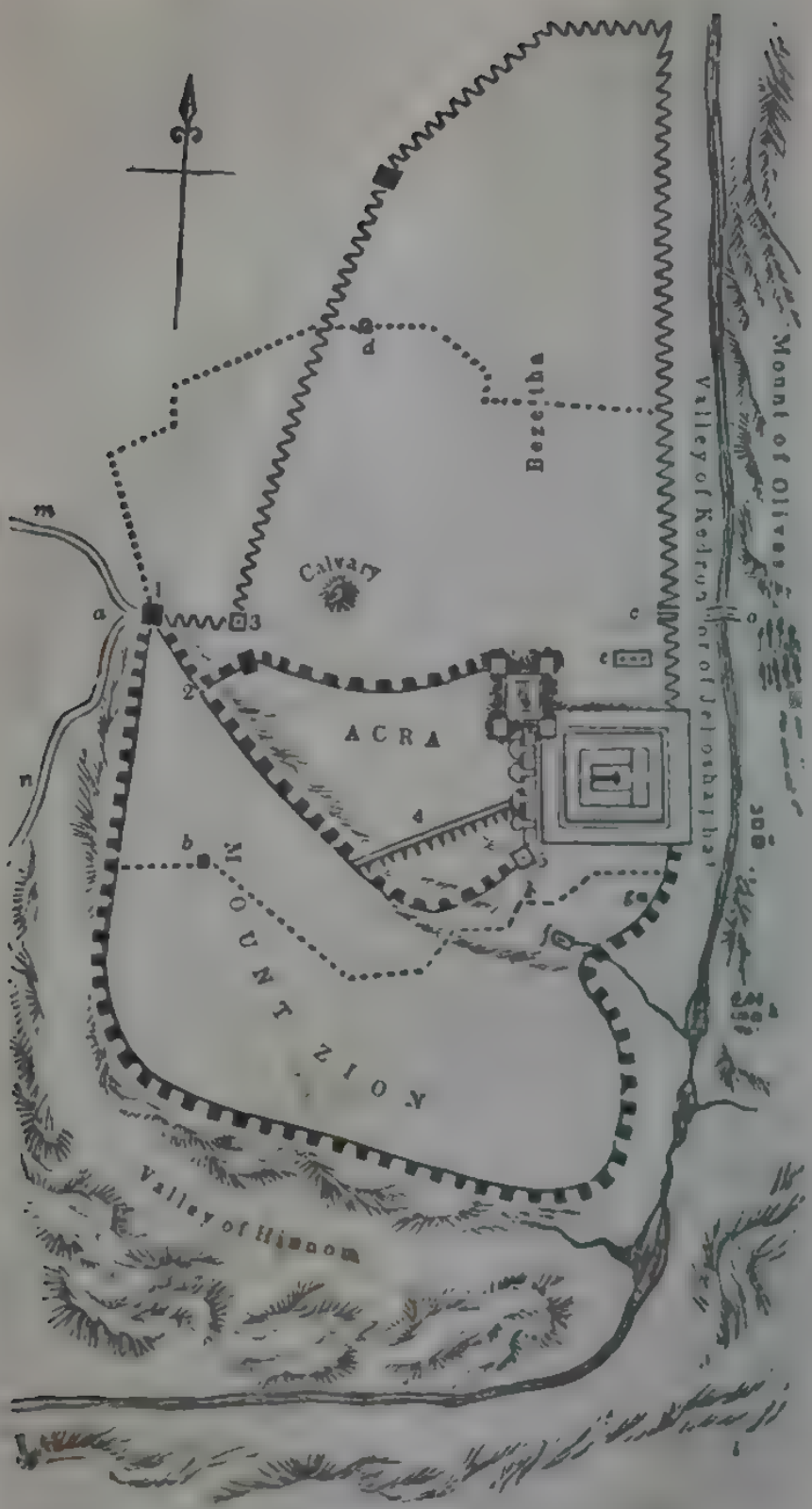
The emperor Julian, in the true spirit of an apostate, designing to give the lie to prophecy, assembled the Jews at Jerusalem, and endeavoured in vain to rebuild the temple. In this attempt he was frustrated by an earthquake, and fiery eruptions from the earth, which totally destroyed the work, consumed the materials which had been collected, and killed a great number of the workmen.

Jerusalem continued in the power of the eastern emperors till the reign of the caliph Omar, the third in succession from Mohammed, who reduced it under his subjection. This Omar was afterwards assassinated in Jerusalem, in 643.

The Saracens continued masters of Jerusalem till the year 1099, when it was taken by the crusaders, under Godfrey of Bouillon. They founded a new kingdom, of which Jerusalem was the capital, and which lasted eighty-eight years, under nine kings. At last this kingdom was utterly ruined by Saladin; and though the Christians once more obtained possession of the city, they were again obliged to relinquish it. In 1217, the Saracens were expelled by the Turks, who have ever since continued in possession of it.

Seventeen times has Jerusalem been taken and pillaged; millions of men have been slaughtered within its walls. No other city has experienced such a fate. This protracted and almost supernatural punishment, betokens unexampled guilt.

The present political state of Jerusalem is perhaps as low as it has been at any time while under the dominion of the Turks. It has not even the honour of ranking as a provincial capital, and enjoys none of the immunities peculiar to the other holy cities of Islamism. It is included within the pashalic of Damascus,


Bezetha
Calvary
ACRA
MOUNT ZION
Valley of Hinnom
Valley of Kedron or of Jehoshaphat
Mount of Olives

1 Castle of Hippicus.
2 Gate of the gardens.
3 Tomb of high-priest John.
4 Bridge between temple and city.
5 Supposed site of the Xistus.
6 Castle of Antonia.

a Jaffa gate.
b Zion gate.
c St. Stephen's gate.
d Damascus gate.
e Pool of Bethesda.
f Pool of Siloam.
g Fountain of the virgin.
h Garden of Gethsemane.
i Monuments of Absalom and Zechariah.
k Village of Silor.
l Mount of Corruption.
m Jaffa road.
n Bethlehem road.
o Road to Bethphage and Bethany.

The line with black squares ▪▪▪▪ upon it shows the course of the wall in our Saviour's time.

The zig-zag line ∿∿∿ shows the extent of the wall built by Agrippa, after Christ's death.

The dotted line ..... shows the present wall.

The square on the eastern side represents the site of the ancient temple, now occupied by the mosque of Omar.

and is governed by a deputy appointed from thence. No deference is created by the peculiar sanctity of the place, (except in the minds of Christians,) as is done by that of the Arabian cities of Mecca and Medina; for, while a governor of either of these is honoured by distinguished privileges, the governor of Jerusalem ranks only as a magistrate of a provincial town.

The force usually kept in Jerusalem consists of about a thousand soldiers, including horse and foot, armed and equipped in the common Turkish fashion, and composed of Turks, Arabs, and Albanians. These are stated to be sufficient to repel any attack from the armies of the country, but could offer no effectual resistance to European troops.

The site of the city of Jerusalem has never been called in question. The associations with it have been permanent and uninterrupted, and seem designed to connect the great eras in the history of the church of the Redeemer, to be an everlasting monument of the truth and faithfulness of the God of Jacob.

There have been many changes in its form and appearance; the most important of which we proceed to state, and to illustrate them by a map, which is prepared from the best materials that the journals of travellers supply, down to the year 1836.

The city of Jerusalem stands in 31° 50′ north latitude, and 35° 20′ east longitude, from Greenwich. It is thirty-four miles south-easterly from Jaffa, (Joppa,) its port, and one hundred and twenty miles south-westwardly from Damascus. It has the valley of Jehoshaphat, or Kedron, on the east, and the valley of Hinnom on the south and west.

Mount Moriah is now on a level with other parts of the city, and is occupied by the mosque of Omar, which stands probably very near, if not on the very site of the temple of Solomon. So sacred is this edifice in the view of the Turks, that no Christian is permitted to place his foot even within the spacious enclosure which surrounds it. Although the elevation of this mountain has disappeared, its position is beyond controversy. To prepare it for the vast structure of the temple, Solomon enclosed the mountain by a stupendous wall, of an average perpendicular height of five hundred feet; filling up the intervening space between the wall and the mountain, so as to form a spacious and level area for the temple and its extensive courts. At the north-western angle of this area was a magnificent tower, which was called by Herod the *tower of Antonia*, in honour of Mark Antony.

Mount Zion was south-west of Moriah; and its present position and elevation correspond very exactly with the most ancient records.

It is impossible, after so many desolations as the city has suffered, to trace the boundaries of this mountain. There is, however, a rise of ground between Zion and Moriah, which corresponds so entirely to the east part of Acra, as described by ancient historians, as to leave no doubt that it formed a portion of it. The Jews at present call the whole hill Zion.

[illegible] (Greek word, signifying *high*) is sometimes called [illegible] as mount Zion was called *the upper city*. It was north of mount Zion, from which it was separated by *the valley of the* [illegible]. A town was

once erected on a peak of Acra, which overlooked the temple. After standing about twenty-five years, it was demolished, and the mountain reduced to a level with the adjoining districts.

Bezetha, or *the new city*, was a spacious suburb, stretching northward from mount Moriah, which was not taken within the city proper until nearly fifty years after the crucifixion. It embraces what is supposed to have been the scene of that wonderful event.

The modern city of Jerusalem is chiefly built on mount Moriah, and derives its principal support from the visits of pilgrims. The different accounts, given by travellers, of the appearance of the city, may be accounted for in part by the direction in which it is approached. From the north, it appears to the best advantage; and from the west, to the least. It is about two miles and a half in circuit, and contains a population variously estimated from 15,000 to 50,000. The most accurate estimate we have seen places it at 20,000.

It will be observed that the map presents the city in three different aspects.

. . . . . marks the present boundary of the city.

~~~ the wall built by Agrippa.

a a a a what was the city at the time of the crucifixion.

At present, the south wall passes over mount Zion, near its summit, so that a great part of the city is without the walls. South of mount Zion is the deep valley of the son of Hinnom; the same valley, turning north, bounds Zion likewise on the west. Moriah has on the east the deep valley of Cedron. On the south of it, without the city, is a little elevation, which is marked on D'Anville's map as Ophel; thence the descent is steep, till we come to the fountain of Siloah. The valleys north and west of Moriah at present are not very deep. Calvary was perhaps only a small elevation on a greater hill, which is now the northwest part of the city; but the name is now given to the whole hill. Bezetha is separated from Calvary by a wide valley; and east of Calvary is the dividing valley between Moriah and Bezetha, in which is the pool of Bethesda.

We have viewed Jerusalem, says a Christian traveller, from different stations, have walked around it and within it, and have stood on the mount of Olives, with Josephus' description of it in our hands, trying to discover the hills and valleys, as laid down by him near eighteen hundred years ago; and after all our research, we compare Jerusalem to a beautiful person, whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age; but who still retains some general features, by which we recognise her as the person who used to be the delight of the circle in which she moved. Such is the present appearance of the Holy City, which was once *the perfection of beauty, the joy of the whole earth.*

Jerusalem, as to general form may be called a square, or rather a rhomboid; the north-east and south-west angles are acute, and the north-west and south-east are obtuse. The east wall is nearly straight the whole length. On the north and south sides, the wall makes
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a bend outwardly, and on the west side it makes an inward bend; so that it would not be very inaccurate to call the city a heptagon. There are likewise many little irregularities in the wall.

Near the bend on the west side is Jaffa gate, called also the gate of Bethlehem and the Pilgrim's gate, and Bab el Khaleel, (the gate of the Beloved, *i. e.* Abraham.) On the south side is the gate of Zion, called also the gate of David. On the east side, near the pool of Bethesda, is the gate of Stephen, called likewise the Sheep gate, and the gate of the Virgin Mary. On the west side, between Calvary and Bezetha, is Damascus gate. These four are the principal gates of the city, and are always open from morning till sunset. There are two other small gates, which are opened only occasionally. One is on the south side, a little west of mount Moriah. Maundrell calls it the Dung gate. The other, which Maundrell calls Herod's gate, is on the west side, and goes out from Bezetha. On the east side of Moriah is a seventh gate, or rather a place where there was one when the Christians possessed the city: for it is now completely walled up. Maundrell calls this the Golden gate.

The measure of the city by paces gives the following result:

From the north-west corner	Paces.	
to Jaffa gate	300	768 west side.
to south-west corner	468	
to Zion gate	195	1149 south side.
to the bend in the south wall	[illegible]	
to the Dung gate	244	
to the south-east corner	415	
to the Golden gate	353	943 east side.
to St. Stephen's gate	[illegible]	
to north-east corner	[illegible]	
to Herod's gate	[illegible]	1419 north side.
to the bend	[illegible]	
to Damascus gate	[illegible]	
to north-west corner	660	

The total is 4279 paces: and allowing five paces to a rod, this gives eight hundred and fifty-six rods, or about two miles and two thirds, for the circumference of the city. Maundrell measured the city, and judged it to be two miles and a half in circumference. According to Josephus, it was thirty-three furlongs, or eight miles, in circumference before Titus destroyed it. Mount Zion was then included: and the city seems, from his description, to have extended further north than it does now. The wall of the city is high, but not thick. From counting the rows of stones, the height, in different places, is supposed to be forty, fifty, and perhaps sixty feet. There is a castle with two towers, on the west side, a little south of Jaffa gate, to which travellers have given the name of the Pisan's tower. For a little distance, near the north-east corner, there is a trench without the wall, but now nearly filled up.

The Jews occupy a much smaller part of the city than the Turks and Arabs. The Armenians live in and around their convent on mount Zion; the Greeks and Catholics have their convents and houses on mount Calvary. The Turks and Arabs occupy Bezetha, and all the eastern part of the city, and have scattered dwellings in every quarter. The Jews live in the east between Zion and Moriah. The whole area of the ancient Jew-

ish temple on Moriah, which now encloses the mosque of Omar, is walled in, and, as was before observed, none but Mussulmans are allowed to enter it on pain of death, though this rule seems to have been lately relaxed in some degree. In and near it are four minarets. There are two others on Bezetha, one on Acra, one on Zion, and two on Calvary.

The Jews have a number of synagogues, all connected together, in the quarter where they live. The church of the Holy Sepulchre stands on Calvary. This is an edifice distinguished for its size and massiveness. It forms altogether a block of one hundred and sixty feet long and one hundred wide; and includes what are called the chapel of the crucifixion, the church of the sepulchre, seven small chapels, a monastery and cloisters. The traditions with which the various apartments are associated are scarcely worthy to be preserved, and yet the votaries of superstition have contrived to group and connect them in such a manner as to excite strong and probably salutary emotions in the mind of the reflecting visiter. The Catholics have one convent on the same mountain. The Greeks have twelve here, and one near Zion gate. The Armenians have three convents on mount Zion, a large one and a small one in the city, and another a little without Zion gate, where, it is believed, stood the house of Caiaphas, where Jesus was arraigned, and where Peter denied him. The Copts, Syrians, and Abyssinians have also each a small convent. The houses are of stone, most of them low and irregular, with flat roofs or terraces, in the middle of which usually rises a small dome. The windows are small, and those towards the street have usually strong iron grates for defence, and then fine wooden grates to prevent the women from being seen by those who pass. The streets are narrow, and most of them irregular. There are but few gardens in the city.

Jerusalem is seen to best advantage from mount Olivet.

The substance of the foregoing account of modern Jerusalem is abridged from the journal of Messrs. Fisk and King, American missionaries, who were resident there in 1823; and its accuracy is confirmed by the descriptions of travellers who have visited it more recently.

(For a more minute history and description of the city, see DESTRUCTION OF JERUSALEM, ch. vi. xiv.; ELISAMA, ch. viii. —x.; OMAR, ch. iv. viii.; and SELUMIEL, pp. 49—52. 150—174. 195—210, all by Am. S.S. Union. See also MAP OF JERUSALEM, published in connexion with SELUMIEL, which corresponds in its principal outlines to the foregoing article.)

JERUSALEM, NEW, (Rev. xxi. 2,) is a term employed metaphorically to represent the spiritual church. The ancient Jews regarded the tabernacle, the temple, and Jerusalem itself, as descending directly from God; and they suppose that there is a spiritual tabernacle, temple, and city corresponding with them. (Comp. Gal. iv. 26. 2 Pet. iii. 10—13. Rev. xxi.) Jerusalem of old was the city of God; and Jerusalem above is called *the city of the living God*, or *heavenly Jerusalem*. (Heb. xii. 22. Rev. iii. 12.)

JESHURUN. (Deut. xxxii. 15.) A significant name, descriptive of the Israelitish community, and implying either their general uprightness, or the peculiar manifestation of

God's presence which they had enjoyed, and which aggravated the guilt of their rebellion. It is sometimes used as a term of fondness, and may be rendered the *beloved one*, or the object of God's special delight, as Benjamin was. (Deut. xxxiii. 12.) It is synonymous with Israel. (Isa. xliv. 2.)

JESSE. (1 Chron. ii. 13.) The son of Obed, and father of David. Hence he is called the root of David, and the ancestor of the Messiah. (Isa. xi. 1. 10.) Christ describes himself as *the root and the offspring of David*, (Rev. v. 5; xxii. 16,) in reference to his twofold nature; in one of which, he was the creator and source of all being, (John i. 3,) and in the other, he was born of a woman of a descendant of the family of David. (Matt. i. 5—16.)

JESUS. (Matt. i. 21.) This term, in its original, imports the office of a *Saviour*, or *one sent to save*. It occurs only in the New Testament; and though it is not exclusively applied to Christ, it should be; for in Acts vii. 45. Col. iv. 11, and Heb. iv. 8, *Joshua*, and not *Jesus*, is the proper rendering.

In the evangelical history, our Saviour is designated by the name of *Christ* alone, in nearly three hundred passages; by the name of *Jesus Christ*, or *Christ Jesus*, less than one hundred times; and by the name of the *Lord Jesus Christ*, less than fifty. (See CHRIST JESUS.)

JETHRO. (Ex. iii. 1.) A priest or prince of Midian, and father-in-law of Moses. He is called *Raguel*, Num. x. 29, and *Reuel*, Ex. ii. 18; and was probably known by either name. It is highly probable, too, that he was a descendant of Abraham, (Gen. xxv 2;) but what was the nature of his office as priest, (or *prince*, as some say it should be rendered,) we know not. (See LIFE OF MOSES, pp. 36—41, by Am. S. S. Union.)

JEWELS. (Gen. xxiv. 53.) This term is applied to ornaments, made of the precious metals, and used to adorn the person. We find them among the presents which the servants of Abraham made to Rebekah and her family when they sought her in marriage for Isaac. (Isa. lxi. 10.) It is probable that much skill was attained, at a very early period, in the manufacture of metal ornaments; such as chains, bracelets, ear-rings, &c. (Num. xxxi. 50. Ezek. xvi. 12. Hos. ii. 13.)

The word is figuratively used to denote any thing peculiarly precious; as, the chosen people of God, (Mal. iii. 17,) or wisdom. (Prov. xx. 15.)

JEWRY. (Luke xxiii. 5.) The same with Judea. (Dan. v. 13.)

JEWS. (2 Kings xvi. 6.) The word first occurs in this passage, and denotes the Judeans, or men of Judah, in contradistinction from the seceding ten tribes who retained the name of Israel. The name Israelites was applied to the twelve tribes, or descendants of Jacob, (Israel,) as a body; but after the separation of the tribes, the above distinction obtained until the Babylonish captivity, which terminated the existence of the kingdom of Judah, and thereafterward, until the present day, the descendants of Jacob are called Jews, and constitute one of the two classes into which the whole human family is frequently divided, viz. Jews and Gentiles. (Rom. ii. 9, 10. See HEBREWS.) Since the overthrow of their government, and the final destruction of their city, the Jews have been set

up on high as a visible, incontrovertible, and overwhelming evidence of the truth and faithfulness of Jehovah. So long as they were the objects of his regard, no weapon formed against them could prosper; but when they became the objects of his displeasure, on account of their sins and rebellions, no plan or effort for their restoration succeeds, or will succeed, until the set time to favour them shall come. Their return to the rest and privileges of God's people will be as *life from the dead*. (Rom. xi. 15. 25—28. For a particular account of the calamities of this nation, from century to century, and the connexion of their wonderful history with prophecy, see THE BIBLE IS TRUE, ch. iv. v., by AM. S. S. Union.)

The number of Jews in the world is estimated at from three to six millions. Of these, there are reckoned in Europe, 2,000,000; Asia, 700,000; Africa, 500,000. The largest numbers are in Russia and Poland.

The number of Jews in the United States is computed at from 6 000 to 15,000.

JEZEBEL, (1 Kings xvi. 31,) the wife of Ahab king of Israel, was the daughter of a Zidonian king, and of course educated in the idolatrous practices of her native country. It is charged upon Ahab as a sin of the deepest die, that he should connect himself with such a woman. She introduced the worship of Baal and other idols, maintaining four hundred idolatrous priests at her own expense, while Ahab maintained four hundred and fifty more. (1 Kings xviii. 19.)

This wicked woman once resolved on the extermination of all the prophets of God. Obadiah, who was a pious man, and principal officer of Ahab's household, rescued one hundred of them at one time from her grasp, and supplied them with bread and water while they were concealed in caves. (1 Kings xviii. 3, 4. 13.) Soon after this, Elijah caused the four hundred and fifty priests of Baal, supported by Ahab, to be put to death. For this proceeding, Jezebel threatened to take the life of Elijah, but her purpose was frustrated. Soon afterwards, she planned and perpetrated the murder of Naboth. And by using the king's name and authority with the leading men of Jezreel, she secured their co-operation in the flagrant crime. (1 Kings xxi. 1—13.)

The doom of this impious woman was predicted by Elijah, and was in due time visited upon her to the very letter. (See JEHU, AHAB.)

In Rev. ii. 20, there is an allusion to this history; but whether the word Jezebel is there used as the name of a person then living, and resembling in character Jezebel of old, or whether it is only used proverbially, as it is in modern times, to denote a cunning, wicked, deceitful, abandoned woman, is not certain.

JEZREEL. (Josh. xix. 18.) A royal city within the bounds of Manasseh, in the valley of Jezreel, where the tidings of Saul's death, in the battle at Gilboa, were first announced, (2 Sam. iv. 4,) and where his son Ishbosheth reigned after his father's death. (2 Sam. ii. 9.) It is worthy of remark, that the fountain in Jezreel, where the Israelites encamped before the battle of Gilboa, (1 Sam xxix. 1,) was the very spot where the crusaders encamped in 1183, when on the eve of a battle with Saladin. Ahab and Joram resided at Jezreel, (1 Kings xviii. 45. 2 Kings ix. 15;) and Jezebel and Joram

were slain there by Jehu. (2 Kings ix. 24—33.) There was also a city in Judah of this name. (Josh. xv. 56.)

VALLEY OF. (Josh. xvii. 16.) An extensive valley, (1 Sam. xxxi. 7,) called by the Greeks *Esdraëlon*, stretching south and south-west from mount Tabor and Nazareth, and remarkable for its beauty and fertility. It was the scene of many battles. Among them, one between Deborah and Barak and Sisera, the commander of the Syrians, (Judg. iv. 14,) one between Ahab and the Syrians, (comp. 1 Sam. xxix. 1. 1 Kings xx. 26.) another between Saul and the Philistines, (1 Sam. xxix. 1,) and another between Gideon and the Midianites. (Judg. vi. 33.)

This plain is computed by modern travellers to be at least fifteen miles square, and contains five miserable villages, with scarcely a moving inhabitant. One of them speaks of it as a chosen place for battles and military operations in every age, from the time of Barak to that of Bonaparte; Jew, Gentiles, Egyptians, Saracens, Christian crusaders, and antichristian Frenchmen, Persians, Druses, Turks, and Arabs. Warriors out of every nation which is under heaven have pitched their tents upon the plains of Esdraelon, and have beheld the various banners of their nation wet with the dews of Tabor and Hermon.

The soil is extremely rich, and in every direction are the most picturesque views. The hills of Nazareth to the north; those of Samaria to the south; to the east the mountains of Tabor and Hermon; and Carmel to the south-west. "About four o'clock in the afternoon," says a traveller, "we arrived at the village of Gennyn, which is situated at the entrance of one of the numerous vales which lead out of the plain of Esdraelon to the mountainous regions of Ephraim."

"From the window of the khan where we are lodging we have a clear view of the tract over which the prophet Elijah must have passed, when he girded up his loins and ran before Ahab to the entrance of Jezreel. But, in the present day, no chariots of Ahab or of Sisera are to be seen; not even a single wheel-carriage of any description whatever."

The plain opens about three miles from Nazareth, on the way to Jerusalem.

Mr. Fisk, an American missionary, was there in the autumn of 1823, and confirms the preceding account of the size, position, &c. of Esdraelon. So rich and fertile is the soil, that he thinks the plain, though less than fifteen miles square, would support thirty or forty villages, of 2000 or 3000 souls each. (See OMAR, p. 118, by Am. S. S. Union.)

JOAB (2 Sam. ii. 18) was the nephew of David, and the commander-in-chief of his army. (1 Chron. ii. 16; xi. 6.) He was evidently a valiant man, but ambitious and revengeful. To revenge the death of his brother Asahel, whom Abner had killed in self-defence, (2 Sam. ii. 23,) he treacherously assassinated this distinguished general. (2 Sam. iii. 27.) He brought about a reconciliation between Absalom and his father, after the murder of Amnon; but when Absalom rebelled, Joab adhered to his master; and under his generalship, the troops of David, though much inferior in number, obtained a complete victory over the army which had been collected by this ambitious and misguided young man; and, contrary to the express orders of David, he put

him to death with his own hand, as he hung suspended from the oak tree. (2 Sam. xviii. 14.) After this event, David promoted Amasa to be his general-in-chief, by which Joab was deeply offended, and secretly resolved on the death of his rival; and took the first opportunity of assassinating him, as he had done Abner. (2 Sam. xx. 10.) David, after this, seems to have taken him again into favour. (2 Sam. xxiv. 2.) When David the king had become old, however, Joab combined with Abiathar the priest, and others, to set Adonijah on the throne, in defiance of the will of David, who had, by divine direction, resolved to make Solomon king. (1 Kings ii. 28.) The plot was seasonably defeated, and Solomon was proclaimed king the same day. But Joab now seemed to David so evidently an object of the divine displeasure, that he solemnly charged Solomon to punish him for all his enormous crimes, and especially for the murder of two valiant men, better than himself, Abner and Amasa. Joab, conscious that his life was forfeited, sought an asylum at the horns of the altar, which position he absolutely refused to relinquish; and Benaiah, now advanced to be the captain of the host, slew him by the altar, agreeably to the command of the young king. He was buried in his own house, in the wilderness. (1 Kings ii. 5—34.)

JOANNA (Luke viii. 3) is mentioned as the wife of Chuza, Herod's steward, or head-servant. She seems to have been the subject of some miraculous cure by Christ, whom she followed, and to whom she ministered. (Luke xxiv. 10.)

JOASH, 1. (2 Kings xiii. 1,) or JEHOASH, (2 Kings xii. 1,) was the son and successor of Ahaziah, king of Judah. Jehosheba, (or *Jehoshabeath*, 2 Chron. xxii. 11,) the wife of Jehoiada the high-priest, his aunt, preserved him from the murderous designs of Athaliah, his grand-mother, when he was but a year old, and kept him hid six years in a chamber belonging to the temple. (See ATHALIAH.) When he was seven years of age, Jehoiada entered into a solemn covenant with Azariah and others, to set up young Joash for their sovereign, and dethrone the wicked Athaliah. After preparing matters in the kingdom, and bringing the Levites, and such others as they could trust, to Jerusalem, they crowned him in the court of the temple with great solemnity. (2 Kings xi.) Joash behaved himself well while Jehoiada the high-priest lived and was his guide; but no sooner was this good man removed, than he began to listen to the counsels of his wicked courtiers. The worship of God fell into neglect, and idolatry prevailed. Zechariah the priest, son of Jehoiada, warned him of his sin and danger; but as a reward of his fidelity, he was, by order of Joash, stoned to death, between the porch and the altar. When dying, he assured them that God would avenge his death. (2 Chron. xxiv. 20—22.) To which event our Saviour is supposed by some to refer, Matt. xxiii. 35. Hazael invaded the kingdom; but Joash, with a large sum of money, including all the treasures and furniture of the temple and palace, redeemed his capital from plunder. (2 Kings xii. 18.) After suffering other injuries from the Syrians, and after being loaded with ignominy, he was murdered by his own servants, after a reign of forty-one years. (2 Chron. xxiv. 24—27.)

2. (2 Kings xiii. 9.) Son and

successor of Jehoahaz king of Israel, and grandson of Jehu, was for two or three years associated with his father in the government; and he reigned alone, after his father's death, fourteen years.

He was a wicked prince, though he was successful in three campaigns against the Syrians, and recovered the cities which they took from his father, according to the prediction of Elisha. (2 Kings xiii. 15—25.) He was also signally successful in a war with Amaziah king of Judah, (see AMAZIAH;) soon after the termination of which, he died. (2 Kings xiv. 12—16.)

JOB. (Job i. 1.) A man of singular piety and more singular trials, who is supposed to have lived in Idumea at a very early period of the world. Some have supposed that he was the same with Jobab, (1 Chron. i. 44,) great-grandson of Esau; but others place him before Abraham's time.

BOOK OF. Considerable difference of opinion has prevailed as to the date and author of the book of Job. It is evidently of great antiquity, (probably earlier than the time of Moses,) and its genuineness appears from Ezek. xiv. 14, and James v. 11. From the whole current of tradition, and from the character, style, and contents of the book itself, the prevailing opinion is, that the book was written by Job himself, or by one of his contemporaries. It presents some of the most important evangelical doctrines of the Christian religion, in a very distinct and forcible manner

Perhaps no portion of the Holy Scriptures has suffered more by the modern division into chapters, than Job. The following arrangement of the book is prepared by a learned critic, and will be found of great use to the student in preserving the connexion of the subject.

I. Job's character and trials, ch. i.—iii.
II. First series of conversations, or controversies, viz.
  Eliphaz's address, iv. v.
  Job's answer, vi. vii.
  Bildad's address, viii.
  Job's answer, ix. x.
  Zophar's address, xi.
  Job's answer, xii.—xiv.
III. Second series of controversy:—
  Eliphaz's address, xv.
  Job's answer, xvi. xvii.
  Bildad's address, xviii.
  Job's answer, xix.
  Zophar's address, xx.
  Job's answer, xxi.
IV. Third series of controversy:
  Eliphaz's address, xxii.
  Job's answer, xxiii. xxiv.
  Bildad's address, xxv.
  Job's answer, xxvi.—xxxi.
V. Elihu's four speeches to Job, xxxii.—xxxvii.
VI. Jehovah's first and second address to Job, xxxviii.—xli.
VII. Humiliation of Job, and his final prosperity, xlii.

(See EVENING RECREATIONS, by Am. S. S. Union, vol. iii. pp. 10—21.)

JOCHEBED, (Ex. vi. 20,) the mother of Aaron, Moses, and Miriam, was the wife and aunt of Amram, and the daughter of Levi. (Num. xxvi. 59.)

JOEL, PROPHECY OF, is the twenty-ninth book of the Old Testament, and the fifth of the prophetic books in chronological order. It is supposed to have been uttered in the reign of Ahaz, and the author to have been contemporary with Isaiah, between B. C. 810 and 700. It contains a remarkable prediction of the effusion of the Holy Spirit, which is supposed to have been fulfilled on the day of Pentecost. The burden of the prophecy of Joel is the dreadful temporal judg

ments which were to come upon the Jews, and which he figuratively describes as already present. In view of these, the people are exhorted to repent and humble themselves before God, that they may obtain forgiveness and find grace in the day of his merciful visitation.

JOHN, THE BAPTIST. (Matt. iii. 1.) The prophet and forerunner of our Saviour, and the Elias of the New Testament. He was the son of Zacharias, the aged priest, and Elisabeth, (Luke i. 13,) and was born about six months before Christ. His birth and work were predicted by the angel Gabriel, (Luke i. 5—15,) and by Isaiah (Isa. xl. 3) and Malachi. (Mal. iv. 5.) He grew up in solitude; and, when about thirty years of age, began to preach in the wilderness of Judea, and to call men to repentance and reformation. By divine direction, he baptized all who came unto him confessing their sins, with the baptism of repentance, (Luke iii. 3;) and many supposed he might be *the Christ.* (John i. 19—28.) His manner of life was solitary, and even austere; for he seems to have shunned the habitations of men, and to have subsisted on locusts and wild honey; while his dress was made of the coarse hair of camels, and a leathern girdle was about his loins. John, moreover, announced to the Jews the near approach of the Messiah's kingdom, called the kingdom of heaven. (Matt. iii. 2.) Multitudes flocked to hear him, and to be baptized of him, from every part of the land; and among the rest came Jesus of Nazareth, and applied for baptism. John at first hesitated, on account of the dignity of the person and his own unworthiness: but when Jesus told him that it was necessary, John acquiesced; and while this solemn ceremony was in the course of performance, heaven was opened, and the Holy Ghost descended on him in the likeness of a dove, and a voice was heard from heaven, saying, *This is my beloved Son, in whom I am well pleased.* (Matt. iii. 17.) By this, John knew most certainly that Jesus of Nazareth was the Messiah; and, indeed, before he saw this sign from heaven, he knew that the Lamb of God who taketh away the sin of the world was present, and pointed him out to his own disciples, and announced to the people that he was in their midst. (John i. 26.) John was a man of profound humility; and, although he foresaw that his fame would be eclipsed by the coming of Christ, as the brightness of the morning star is dimmed by the rising of the sun; yet he rejoiced sincerely in the event, saying, *He must increase, but I must decrease.* The testimony of John to the divine nature and offices of the Redeemer is full and distinct. (John i. 29; iii. 28—32.) The message he sent by his disciples while he was in prison, was for their sakes, and not for his own. (Matt. xi. 1—6.) The preaching of John seems to have been of a very awakening and alarming kind, and to have produced a lively impression on the minds of his hearers: but with most it was but temporary. They rejoiced in his light for a season. Among the hearers of John was Herod, the tetrarch of Galilee. This wicked prince not only heard him, but heard him with delight, and reformed his conduct in many points in consequence of his solemn warnings, (Mark vi. 20;) but there was one sin which he would not relinquish. He had put away his own wife, and had married

Herodias, the wife of his brother Philip, he being alive. For this iniquity, John faithfully reproved the tetrarch, by which he was so much offended that he would have killed the preacher, had he not feared an insurrection of the people; for all men held John to be a prophet. (Matt. xiv. 5.) He went so far, however, as to shut him up in prison. The resentment of Herodias was still stronger and more implacable towards the man who had dared to reprove her sin. She therefore watched for some opportunity to wreak her vengeance on this excellent man. And it was not long before an occasion such as she desired offered itself; for on Herod's birthday, when all the principal men of the country were feasting with him, the daughter of Herodias came in, and danced so gracefully before the company, that Herod was charmed beyond measure, and declared with an oath that he would give her whatever she asked, even to the half of his kingdom. She immediately went to her mother, to get her advice what she should ask; who told her to request the head of John the Baptist, which she accordingly did; and Herod, whose resentment against him seems to have subsided, was exceedingly sorry; but out of regard to his oath, as he said, and respect for his company, he sent to the prison and caused John to be beheaded; and his head was brought in a dish and presented to the young dancer, who immediately gave it to her mother. Thus terminated the life of one, concerning whom our Lord declared, that of those born of women a greater had not appeared. (Matt. xi. 11.) He was not, however, as he was the Elijah predicted in the Scriptures; that is, a prophet who greatly resembled Elijah, and who came in his power and spirit. John, indeed, in answer to the questions proposed by the deputation from Jerusalem, asserted that he was not Elijah: but this was spoken in relation to the opinion entertained by the Scribes and Pharisees, that Elijah would come in person. (For a full account of this individual, with illustrative maps, see JOHN THE BAPTIST, by Am. S. S. Union.)

JOHN'S BAPTISM, (Acts xix. 3,—BAPTISM OF JOHN, Matt. xxi. 25,) is in this passage taken for his whole ministry, because this was a prominent branch of it. What the baptism of John was is a subject of controversy. The words of our Saviour, recorded in Matt. xxviii. 19, are allowed to be the foundation of this ordinance, to be administered in the Christian church; yet various opinions have been entertained respecting its origin. Whilst some maintain that it was never practised before the mission of John the Baptist, others affirm that we ought to look for its origin among the ancient ceremonies of the Jews. We may be allowed to remark, that as the baptism of Christ differed from that of John, at least in the form of expression, so both differed perhaps still more, from the washings which were called baptisms by the Jews. Some maintain, however, that a ceremony prevailed at the initiation of proselytes into the Jewish church, which bore a striking resemblance to baptism, and which might induce our Saviour to adopt it. If baptism had been altogether unknown to the Jews, say they, would they not have contemplated John's conduct with that astonishment which novelty always excites! While they were so far from expressing any surprise, that they spoke of baptism as a familiar rite when

they said to him, *Why baptizest thou, then, if thou art neither Christ nor Elias?* (John i. 25.) But it is not difficult to trace the source of their ideas about baptism; for not only was Moses commanded to wash Aaron and his sons at their consecration, but no person who had contracted ceremonial impurity was admitted into the sanctuary till it was removed by washing; and so of furniture,&c. (Mark vii.4.) The conduct of Christ, in the institution of the supper, also corresponds to his conduct on this occasion; for as the Jews concluded their passover by giving to every person a piece of bread and a cup of wine, so Christ, though he set aside, as the nature of his office required, the rites enjoined by Moses in that ordinance which he had been then commemorating, yet retained the bread and cup added by the Jews.

JOHN, THE EVANGELIST, was the son of Zebedee and Salome, and was probably born at Bethsaida, and was a companion of Peter, Andrew, and Philip, who were all of Bethsaida. (Matt. iv. 18. 21.) His parents were probably in comfortable circumstances. (Mark i. 20. John xix. 27.)

He was an adherent, and, as some think, a cousin of John the Baptist; and when Christ came, he readily followed him. When they first met, he spent several hours with him, and afterwards obeyed his call. (Matt. iv. 21.) It is supposed that John abode at Jerusalem, and took care of the mother of Jesus until her decease, as that was the last request of his Lord and Master.

After the death of the apostle Paul, John preached in Asia Minor; and was banished to Patmos, in the Egean Sea, where he wrote the Revelation. (Rev. i. 9.) He returned from his exile, laboured in the gospel at Ephesus, and died at the age of ninety, in the reign of Trajan. Jerome tells us, that when John was too infirm to converse correctly, he was continually repeating the words, *Little children, love one another;* and when asked why he always repeated this sentence only, he replied, "Because it is the commandment of the Lord, and if this is done it is enough."

John was, in many respects, the most interesting of the apostles in his personal character. Among the earliest disciples of the Lord, he was distinguished not only by marks of the peculiar regard and confidence of his Master, but by a bold and unwavering attachment to his cause. Antiquity attributes to him great loveliness of temper and nigh personal attractions; traits of character which, connected with his youth and relationship to the Redeemer, and his constancy of affection, may well account for his being so much beloved. It is supposed by some that he had some prominent defects of natural character, and especially that he was inclined to harshness and selfishness. (Mark ix. 38; x. 35. Luke ix. 54. Comp. Matt. xx. 20.) We know that those sublime qualities of love, meekness, and humility, which afterwards distinguished him, were the fruits of the Spirit, by which he was regenerated and sanctified, and made peculiarly dear to the Redeemer. (John xiii. 23; xix. 26; xx. 2; xxi. 7.) John was of an ardent temperament, as appears by the frequent display of zeal and devotedness to the cause he had espoused. Sometimes, indeed, he was impetuous; but, on the other hand, we find him foremost in action and fearless in danger.

His character is finely contrasted with that of his bold and forward associate, Peter; for while he who was counted a rock shrunk away from his post and denied his Master, the amiable John was firm and undaunted; nor did he forsake his Lord even at the cross, but stood by him, and amid all the violence and dismay of that dreadful hour, received his last message, and bore witness to the minutest events that occurred.

After the resurrection, John was first, with Peter, in announcing the gospel. His bold and zealous conduct on this occasion is worthy of admiration; and to the end of his long life, he was distinguished by the ardour and affection with which he served his beloved Lord. (For a full history of John the Evangelist, with illustrative maps and cuts, see BELOVED DISCIPLE, by Am. S. S. Union.)

JOHN, GOSPEL OF, is the fourth book of the New Testament. It is supposed by many to have been written about the year 69; but there are some powerful reasons to believe that it was written as late as 97. It was published in Asia. The particular design of it is expressed by the author to be, that those to whom it was written might believe that Jesus is the Christ the Son of God, and that believing they might have life through his name. (John xx. 31.) Hence the subjects and discourses of this book have special relation to our Lord's character and offices, and are evidently intended to establish his nature, authority, and doctrines, as divine. He probably had the other gospels before him, or was familiar with their general contents. This fact affords substantial evidence of the genuineness of these writings, and also accounts for the omission of many important occurrences which are particularly stated by the other evangelists.

This gospel is divided into twenty-one chapters; and among the leading subjects are:—A plain declaration of the Redeemer's Godhead, (ch. i. 1—5; iv. 14; v. 17, 18—23; x. 18. 30;) the nature and necessity of regeneration and redemption, (iii. 3—21;) the security of the people of God, (x.;) the resurrection of the dead, (xi.;) the descent of the Holy Spirit, (xvi.;) and the blessed relation of Christ and his true disciples. (xvii.)

This whole gospel abounds with the most sublime and mysterious truths of our holy religion, expressed with great simplicity, and with the utmost zeal, affection, and veneration for the Divine author and finisher of our faith. (The first and second volumes of UNION QUESTIONS, by Am. S. S. Union, embrace the gospel by John.)

EPISTLES OF, are three in number, and make the twenty-third, twenty-fourth, and twenty-fifth books of the New Testament. The first has always been attributed to John, though his name is neither prefixed nor subscribed. It has been supposed to be introductory, or a kind of dedication of the gospel. It was written not far from A. D. 70. Some have assigned to all three of these epistles a date as late as A. D. 96 or 97. It is addressed to Christians generally, and might more properly be called a discourse or treatise, though some have thought it was designed particularly for the church at Ephesus. The leading objects of it are, to establish Christians in the faith of those things to which the author and his fellow-labourers had testified as eye witnesses, and to instruct them in the mysteries

of redeeming love, and in the principles and duties which the religion of Christ enjoins, and to furnish them with certain signs, or *criteria*, by which to determine the genuineness of their faith.

The second epistle is addressed to *the elect* (excellent, eminent, &c.) *lady and her children*. The elect lady is supposed to have been some honourable woman, distinguished for piety, and well known in the churches as a disciple of Christ. Some, however, have thought some particular church and its members might be denoted. Those who adopt the latter opinion apply the term to the church at Jerusalem, and the term *elect sister* (v. 13) to the church at Ephesus. These conjectures, however, have generally yielded to the more natural conclusion that some eminently hospitable and pious woman and her sister, of like spirit, are denoted. The title of *elder*, which the author assumes, was probably one of honourable distinction in the primitive church, and indicative of the apostle's office or of his great age; then not far from one hundred years, as it is supposed. The substance of this letter is an exhortation to continual obedience, and an admonition against deceivers, especially against a new form of error, that Christ was a man in appearance only, and not in reality, and therefore his sufferings and death were not real.

The third epistle, which is addressed to Gaius, or Caius, a private individual, and is commendatory of his piety, was written about the same time with the others. There are at least five persons of this name mentioned in the Scriptures, but nothing is now known of their respective residence, nor of the other persons to whom allusion is made in the course of this short letter.

JOHN, (*surnamed*, or *called also*, MARK,) (Acts xii 12,) was a nephew or, some think, a cousin of Barnabas, (Col. iv. 10,) and is often mentioned as the companion of the apostles. (Acts xii. 25; xv. 39. 2 Tim. iv. 11. Philem. 24.) His mother was the Mary at whose house the apostles and first Christians usually met. (Acts xii. 12—16.)

The same name (Marcus) is applied (1 Pet. v. 13) to an individual who is called by that apostle *his son*, (in the Lord.) It is doubtful by which of these persons the gospel (by Mark) was written, if, indeed, it was written by either. Many modern critics of deserved celebrity consider all these passages as relating to one and the same individual, and that to be the evangelist Mark.

JOKNEAM (Josh. xii. 22) was a city of Zebulon. (Josh. xxi. 34.) It was situated south of Ptolemais, near the bay, and is called of *Carmel*, because it was at the foot of that mountain.

JOKTHEEL. (2 Kings xiv. 7.) The name given by Amaziah to Selah, or the modern Petra. It was the capital of Idumea, and one of the most magnificent of the ancient cities. It was situated near the base of mount Hor, about three days' journey from Jericho, and the same distance from mount Sinai; and must be regarded as the most singular spot in all Arabia, perhaps in the whole eastern world. Its remarkable character and history, which have been but recently disclosed, and its close connexion with prophecy, require a more extended article than would otherwise be given to it.

"This city appears to have been coeval with the birth of commerce; and there is indubitable evidence that it was

a flourishing emporium seventeen centuries before the Christian era. It was the point to which all the trade of northern Arabia originally tended; and where the first merchants of the earth stored the precious commodities of the east.

"With the decline and fall of the Roman power in the east, the name of Petra almost vanishes from the page of history. About the period of the crusades, it was held in such esteem by the sultans of Egypt, on account of its great strength, that they made it the depository of their choicest treasures; and, in the course of these religious wars, its possession was strenuously contested by the Turks and Christians, who regarded it as the key that opened the gates of Palestine. From that time it was known only as the seat of a Latin bishop. Its once crowded marts ceased to be the emporium of nations. The obscurity of nearly a thousand years covered its ruins. The very place where it stood became a subject of controversy.

"The accounts of recent travellers, who have discovered the ruins of this great city, tell us of the utter desolation which now reigns over those once celebrated regions, described by an inspired pen as *the fatness of the earth*. It is scarcely possible, they say, to imagine how a wilderness so dreary and desolate could ever have been adorned with walled cities, or inhabited for ages by a powerful and opulent people. The aspect of the surrounding country is singularly wild and fantastic. On one side stretches an immense desert of shifting sands, whose surface is covered with black flints, and broken by hillocks into innumerable undulations, on the other are rugged and insulated precipices, among which rises mount Hor, with its dark summits, and near it lies the ancient Petra, in a plain or hollow of unequal surface, (Wady Mousa,) enclosed on all sides with a vast amphitheatre of rocks.

"The entrance to this celebrated metropolis is from the east, through a deep ravine called El Syk; and it is not easy to conceive any thing more awful or sublime than such an approach. The width in general is not more than sufficient for the passage of two horsemen abreast; through the bottom winds the stream that watered the city. As this rivulet must have been of great importance to the inhabitants, they seem to have bestowed much pains in protecting and regulating its course. The channel appears to have been covered by a stone pavement, vestiges of which still remain; and, in several places, walls were constructed to give the current a proper direction, and prevent it from running to waste. Several grooves or beds branched off as the river descended, in order to convey a supply to the gardens and higher parts of the city. On either hand of the ravine rises a wall of perpendicular rocks, varying from four hundred to seven hundred feet in height, which often overhang to such a degree that, without their absolutely meeting, the sky is intercepted; scarcely leaving more light than in a cavern, for a hundred yards together. The sides of this romantic chasm, from which several small streamlets issue, are clothed with the [illegible], the oleander, and the caper plant, which sometimes hang down from the cliffs and crevices in beautiful festoons, or grow about the path with a luxuriance that almost obstructs the

passage. Near the entrance of the pass a bold arch is thrown across it at a great height. Whether this was the fragment of an aqueduct, or part of a road formerly connecting the opposite cliffs, the travellers had no opportunity of examining; but its appearance, as they passed under it, was terrific; hanging over their heads between two rugged masses, apparently inaccessible. Without changing much its general direction, this natural defile presents so many windings in its course, that the eye sometimes cannot penetrate beyond a few paces forward, and is often puzzled to distinguish in what direction the passage will open. For nearly two miles its sides continue to increase in height as the path descends. The solitude is disturbed by the incessant screaming of eagles, hawks, owls, and ravens, soaring above in considerable numbers; apparently amazed at strangers invading their lonely habitation. At every step the scenery discovers new and more remarkable features; a stronger light begins to break through the sombre perspective; until at length the ruins of the city burst on the view of the astonished traveller in their full grandeur; shut in on every side by barren, craggy precipices, from which numerous recesses and narrow valleys branch out in all directions.

"The entire face of the cliffs and sides of the mountains are covered with an endless variety of excavated tombs, private dwellings, and public buildings; presenting altogether a spectacle to which nothing perhaps is analogous in any other part of the world. 'It is impossible,' says a traveller, 'to give the reader an idea of the singular effect of rocks tinted with the most extraordinary hues, whose summits present nature in her most savage and romantic form; while their bases are worked out in all the symmetry and regularity of art, with colonnades, and pediments, and ranges of corridors, adhering to the perpendicular surface.' The inner and wider extremity of the circuitous defile by which the city is approached is sculptured and excavated in a singular manner; and these become more frequent on both sides, until at last it has the appearance of a continued street of tombs.

"About half-way through there is a single spot, abrupt and precipitous, where the area of this natural chasm spreads a little, and sweeps into an irregular circle. This had been chosen for the site of the most elaborate, if not the most extensive, of all these architectural monuments. The natives gave it the name of Kazr Faraoun, the castle or palace of Pharaoh, though it resembled more the sepulchre than the residence of a prince. On its summit was placed a large vase, once furnished apparently with handles of metal, and supposed by the Arabs to be filled with coins; hence they denominated this mysterious urn the Treasury of Pharaoh. Its height and position have most probably baffled every approach of avarice or curiosity; from above it is rendered as inaccessible by the bold projection of the rough rocks, as it is from below by the smoothness of the polished surface. The front of the mausoleum itself rises in several stories to the height of sixty or seventy feet; ornamented with columns, rich friezes, pediments, and large figures of horses and men. The interior consists of a chamber sixteen

paces square and about twenty-five feet high; the walls and roof are quite smooth, and without the smallest decoration. The surprising effect of the whole is heightened by the situation and the strangeness of the approach. Half seen at first through the dim and narrow opening, columns, statues, and cornices gradually appear as if fresh from the chisel, without the tints or weather-stains of age, and executed in stone of a pale rose colour. This splendid architectural elevation has been so contrived that a statue, perhaps of Victory, with expanded wings, just fills the centre of the aperture in front, which, being closed below by the ledges of the rocks folding over each other, gives to the figure the appearance of being suspended in the air at a considerable height; the ruggedness of the cliffs beneath setting off the sculpture to the greatest advantage. No part of this stupendous temple is built, the whole being hewn from the solid rock; and its minutest embellishments, wherever the hand of man has not purposely effaced them, are so perfect, that it may be doubted whether any work of the ancients, except perhaps some on the banks of the Nile, has survived with so little injury from the lapse of time. There is scarcely a building in England of forty years' standing so fresh and well preserved in its architectural decorations as the Kazr Faraoun, which Burckhardt represents as one of the most elegant remains of antiquity he had found in Syria.

"The ruins of the city itself open on the view with singular effect, after winding two or three miles through the dark ravine. Tombs present themselves not only in every avenue within it, and on every precipice that surrounds it, but even intermixed almost promiscuously with its public and domestic edifices; so that Petra has been truly denominated one vast necropolis, or *city of the dead*. It contains above two hundred and fifty sepulchres, which are occasionally excavated in tiers, one above the other; and in places where the side of the cliff is so perpendicular that it seems impossible to approach the uppermost, no access whatever being visible. There are besides numerous mausoleums of colossal dimensions, and in a state of wonderful preservation. Near the west end of the wady are the remains of a stately edifice, the Kazr Benit Faraoun, or palace of Pharaoh's daughter, of which only a part of the wall is left standing. Towards the middle of the valley, on the south side, are two large truncated pyramids, and a theatre, with complete rows of benches, capable of containing above 3000 spectators, all cut out of the solid rock. The ground is covered with heaps of hewn stones, foundations of buildings, fragments of pillars, and vestiges of paved streets,—the sad memorials of departed greatness. On the left bank of the river is a rising ground, extending westward for about three-quarters of a mile, entirely strewn with similar relics. On the right bank, where the ground is more elevated, ruins of the same description are to be seen. In the eastern cliff there are upwards of fifty separate sepulchres close to each other. There are also the remains of a palace and several temples; grottoes in vast numbers, not sepulchral; niches, sometimes excavated to the height of thirty feet, with altars for votive offerings, or with pyra-

mids, columns, and obelisks; horizontal grooves, for the conveyance of water, cut along the face of the rock, and even across the architectural parts of some of the excavations; dwellings scooped out, of large dimensions, in one of which is a single chamber sixty feet in length and of a proportional breadth; many other habitations of inferior note, particularly numerous in one recess of the city, the steep sides of which contain a sort of excavated suburb, accessible only by flights of steps chiselled out of the rock. In short, the outer surface of the strong girdle that encircles the place is hollowed out into innumerable artificial chambers of different dimensions, whose entrances are variously, richly, and often fantastically decorated with every order of architecture; showing how the pride and labour of art has tried to vie with the sublimity of nature. The effect of the whole is heightened by the appearance of mount Hor, towering above this city of sepulchres, and perforated almost to the top with natural caverns and excavations for the dead.

"The immense number of these stupendous ruins corroborates the accounts given, both by sacred and profane writers, of the kings of Petra, their courtly grandeur, and their ancient and long continued royalty. Great must have been the opulence of a capital that could dedicate such monuments to the memory of its rulers. Its magnificence can only be explained by a reference to the immense trade of which it was the common centre from the dawn of civilization.

"These magnificent remains can now be regarded only as the grave of Idumea, in which its former wealth and splendour lie interred. The state of desolation into which it has long fallen is not only the work of time but the fulfilment of prophecy, which foretold that wisdom and understanding should perish out of mount Seir; that Edom should be a wilderness; its cities a perpetual waste, the abode of every unclean beast. (Isa. xxxiv. 5. 10. 17.) Nowhere is there a more striking and visible demonstration of the truth of these divine predictions than among the fallen columns and deserted palaces of Petra. The dwellers in the clefts of the rocks are brought low; the princes of Edom are as nothing; its eighteen cities are swept away, or reduced to empty chambers and naked walls; and the territory of the descendants of Esau affords as miraculous a proof of the inspiration of Scripture history as the fate of the children of Israel."

JONADAB. (See RECHABITES)

JONAH, (2 Kings xiv. 25,) or JONAS, (Matt. xii. 39, 40,) was the son of Amittai, and was born at Gath-hepher. The only history we have of him is given us in connexion with his prophecy. It seems he was commissioned by God to go to the great city of Nineveh, and reprove the people for their abominable iniquities. Instead of doing this, he fled in the opposite direction to Joppa, and thence sailed for Tarshish. On the voyage they were overtaken by a violent storm, which threatened their destruction. They lightened the ship by throwing over part of the cargo, and betook themselves to prayer. Jonah was asleep; but the captain awoke him, and besought him to intercede for their deliverance. Under the superstitious (though in this case correct) impression that

such calamities were to be regarded as the visitation of God upon one or more particular individuals, and that the lot would determine who they were, they cast lots to see on whose account the present judgment was sent. The result of the lot showed that Jonah was the ill-fated man. They earnestly begged him to tell them all his history, and what he had done to bring this distress upon the ship. He gave them a history of himself, and why he had taken the voyage. And upon their inquiring what they should do with him to rid the ship of his presence, and so save themselves from destruction on his account, he proposed that they should throw him overboard. This they were very reluctant to do, and made all possible effort to bring the ship to land, but in vain. And so, after solemnly appealing to God for their justification in the act, they cast the prophet overboard; and then the storm ceased, and they were delivered from their danger.

God had provided means, however, for the prophet's preservation. He was swallowed by a fish, within whose body he remained for three days and three nights, when he was thrown forth upon the shore.

However extraordinary this event may appear, it is certainly not more extraordinary nor more contrary to all human experience and reason, than the events recorded in Matt. xiv. 25, and xvii. 27. They are all alike the result of Omnipotence. The supposition that a boat is intended by the belly or bowels of the fish, (Jonah i. 17,) is entirely gratuitous, and utterly inconsistent with the account which Jonah gives us: *The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God.* (Jonah ii. 5, 6.) Of what conveyance would these expressions be used, unless such a one as some monster of the deep might afford? The particular species of fish is not stated in the sacred history; and though in a reference to the event recorded, (Matt. xii. 40,) a whale is mentioned, the original word there translated *whale* signifies any large fish.

After the fish had thrown him out upon the shore, he was again directed to carry the message of the Lord to Nineveh; and he went and proclaimed the purpose of God to destroy that mighty city in forty days. His prediction was believed; and the whole people, of every class and age, clothed themselves in sackcloth, and devoted themselves to acts of penitence. Man and beast, herd and flock, abstained from food and drink, until God was pleased to suspend the threatened judgment. This was very irritating to Jonah, who was afraid he should be regarded and treated as a false prophet; and indeed this was the very reason of his attempted flight to Tarshish. (Jonah iv. 2.) He was so much disappointed and vexed as to pray that God would take away his life; but God reproved his inhumanity by a significant miracle, and showed him the unreasonableness of his complaints, though with what effect we are not told.

This incident in the life of Jonah was alluded to by our Saviour in a conversation with the scribes and Pharisees, (Matt. xii. 39,) in which he signifies to them that he should in like manner be three days and

three nights in the heart or bowels of the earth. Of course whatever credit was or should have been given by the Ninevites to the preaching of Jonas, on the ground of his having been three days and three nights in the bowels of a fish, and having then been thrown out alive on the land, the like credit should the Jews give him, as he would in like manner be three days and three nights in the earth, and would then rise alive. If the Ninevites repented at the preaching of Jonas, whose divine commission was attested by this sign, viz. his deliverance from the body of the fish; how great must be the condemnation of the Jews if they repented not at the preaching of Christ, (so much greater than Jonas,) whose divine commission was attested by a much greater sign, viz. his resurrection from the dead.

JONAH, PROPHECY OF, is the thirty second book of the Old Testament, and the ninth in the chronological order of the prophecies. The time at which it was uttered is uncertain. His prophecy respecting Jeroboam (2 Kings xiv. 25) is not extant, but is supposed to have been uttered in the reign of Jehoahaz, the grandfather of Jeroboam. (Comp. 2 Kings xiii. 3—7 with 2 Kings xiv. 26.) So that though he might be contemporary with Hosea, Amos, and Isaiah, he must have prophesied at an earlier period than that at which either of the prophecies now extant was uttered. We are safe perhaps in placing it between B. C. 856 and 784. It respects the destruction of the city of Nineveh, the capital of the Assyrian empire, which God threatened, unless they would repent and turn to him; and it is at once a wonderful record of God's long-suffering and forbearance, and an abundant proof that he has no pleasure in the death of the wicked.

JONATHAN (1 Sam. xiv. 1) was the son of Saul, and distinguished for piety and valour. He and his armour-bearer, being encouraged by an intimation from God, attacked a Philistine garrison, slew twenty men, and put the garrison to flight. Having ignorantly violated a decree of his father, (the king,) that no man should stop, on pain of death, in the pursuit of the enemy, to taste of food, the people interposed and saved him from the penalty which his father was ready to inflict. (1 Sam. xiv. 37—45.)

After David's defeat of the giant, Jonathan became acquainted with him, and their friendship for each other was so remarkable as to be minutely described by the sacred historian. (1 Sam. xviii. 1—4; xix. 2.) The opportunity to show their friendship for each other was greatly extended by the bitter and relentless hostility of Saul to David. (1 Sam. xix. xx., &c.) Jonathan fell with his father and two brothers in the battle of Gilboa. The lamentation of David for his friend (2 Sam. i. 17—27) is justly regarded as inimitably pathetic and beautiful; and his treatment of Mephibosheth, Jonathan's son, shows the sincerity and strength of his affection for the father. (2 Sam. ix.)

JOPPA, (*Greek*, 2 Chron. ii. 16,) or JAPHO, (*Hebrew*, Josh. xix. 46,) or JAFFA or YAFFA, as it is now called, is one of the oldest towns of Asia, situated on a sandy promontory, jutting out from the eastern coast of the Mediterranean, between Cesarea and Gaza, and thirty or forty miles northwest of Jerusalem. Three of its sides are washed by the

sea. It was, and still is, the principal seaport of the land of Judea, and of course of great commercial importance, (2 Chron. ii. 16. Ezra iii. 7. Jonah i. 3;) but its harbour is bad, and ships generally anchor a mile from the town. Several interesting incidents in Peter's life occurred here. (Acts ix. and x.) It was also a prominent place in the history of the crusaders, and in the Egyptian campaign of Bonaparte. The modern city is surrounded by a wall twelve or fourteen feet high, and contains from 4000 to 5000 inhabitants, chiefly Turks and Arabs, and perhaps six hundred nominal Christians.

Messrs. Fisk and King, American missionaries, lodged there in the spring of 1823, and in the house occupied by the British vice-consul, which stands on or near the spot where tradition says Simon the tanner lived. (Acts ix. 43. See SELUMIEL, pp. 15, 16, by Am. S. S. Union.)

JORAM, (2 Kings viii. 16,) or JEHORAM, (2 Kings iii. 1,) successor to Ahaziah, king of Israel, was the second son of Ahab. Though he put away the worship of Baal, he was still a very wicked king. (2 Kings iii. 3.) After the death of Ahab, the king of Moab refused to pay the annual tribute to the king of Israel, which he had been accustomed to pay; and Joram determined for this cause to wage war with him. He secured the aid of Jehoshaphat king of Judah, and they went up through Edom, whose king also joined the expedition. After seven days' march, they found themselves likely to be cut off by a severe drought. In this extremity, they besought the help of Elisha the prophet, who had followed the army, (probably under a divine influence.) Elisha at first referred him to the gods of Ahab, his father, and his mother, Jezebel, for succour; but finally, for the sake of Jehoshaphat, he consented to interpose for their relief, and received a command from God to make the valley full of ditches. This was done, and then, without wind or rain, at a particular hour of the next morning, water came, not from the springs, into which they dug, but from Edom, and supplied the army and the country with an abundance of water. (2 Kings iii. 20. Comp. Ex. xvii. 5, 6.)

The Moabites had in the meantime assembled their forces, and were ready for battle on the border of their land, when they saw the streams of water at a distance, apparently red as blood. This appearance might have been occasioned by the reflection of the sun's rays, or perhaps by the soil through which the water flowed. At any rate, the Moabites flattered themselves that the army of Israel and its allies had fallen out by the way, and had fought a desperate battle among themselves. Encouraged by this conjecture, they hastened to fall on them; but when they came to the camp of Israel, they were met by the full strength of the allied army, and were defeated with great slaughter. The king of Moab tried to the utmost to rally his forces, but did not succeed; and his kingdom was completely desolated by the enemy.

Joram was at last wounded at the siege of Ramoth-gilead, and was lying ill at Jezreel. Jehu being sent thither as an instrument of God's vengeance upon the wicked house of Ahab, Joram went out to meet him, and was shot dead in his chariot, and his body was thrown out into the field of Naboth

the Jezreelite, according to the prediction. (1 Kings xxi. 18—29. For an interesting sketch of the life of Joram, see LIFE OF ELISHA, ch. iii., by Am. S.S. UNION.)

JORDAN, 1. RIVER, (Josh. i. 11,) sometimes called simply THE RIVER, (Gen. xxxi. 21,) was the eastern boundary of Judea. The name Jordan is compounded of *Jor*, or *Yar*, and Dan, (the river of Dan,) because its rise was in the vicinity of Dan. It rises at the foot of mount Lebanon, in the little lake Phiala, and, having run southerly, under ground, some miles, to Cesarea Philippi, it breaks out, and, receiving two or three considerable streams, it passes on fifteen miles farther south, where it expands into the marshy lake Merom, now *Houle*, (see MEROM;) a short distance south of which is a stone bridge, called the bridge of the sons of Jacob, in allusion to Gen. xxxii. 10. After running about twelve miles from lake Merom, the Jordan passes through the midst of the sea of Tiberias, in a current by itself, and thence onward to the Dead Sea, into which it empties. It probably continued its course to the Red Sea, through the valleys of mount Seir, until it was checked by the convulsions attending the overthrow of Sodom and Gomorrah, and the filling up of the valley with sand, &c. The whole course of the river is computed at one hundred and fifty or one hundred and sixty miles, but in a direct line does not exceed ninety or one hundred miles. The ordinary breadth of the Jordan, opposite Jericho, and near where the Israelites are supposed to have crossed, is said by travellers to be sixty feet, about six or seven feet deep, and with a current so strong as to be resisted with great difficulty. It has, however, two banks on each side. The first, or inner one, is that of the river in its natural state; and the second, or outer one, about the eighth of a mile distant, is its bank when it overflows. This overflowing is occasioned by the melting of the snow on Lebanon and Hermon, in March and April, which was the time of the Jewish harvest. (Josh. iii. 15. 1 Chron. xii. 15.) It was at this season when the Jordan was at its height, that the passage of the Israelites took place; and hence the miracle, on that occasion, was the more stupendous. At the point of their passage, the pilgrims now collect for the purpose of bathing. The annual procession for this purpose takes place soon after Easter. Multitudes of pilgrims, under the protection of the governor of Jerusalem and his guards, visit this spot, plunge into the stream, and, taking a bottle of water with them, return to Jerusalem. For this privilege, each pilgrim pays a tax to the Turkish government. Where the Jordan leaves the sea of Tiberias, (near the ruins of Tarichea,) it is one hundred and twenty feet across, but fordable by horses; and its course for several miles is through a deep, rich valley, shaded with thick groves, which, from its beauty and fertility, is called *the pride of Jordan*. (Zech. xi. 3.) The Jordan is said to be the only river of Judea that continues to flow the year round. The space between the natural bank and the freshet mark is marshy, and abounds with tall grass, reeds, willows, and shrubs, affording hiding places for wild beasts; whence they were driven by the rising of the waters (called *the swelling of Jordan*, Jer. xlix. 19; l. 44,) to seek food for their famishing bodies. Hence the allusion of Jeremi-

ah, above cited. There were several fording places in the river; one of which (*the fords of Jordan*) was seized by Ehud to intercept the Moabites. (Judg. iii. 28)

The valley of the Jordan is from four to six (and some say ten) miles wide, and the average breadth of the current, as given by different travellers, varies from sixty to one hundred feet. It is, however, very rapid, and rolls a vast body of water into the Dead Sea.

The waters of the Jordan are turbid, but when drawn off become clear and bright, pleasant to the taste, and remarkable for the length of time during which they will retain their freshness.

2. THE PLAIN OF JORDAN, (2 Chron. iv. 17,) or the REGION ROUND ABOUT JORDAN, (Matt. iii. 5,) or the PLAIN SOUTH OF CINNEROTH, (Josh. xi. 2,) or simply THE PLAIN, (2 Kings xxv. 4,) is, strictly speaking, so much of the country as borders on the Jordan, between Tiberias and the Dead Sea. The modern name of the lower portion of this valley is *El Ghor*. The first of the above names was sometimes applied to the whole extent of country watered by the Jordan, from the foot of Lebanon to the wilderness of Paran.

For the most part, this place is a barren waste, hot and unwholesome, inhabited only by Bedouins, and by them only in the cold season. (See EVENING RECREATIONS, by Am. S. S. Union, vol. ii. pp. 17—23.)

JOSEPH, (Gen. xxx. 24,) son of Jacob and Rachel, was born in Mesopotamia, A. M. 2289. He and his brother Benjamin were the children of Jacob's old age; and his fondness for Joseph particularly seems to have been the source of much of his trouble.

When Joseph was about seventeen years of age, he gave offence to his brethren, and was cruelly sold by them to a company of trading Ishmaelites, who carried him into Egypt, where he became the property of Potiphar, captain of the royal guard. Perceiving that the young man had extraordinary wisdom and purity of character, and that his presence brought with it a blessing upon the whole household, Potiphar at once advanced Joseph to the highest trust. In this situation, he was falsely charged by Potiphar's wife with the grossest offence, and was for this cause cast into prison. Here again he won the confidence of all around him by his upright and amiable conduct, and was entrusted with the principal care of the other prisoners.

Among those confined with Joseph were two persons who had held the offices of butler and baker in the king's household, and who for some offence against the king, were cast into prison. These two men had each a remarkable dream, which Joseph interpreted to mean that the butler should be restored to his place in the court, and the baker should be hung. And the event was according to this interpretation. Two years after this, Pharaoh had a significant dream, and after trying in vain to obtain an interpretation of it from the magicians and wise men of Egypt, the butler told him of Joseph, and related what had taken place in prison. Joseph was immediately sent for, and after hearing the dream, interpreted it to signify the approach of a seven years' famine immediately succeeding the same period of plenty, and, at the same time, he recommended to the king the appointment of a suitable per-

son to make provision for the season of want, by laying by one fifth of the annual produce of the land during the season of plenty. The suggestion was adopted, and Joseph was forthwith appointed to this important and responsible post, and so became, at thirty years of age, second only to the king in dignity and authority. He also married the daughter of one of the priests or princes of Egypt, and had two children, Manasseh and Ephraim.

When the seven years of famine came, it spread distress through all the countries around Egypt, in which no provision had been made; and among them was the land of Canaan, where Joseph's father and brethren still lived. It was soon known abroad that provisions were to be had in Egypt, and ten of Jacob's sons went down thither to obtain a supply, leaving Benjamin at home, as his father feared some mischief might befall him if he should go with them.

It was necessary for applicants to appear personally before the governor and procure an order; and so the sons of Jacob went in before Joseph and made known their errand. Instead of receiving the expected order, they were charged with being spies, and with having come thither for an evil purpose. This they denied, declaring briefly the history of the family, and the honesty of their purpose. After a series of expedients which were designed to awaken their consciences and lead them to repent of their sin, Joseph disclosed himself to his brethren, and immediately made the most liberal arrangements for the removal of his aged father and the whole family to Egypt, and their comfortable settlement in a province by themselves.

Joseph's political forecast and integrity were displayed when, in the sixth year of the famine, the Egyptians were obliged to sell their lands, and even themselves, to pay for the corn they bought. (Gen. xlvii. 1—22.)

At the death of Jacob, seventeen years after his removal to Egypt, Joseph was present and received the patriarch's prophetic blessing. (Gen. xlix. 22—26.) His treatment of his brethren after their father died illustrates his kindness and generosity. (Gen. l. 15—21.)

Fifty-four years passed away, and he already saw his posterity to the third and fourth generation. When at the age of one hundred and ten years, he died, leaving it in charge with his countrymen to take his bones with them, when they should leave Egypt; an event of which he doubtless had divine intimation. (See JACOB, HEBREWS. See also for maps and other illustrations in great variety, LIFE OF JACOB AND HIS SON JOSEPH, by Am. S. S. Union.)

2. JOSEPH OF ARIMATHEA. (Matt. xxvii. 57. 59.) A wealthy citizen, probably residing in the vicinity of Jerusalem, and a man of eminent wisdom and piety. (Mark xv. 43. Luke xxiii. 51.) He was a disciple of Christ, though he did not appear openly as such. (John xix. 38.)

It is said that the Jews, as a mark of ignominy, did not allow the bodies of those executed as malefactors to be deposited in the tombs of their fathers, except the flesh had been previously consumed. It was to prevent this use of the body of Christ, that Joseph so early asked leave to remove it and place it in his own tomb.

3. (Matt. i. 18.) The husband of Mary, the mother of Christ, was by occupation a carpenter, (Matt xiii. 55;) at which trade some have supposed (though without warrant) our Lord himself laboured until he entered on his public ministry. (Mark vi. 3.)

Joseph is called a *just man*, (Matt. i. 19;) which, in this connexion, may imply his kindness and tenderness, as well as his integrity, which is its usual import. He was informed by an angel that Mary was to be the mother of the promised Messiah, and had accompanied her to Bethlehem to be registered in the tax-books, according to the law of the country, when Christ was born. When the babe was forty days old, Joseph and his wife went with him to Jerusalem, in observance of the law of Moses, and when about returning home to Bethlehem, he was divinely admonished to go into Egypt, for Herod the king was resolved to destroy the infant Redeemer, if he could get him into his power. After the death of Herod, they set out again for home; but apprehensive that the king's successor, Archelaus, might be equally cruel, they thought it safer to go into Galilee; and they took up their abode at Nazareth. When Jesus was twelve years of age, Joseph and Mary took him with them when they went up to Jerusalem to celebrate the feast of the passover; and after that we find nothing more of Joseph in the sacred history. It is generally supposed he died before Christ began his public ministry, as he is not mentioned with Mary, and as Christ commended her to the care of one of the disciples. (John xix. 25—27.)

JOSES (Mark xv. 40) was the son of Alpheus, or Cleophas as he is called, John xix 25, and brother of James the less. (See JAMES.)

JOSHUA (Josh. i. 1) was the son of Nun, and is called the *minister of Moses* (Ex. xxiv. 13) from the fact that he assisted him in the execution of his office. The original name was Oshea, (Num. xiii. 8;) and he is also called *Hoshea*. (Deut. xxxii. 44.) Joshua is a contraction of Jehoshua, (Num. xiii. 16,) and Jeshua, or Jesus, is the Greek mode of writing Joshua, as in Acts vii. 45, and Heb. iv. 8; in which passages, the Hebrew word Joshua ought to have been retained. Joshua is introduced to us at the time the Israelites were about to contend with the Amalekites at Rephidim. He was appointed by Moses to command the forces of Israel on that occasion. (Ex. xvii. 9.) He was then about forty-four years of age, though considered a young man. (Ex. xxxiii. 11.) In prospect of the death of Moses, Joshua was set apart to succeed him, as the leader and deliverer of God's chosen people. (Num. xxvii. 16—18. Deut. xxxi. 7—14; xxxiv. 9.) And at the age of eighty-four, (A. M. 2553,) he passed over the Jordan, at the head of the hosts of Israel, and entered the land of promise. Then commenced a series of wars with the Canaanites, in which Joshua and the people of Israel were merely the instruments of God's righteous judgments on these wicked nations, the cup of whose iniquity was now completely full, and whose impious and abominable deeds loudly cried to heaven for divine vengeance. Jericho, the city nearest to them, and the one first attacked, was subdued without a contest. It was expressly forbidden to the Israelites to touch the spoil of this city; for it was utterly

devoted to destruction, with all its wealth. But Achan coveted and took part of the spoil, and concealed it in his tent. In consequence of this act, the host of Israel were unsuccessful in their first attempt on Ai, and great distress and discouragement seized the whole multitude; and even Joshua lay all night upon the ground in mourning and supplication, for now the Israelites, being once repulsed with loss, appeared no longer to be invincible. (Josh. vii. 6.) The crime of Achan was brought to light by recourse to the lot, and he and all his family suffered an exemplary punishment. (See ACHAN.)

The Gibeonites, who lived near, fearing that destruction was at hand, made use of a stratagem to preserve their lives and their city. They sent messengers to Joshua, who were to pretend that they came from a very remote people; and to confirm their story, they showed that their bread was mouldy; their wine bottles of skin, old and patched; and their shoes and garments very much worn. On this occasion, Joshua neglected to apply to the Lord for direction; and, deceived by the false appearances above mentioned, entered into a solemn league with the Gibeonites, which, although obtained by fraud, he did not think it expedient to break. The other cities of Canaan, with their kings, now entered into a formidable combination utterly to destroy the Gibeonites, because they had made peace with Joshua; and a mighty army, led on by many kings, were actually drawing near to Gibeah, when they, in all haste, sent messengers to Joshua to come instantly to their relief. He did not delay to comply; and marched all night, as well as day, and immediately attacked and defeated this mighty army; and the day not being sufficient for the pursuit and destruction of the Canaanites, Joshua commanded the sun and moon to stand still, which they did for the period of one whole day, by which means he was able utterly to destroy those whom God had devoted to death. This was indeed a stupendous miracle, but required only the power that creates the heavenly bodies, and maintains them in their orbits. (Josh. ix. x.)

Joshua was employed about sixteen years in the conquest of Canaan; after which, the men of war belonging to the tribes of Gad, Reuben, and the half-tribe of Manasseh, were permitted to return to their families, and to the inheritance which Moses had given them on the other side of Jordan, where the land of the Amorites had been, at their own request, assigned to them. (Josh. xxii.) Of those who came out of Egypt in adult age not one survived to enter Canaan, but Joshua and Caleb, according to the word of the Lord.

When the war was terminated, Joshua lived in retirement and peace, in a possession which the children of Israel assigned him in Timnath-serah, of mount Ephraim. (Josh. xix. 50.) When he found that his end was approaching, he assembled the Israelites, rehearsed to them the history of the providence of God towards them, and finally put it to them to choose that day, whether or not they would serve the Lord, professing his full purpose to continue in the service of God as long as he lived. (Josh. xxiv. 15.) Joshua died at the age of one hundred and ten years, (Josh. xxiv. 29;) having been a witness of

more of the wonderful works of God than any man who ever lived, except perhaps his companion Caleb.

2. (Zech. vi. 11.) Was the high-priest of the Jews when they returned from Babylon. He assisted Zerubbabel in rebuilding the temple. (Ezra v. 1, 2. Hag. i. 1; ii. 4.) Zechariah saw him represented as standing before the Lord in filthy garments, and Satan standing at his right hand to accuse and resist him; but an angel rebuked the devil, and arrayed Joshua in other raiment. (Zech. iii. 1—4.) Not long after, Zechariah was directed to make a golden crown for him. (Zech vi. 10—14.)

BOOK OF, is the sixth in the arrangement of the books of the Old Testament. It embraces the period between B. C. 1451 and 1425, and is a history of the Israelites, under the government of Joshua, the successor of Moses. It is supposed to have been written by Joshua, (except the last five verses,) and it records the accomplishment of God's promises to his people, and his judgments upon the idolatrous nations of Canaan. The conquest of the promised land is related, ch. i.—xi.; the division of it among the tribes, ch. xii.—xxii.; and the counsels and death of Joshua, ch. xxiii. xxiv.

It has been remarked, that the book of Joshua bears the same relation to the Pentateuch or five books of Moses, as the Acts of the Apostles bears to the four gospels. The Pentateuch contains a history of the acts of the great Jewish legislation under the immediate authority and direction of God, and the laws on which his ancient church should be established; and the book of Joshua shows us the end of these laws, and how the church was established in Canaan. The analogy between this and the relation of Acts to the Gospels, is sufficiently obvious. (For an analysis of this book, see UNION QUESTIONS, vol. iv. less. xxv.—xl., with TEACHER'S ASSISTANT in the use of the same, both by Am. S.S. Union.)

JOSIAH, (2 Kings xxi. 24,) the son and successor of Amon king of Judah, began to reign when he was but eight years of age, and was remarkable for his integrity and piety. He gradually abolished the idolatrous customs of his predecessors, (2 Chron. xxxiv. 3;) and, in the eighteenth year of his reign, began a thorough repair of the temple. In the progress of this work, Hilkiah the high-priest, found a complete copy of the law of Moses; a rare treasure in those days of degeneracy and corruption, when God and his institutions were forsaken and contemned on every side. Josiah himself was but imperfectly acquainted with its contents until they were read to him by one of his officers; and then he was overwhelmed with grief to find how far they and their fathers had departed from the right way. He, however, humbled himself before God, and received the most precious promises of the divine favour. (2 Chron. xxxiv. 26—28.) He then assembled the people, and published the law in their hearing; and they all united with the king in a solemn vow of obedience. After this, he utterly destroyed every vestige of idolatry, both images and temples, and then, by divine command, caused the feast of the passover to be celebrated with unusual solemnity. (2 Chr. xxxv. 3—19.)

This pious king seems to have been accessary to his own premature death; for the king of Egypt, who was marching with a great army against

the king of Assyria, assured him that he entertained no hostile design against him or his kingdom, and entreated him not to interfere with him in his contest with the king of Assyria; and, to influence Josiah, Necho pretended to have received a communication from heaven, by which the king of Judah was expressly forbidden to meddle with him in his expedition. But Josiah, thinking it a dangerous precedent to permit a large army to march through his territories, or, more probably, being in league with the king of Assyria, he could not consistently comply with the demand of the king of Egypt; and even if he wished to remain entirely neutral in the war, he could not allow one of the contending parties a free passage through his territory, without forfeiting his neutrality. Whatever might have been the motive, Josiah attempted to oppose the Egyptian army, and a battle was fought at Megiddo, in which he was mortally wounded, and was carried out of the field in his carriage, and brought to Jerusalem, where he died, and was buried in one of the sepulchres of his fathers. No king, perhaps, was ever more deservedly beloved; and certainly we know of none who was more sincerely and tenderly bewailed by his people. Indeed, his death was the end of prosperity to the kingdom of Judah. Jeremiah the prophet was greatly affected by it, and composed an elegy on the occasion, (2 Chron. xxxv. 25;) and all those accustomed to celebrate in song the worth and achievements of men of great eminence, both men and women, mourned for Josiah for ages after his death. Indeed, the mourning was such as to become proverbial. (Zech. xii. 11.) He was only thirty-nine years of age when he died. (See NECHO. See also ELISAMA, pp. 36—41, by Am. S. S Union.)

JOT, (Matt. v. 18,) or YOD, (in Greek *Iota*.) This is the name of the letter *i* in the original language in which it is used, and this letter in that language is the least of all the letters of the alphabet, being shaped not unlike our comma, (,). It was proverbially used by the Hebrews to signify the least thing imaginable; and hence the text expresses the idea that not the least requirement of the commandments of God shall in any wise be dispensed with; they shall all stand to the very letter.

JOTHAM. 1. (Judg. ix. 5.) The youngest son of Jerubbaal, or Gideon, the only one who escaped from the massacre at Ophrah; and this he did by concealing himself. (See ABIMELECH.)

2. (2 Kings xv. 32.) The son and successor of Uzziah, or Azariah, king of Judah He actually reigned forty-one years, being associated with his father for twenty-five years before his death. His sole administration of the government was only for sixteen years. (Comp. 2 Kings xv. 30. 32, 33.) His example was holy; his reign was peaceful and prosperous, and of course beneficial to the kingdom. (2 Chron. xxvii. 2—6.)

JOURNEYINGS *of Israel*. (Num. ix. 20.) The habitation of the Hebrews, in Egypt, was in Goshen, which is supposed to have extended from a point above Cairo to the Mediterranean, including the land on both sides of the eastern branch, by which the Nile discharged its waters; and bounded on the east by the wilderness, and on the south by the mountains which separate the waters of the Red Sea from those of the Nile. Their

journeyings commenced on the fifteenth day of the first month, (about the middle of our April.) Their first journey was from Rameses, ten miles north-west of Suez, to Succoth; which last, (as the name signifies *booths*,) was probably nothing more than a convenient encampment. The distance between these two places is estimated at thirty miles. Their course must have been a little north of east, to pass round the end of a mountain which stood in their way. From Succoth to Etham, in the edge of the wilderness, was a long march, the stages being at least sixty miles apart; but they were flying from an enemy, and there was not one sick or feeble among them, and their God bore them as on eagles' wings, so that it is not impossible that they passed over this distance in twenty-four hours. The distance to the Arabian Gulf may, however, have been twelve or fifteen miles less, anciently, than at present, as there are clear indications that the water has receded about that distance. Now they received an order from God to change their course, and, instead of going eastward in the wilderness, in a direct line, to turn southward and pass along the coast of the Red Sea, keeping it on their left, and the mountains already mentioned on their right. Pursuing this route for about thirty-two miles from Etham, which was formerly on the northern point of the Arabian Gulf, or twenty miles south of Suez, now occupying the land at the end of one arm of the Red Sea, they arrived at a place where there seems to have been a gap or opening in the mountains towards Egypt, and a creek or estuary which obstructed their further progress to the south. Here at Migdol, over against Baal Zephon, and near Pihahiroth, when enclosed on every side but one, they were overtaken by the chariots and horsemen of Pharaoh, and must have been utterly destroyed, had not God miraculously interposed, and opened for them a passage through the sea; and still the Egyptian host would soon have overtaken them, but they were overwhelmed by the sudden reflux of the waters to their former channel. Niebuhr and some other learned men have declared in favour of Suez as the place of their passage; but to this there are two weighty objections. In the first place, there was nothing here to shut up or entangle them, so as to need a miraculous dividing of the waters; they might have marched around as easily as through this extreme end of the gulf; but, in the next place, the channel here is not wide enough to admit of the supposition that the whole Egyptian army, marching in file could have been drowned by the return of the waters. Bryant, Bruce, and Burckhardt have nearly agreed, that the place called Clysma, twenty miles south of Suez, and by the Arabians, *Ras Musa*, the Cape of Moses, must have been the place where this great event occurred.

Having crossed the gulf, they went forward into the wilderness, a journey of three days, and came to *Marah*, whose bitter waters were miraculously rendered sweet, for their use. Marah corresponds with the well now called *Haicara*, whose waters are bitter. The next journey was to Elim, "where were twelve wells of water, and threescore and ten palm trees." This place, as Niebuhr and Burkhardt agree, is now called *Wady Gharendel*, about ten

miles from *Haxara*. There is at this place now a copious spring, and water may be obtained any where around by digging for it; so that we need not expect to find the precise number of wells which existed in the time of Moses. Hitherto their march was parallel to the sea, and at no great distance from it; but now the coast changes from south-east to south, and the straight course to Sinai leaves it more to the right. From Elim, they journeyed through Dophkah and Alush to Rephidim, where water was first obtained by smiting a rock with the rod of Moses; and here the Israelites were first attacked by their implacable enemies, the Amalekites. (Ex. xvii. 3—8. I Sam. xv. 2.) Their next encampment was in the desert of Sinai, where they remained eleven months, having spent between two and three months in coming from Egypt to this place. Here they received the laws and institutions of Jehovah; and here the tabernacle was erected and consecrated, and the whole ceremonial service enacted. On the twentieth day of the second month of the second year, the pillar of cloud and fire arose from the tabernacle, where it had rested for some time, and by its course led them into the wilderness of Paran, called *the great and terrible wilderness*. (Num. x. 12.) When they came to Kibroth Hattaavah, they provoked God to destroy many of them for their inordinate lusting, and for their ungrateful rebellion. (Num. xi. 34.) This place is also called Taberah; both names being derived from the fearful destruction of the people which occurred here. From this place, where they remained long, they marched northward through Hazeroth, Rithma, Rimmon-parez, Libnah, and Kadesh-barnea, whence the spies were sent to explore the land. On the rebellion of the people, occasioned by the report of the spies, they were ordered to get them *into the wilderness of the Red Sea*. (Num. xiv. 25.) Now their march was retrograde, and they came into the same wilderness of Paran which they had passed some time before, but by a different route. How much time they spent in the wilderness, before they reached Ezion-geber, a port on the eastern arm of the Red Sea, is unknown; but fifteen stations are distinctly named. Probably they were sometimes stationary for a long period; but in all their marches and restings, they were under the direction of the pillar of cloud and fire which went before them. (Num. ix. 22.) For many days they encompassed mount Seir, and then turned northward to the desert of Zin, and journeyed to mount Hor, where Aaron died and was buried. (Num. xx. 20—28.) Being disappointed in obtaining a passage through the country of Edom, they returned to Ezion-geber, and passed round the south side of mount Seir. At length they arrived at the brook Zared, or Benthammed, in the thirty-eighth year after the time of their leaving Kadesh-barnea, and the fortieth from their departure from the land of Egypt. From Zared they made one march across the Arnon, now *Mudjeb*, to Dibon, the ruins of which place are still visible about four miles from the Arnon. Thence they proceeded by several stages to the mountains of Abarim, on the east of Jordan, which chain of mountains they crossed at Pisgah, from the summit of which Moses was indulged with a view of the land of Canaan, which he

was not permitted to enter; and here also terminated his useful and laborious life. Descending from these mountains, they came to Beth-jesimoth and Abel-shittim, where they encamped on the banks of the Jordan, which river they crossed as they had done the Red Sea, on dry ground. When the Israelites departed from Egypt, the number of males above twenty years of age was 603,550; when they arrived in sight of Canaan, it was 601,730; so that the decrease of their number, during the forty years' wandering in the wilderness, was 1820; but it is remarkable, that while some of the tribes greatly increased in population, others lost half their original number, which is not very easily accounted for by the facts recorded in the sacred history. As all who were above twenty years of age when they left Egypt perished in the wilderness, it is evident, that when they entered Canaan, there was not a man in all the host above threescore, except Caleb and Joshua: so that all the men were *effective*, and fit for military service. In respect to the fact recorded Deut. viii. 4; xxix 5, concerning the clothes of the Hebrews during their journeyings, it may be proper to say that the history does not necessarily imply that the clothes which they had on at the outset were miraculously preserved, or that they grew with the growth of their children and youth. They had sheep, and goats, and cattle, on their march; and they understood the arts by which these animals were made subservient to their necessity and comfort. Thus they were enabled always to procure seasonably good and sufficient clothing, and were saved from all suffering and inconvenience on this score (See HEBREWS, MOSES, JOSHUA. See also MAP OF THE JOURNEYINGS OF ISRAEL, on cloth, UNION QUESTIONS, vol. iv., with map, and TEACHER'S ASSISTANT in the use of the same, all by Am. S.S. Union. See MAP to article RED SEA.)

JOY (1 Sam. xviii. 6) is an agreeable affection of the soul, arising from the possession or prospect of good (Ezra vi 16. Esth. viii. 16.) It is reckoned among *the fruits of the Spirit*, (Gal. v. 22,) and is chiefly used by the sacred writers, especially of the New Testament, to signify a religious emotion. That which springs from a sense of pardoned sin and a union of the soul to Christ is pure, (Luke xv. 10,) certain, (John xvi. 22,) unspeakable, (1 Pet. i. 8,) and eternal. (Isa. lxi. 7.)

JUBILEE. (See FEASTS.)

JUDAH, (Gen. xxix. 35,) the fourth son of Jacob and Leah, was born in Mesopotamia about A. M. 2249. The tribe, of which he was the head and representative, was the most powerful of the twelve, (Num. i. 27,) and had the first lot in the division of the promised land.

The prophetic blessing which his father pronounced on him (Gen. xlix. 8—12) is very remarkable It describes the warlike character and gradually increasing strength of the tribe, (comp. Num. ii 3; Josh. xiv. 11; xv. 1. Judg. i. 1, 2. 1 Chron. xiv. 17. Ps. xviii. 40. Isa. xxix. 1, where Judah is called Ariel—*lion of God*. Rev. v. 5,) the duration of its power, viz until the coming of Christ, when Judea became a province of Rome, (comp. Luke ii. 1—7. John xviii. 31. Acts v. 37,) and the destruction of their city, A. D. 70, when the Christian dispensation had become established, (comp. Matt. xxiv 14 Acts ii. 8. Rom. x. 18,) in the glory and triumph of the Messiah

TRIBE OF, took the southern

section of Canaan, extending across from the Jordan to the Mediterranean Sea, and northwardly to the territory of Benjamin and Dan. (Josh. xv. 1—63)

In the catalogue of the cities of this tribe, we have the *uttermost cities*, or those nearest Edom, on the south; *cities in the valley*, that is, on the lowlands, near the coast; *cities in the mountains*, that is, up in the interior; and *cities in the wilderness*, or along the shore of the Dead Sea. (Josh. xv. 21. 33. 48. 61.)

Of the cities of Judah, several continued in the possession of the natives, (as *Ashdod*, *Gaza*, *Askelon*, and *Ekron*,) or, if conquered, were afterwards recovered.

JUDAH, LAND OF. (See CANAAN.)

JUDAH, or JUDEA, MOUNTAINS OF, (Josh. xx. 7,) included so much of the mountainous chain as extended from the borders of Benjamin south to Edom and east to the valley of the Jordan. This was formerly called *the mountain of the Amorites*. (Deut. i. 20.)

WILDERNESS OF, (Matt. iii. 1,) was a wild, uneven region on both sides of the Jordan, extending on the west from Jericho to the Dead Sea. It is also called *the country about Jordan*. (Luke iii. 3.) It is described by travellers as abounding with caverns and cells, or grottoes of the most forbidding character. Even now they are the abode, to some extent, of hermits; and amidst the rocks and mountains, neither shade, nor tree, nor herbage, nor even moss, is found. It was called *the wilderness* pre-eminently. (Matt. iv. 1.)

JUDAS ISCARIOT (Matt. x. 4) was one of the twelve chosen disciples of our Lord. Nothing is certainly known of his birthplace or parentage. It is supposed by some that the word Iscariot signifies *of Carioth*, a small town on the east of Jordan. He is called *the son of Simon*, John vi. 71; whence some have supposed he was the son of Simon the Canaanite, another of the twelve. He is almost uniformly mentioned with the infamous distinction of the man who betrayed Christ. The principal fact related of him by the evangelists, previously to the commission of the dreadful crime into which he fell, was a marked displeasure at Mary for expending upon our Lord so much precious ointment, which might have been sold for much and given to the poor. The truth, however, was, that he cared not for the poor, but he held the purse of the company; and if this money had been deposited with him for the poor, he would have had it in his power to apply it to his own use. The reproof which he received from his Master on this occasion was probably the immediate cause of his determination to betray him. The sacred history represents him as going immediately, and agreeing with the chief priests and elders to deliver him into their hands. After this, however, he had the impudence to return again, and was present at the last interview between Christ and the other disciples. Here our Lord announced in the hearing of all, that one of his disciples would betray him, and pointed out Judas as the person; on which he seems to have left the table in displeasure, and abruptly; perhaps before the Lord's supper was instituted. Being now fully under the power of the devil, he became the leader of a band of soldiers, sent to apprehend Jesus. The impious man knew where his Master would be

that evening; and he had the effrontery to intrude upon him in his hours of devotion; and had agreed to make known the proper person to the soldiers by the usual sign of friendship and love: therefore, when he led the band into the sequestered garden of Gethsemane, he went up to Jesus and kissed him, saying, *Hail, Master*; and received from the meek Saviour no other reproof than, *Judas, betrayest thou the Son of man with a kiss?* His service was now done, and he had the stipulated price of his iniquity in his possession. It is probable, therefore, that he did not accompany the soldiers back to the chief priests and elders. But as soon as his mind had opportunity for reflection, remorse seized upon him; and, covetous as he was, he could no longer bear about with him the price of innocent blood. Having learned that his Master was condemned, he returned to the temple, and finding the persons from whom he had received the money, he cast it down, and, unable to bear the burden of his misery, he went and hanged himself.

We are told in Acts i. 18, *that, falling headlong, he burst asunder in the midst, and all his bowels gushed out*. The passages are not irreconcilable with each other: for it is evident that a man might be hung, and that he might fall, and that the parts of his body might be torn asunder in the fall, but how the effect was produced which is described in the above-cited passage can be only matter of conjecture. It may have been that he hung himself over a precipice, or from some very elevated position, and that his body was mutilated in that manner by the fall; or his body might possibly have remained undiscovered until, being partially decayed, it had, by its own weight, fallen, and presented this horrible spectacle. To support the first of these positions, it may be enough to say, that the spot which tradition designates as the potter's field was visited by Messrs Fisk and King, American missionaries, in 1823; and they tell us, that in the vicinity of the field are trees near the brink of huge cliffs, on which, if he hung himself and fell, he must have been dashed in pieces.

The fact that Judas was with our Saviour in public and private, and had the confidence of the band of disciples, connected with his strong testimony to his innocence, under such extraordinary circumstances, is altogether inexplicable upon any other supposition than that the Messiah was what he claimed to be,—the Son of God and the only Saviour of sinners.

JUDAS *of Galilee* (Acts v. 37.) An insurgent against the Roman government, who excited the Jews to resist the enrolment and taxation of their people, as a province of Rome.

JUDE (Jude i. 1) was one of the apostles, and the brother of James the less. He is called *Judas*, Matt. xiii. 55. John xiv. 22. Acts i. 13; and elsewhere *Lebbeus*, (Matt. x. 3.) and *Thaddeus*. (Mark iii. 18.)

EPISTLE OF, occupies the last place but one in the arrangement of the books of the New Testament. It was written, as many have supposed, about A. D. 65, but it is by no means certain. It seems to have been intended to guard believers against prevalent errors, and to urge them to constancy in the faith. This is done by a vivid exhibition of the terrors of God's judgments upon the wicked, and by a recurrence to that great prin-

ciple of our religion, dependence on Christ alone to keep us from falling.

JUDEA (See CANAAN.)

JUDGES. (Acts xiii. 20.) This was the title of a class of magistrates among the Israelites. They were appointed originally by Moses, at the suggestion of his father-in-law, to relieve him of a part of the duties of the chief magistracy. The judges spoken of in the above-cited passage, and whose history is given in the book of Judges, were a class of men raised up in extraordinary emergencies, and invested with extraordinary powers; such as the archons of Athens, and the dictators of Rome. (See HEBREWS.) We are told that they were given to the Israelites about the space of four hundred and fifty years, until Samuel the prophet. A chronological difficulty has occurred to some in the reading of this passage in Acts; but it is sufficient for us that, if there is a difficulty, Paul's statement is in accordance with the received chronological tables of his day, as Josephus conclusively shows.

List of judges and probable term of service.

	Years.
Othniel, about B. C. 1400	40
Under Eglon	18
Ehud, &c.	80
Under the Philistines	unk.
Shamgar	unk.
Under Jabin	20
Deborah and Barak	40
Under Midian	7
Gideon	40
Abimelech	3
Tola	23
Jair	18
Under the Ammonites	18
Jephthah	6
Ibzan	7
Elon	10
Abdon	8
Under the Philistines	40
Samson, Eli	20, 40
Under the Philistines	20
Samuel, about	12
Saul, the first king, B. C. 1091.	

BOOK OF. The seventh in the arrangement of the books of the Old Testament, and the seventh also in chronological order, derives its title from the fact that it gives us the history of the Israelites, under the administration of fifteen judges, viz. from eighteen or twenty years after the death of Joshua, or about B. C. 1564, to the time of Saul, or about B. C. 1110; a period of more than four hundred and fifty years. (Acts xiii. 20. *See preceding article.*) It was one of the provisions of the Jewish constitution, that judges or chief magistrates should be appointed in every city, whose qualifications and jurisdiction are sufficiently defined in Deut. xvi. 18. and xvii. 8—10. (See also BIBLICAL ANTIQUITIES, by Am. S. S. Union, vol. i. ch. ix. § 2.) At an early period after they left Egypt, a rank of judges was established, the lowest of which were appointed over ten men, and probably amounted to 60,000; then those of fifty, one hundred, and one thousand men; the final jurisdiction, in all cases of difficulty, being reserved to Moses himself. (Ex. xviii. 21—26.) After they became settled in their respective districts of the promised land, this judiciary system underwent considerable modification. Judges were then appointed for the cities or chief towns; but it does not appear how they were appointed, nor that there was a regular succession of them. The law to be administered being most familiar to the Levites, and they being, by force of circumstances, more conversant with such subjects, it came to pass that the judicial office generally devolved on them. The book of Judges is supposed to have been written by Samuel after the establishment of the royal government, and it forms a connecting link between Joshua and Samuel.

JUDGMENT, JUDGMENTS. (Ex. vi. 6; xii. 12.) These are words of frequent occurrence in the sacred Scriptures, and the sense of them is generally determined by the connexion. When God's judgments are spoken of, the term may denote either the secret decisions of the divine will, (Ps. x. 5; xxxvi. 6,) or the declarations of God's will revealed in the Scriptures, (Ex. xxi. 1. Deut. vii. 12. Neh. ix. 13,) or the inflictions of punishment on the wicked. (Prov. xix. 29. Ezek. xxv. 11.)

JUDGMENT HALL. (John xviii. 28.) A room or office in the palace of the Roman governor, where causes were tried and justice administered. The Jews declined to enter it when they were prosecuting their murderous purpose against the Redeemer, lest they should be defiled by an approximation to the person of a heathen.

The JUDGMENT-SEAT (Matt. xxvii. 19) was an elevated place in the hall of judgment, from which sentence was pronounced.

BREASTPLATE OF JUDGMENT. (See BREASTPLATE.)

JUDGMENT OF URIM. (See URIM.)

DAY OF JUDGMENT. (Matt. x. 15.) That important day which is to terminate the present dispensation of grace; when time shall be no more, and the eternal state of all men be unchangeably fixed. That such an event is necessary to vindicate the justice of God, (Luke xvi. 25,) and that such a day is appointed, is abundantly evident. (Eccl. xi. 9. Matt. xii. 36. Acts xvii. 31. 2 Thess. i. 7—10. Heb. ix. 27. 2 Pet. ii. 9; iii. 7. 1 John iv. 17.) That Jesus Christ will officiate as Judge is also evident. (Matt. xxv. 31, 32; xxvi 64. John v. 22. Acts xvii. 31. Rom. ii. 16. 2 Cor. v. 10.) That the judgment will be universal, appears from Eccl. xii. 14. John v. 28, 29. Rom. xiv. 10, 11. 2 Cor. v. 10. Rev. xx. 12, 13. That its decisions will be final and irreversible, admitting the righteous to the joys of Christ's kingdom, and dooming the wicked to outer darkness and eternal despair, appears from the foregoing Scriptures, and also from Matt. xxv. 14—46. 1 Cor. xv. 52—57. 1 Thess. iv. 14—17. Heb. vi. 2. 2 Pet. iii. 7.

JULIUS. (Acts xxvii. 1.) The captain of the Roman guard, to whom Festus, governor of Judea, committed Paul, to be conveyed to Rome. Julius appears to have had great regard for Paul. He suffered him to land at Sidon, and to visit his friends there, and in a subsequent part of the voyage, [illegible] soldiers, directed against the prisoners generally, in order to save the apostle. (Acts xxvii. 43.)

JUNIPER. (Job xxx. 4.) A well known tree, of the cedar family. Probably by the word rendered *juniper*, in the passage from Job, is intended the broom tree, which is still common in the deserts of Arabia. That such substances were sometimes used for food is very evident. (2 Kings iv. 38, 39. Amos vii. 14. Luke xv. 16.)

COALS OF JUNIPER. (See ARMOUR.)

JUPITER. (Acts xiv. 12.) The chief of the heathen gods, having power over all the rest. The people of Lycaonia, when they saw the impotent man at Lystra instantly healed, were disposed to regard the apostles as gods in the likeness of men, and as there was a tradition among them that their province was once visited by Jupiter and Mercury, they were inclined to regard this as a repetition of the [illegible] So

they called Barnabas *Jupiter*, and Paul (who was the chief speaker, and probably quite eloquent) *Mercury*. To carry the superstition out, the priest who was accustomed to sacrifice to Jupiter, the tutelar deity of the city, whose image or temple was before the gates, brought the usual sacrifices, decked out for the altar, and would have joined the people in the religious worship of the apostles, had they not been persuaded to desist by their solemn warnings.

The image of Diana at Ephesus was said by the town clerk to have fallen from Jupiter. Probably this expression refers to some prevailing superstitious notion, that this image itself, or the worship paid to it, had some peculiar sanctity or virtue imparted to it directly from Jupiter.

JUSTICE. (Ps. lxxxix. 14.) One of the glorious and incomprehensible attributes of the Supreme Being, denoting the infinite righteousness of his nature, of his law, of his government, and of all his dealings and proceedings with his creatures.

JUSTIFY, JUSTIFICATION (Job ix 20. Rom. iv. 25.) These terms involve one of the fundamental principles of the Christian faith. They stand opposite to *condemn* and *condemnation*. In their evangelical use, they denote that act of God's sovereign grace, by which he accepts and receives those who believe in Christ as just and righteous. When God has pardoned a sinner, he treats him as righteous, or as if he had never sinned. This is called justification. And because there is no way of being pardoned, except by believing and trusting in the Lord Jesus Christ, it is called justification *by faith*. For *His* sake, such persons are accounted *just* or righteous, and will not be punished for their sins. (The epistle to the Galatians is chiefly on this subject, and is analyzed in UNION QUESTIONS, vol. viii., by Am. S. S. Union.)

The expression, *Wisdom is justified of her children*, (Matt. xi. 19,) is supposed to mean, either that the fruits or offspring of wisdom justify all her claims, or that the children of God are taught and inclined by divine grace to justify all his ways.

KAB, or CAB. (See MEASURES.)

KABZEEL, (Josh. xv. 21,) or JEKABZEEL, (Neh. xi. 25,) was a city in the northern section of the inheritance of Judah, just west of the southern extremity of the Dead Sea. It was the birthplace of Benaiah. (2 Sam. xxiii. 20.)

KADESH, (Num. xiii 26,) probably the same with *Kadesh barnea*, (Num. xxxiv. 4,) originally called *En-mishpat*, (Gen. xiv. 7,) was a city in the desert of Paran, near the southern bounds of the tribe of Judah, and between twenty and thirty miles south of Hebron. It was a royal city of the Canaanites; and the spies were sent there to explore the promised land.

2. (Num. xx. 1.) A place east of the above, in the desert of Zin, from whence messengers were sent to ask of the Edomites permission to pass through their territory, and from whence, too, the Israelites went up on mount Hor to bury Aaron.

KANAH. (Josh. xvi. 8.) A river or brook, which formed the boundary line between Ephraim and Manasseh, and falls into the Mediterranean a few miles south of Cesarea. It is now called *Nahr el Kasab*. There was also a town of this name in the tribe of Asher. (See CANA.)

KEDAR. (Gen. xxv. 13.) A son of Ishmael, whose descendants settled in the southern part of Arabia. Probably Kedar's posterity were the most numerous and powerful of the family of Ishmael; whence the whole of that country is sometimes called Kedar, (Isa. xxi. 16,17; lx. 7. Jer. xlix. 28;) and the Ishmaelites generally are called *the men of Kedar*.

KEDESH, (Josh. xx. 7,) called *Kadesa* by Jewish historians, was situated in upper Galilee, in the tribe of Naphtali, twenty or thirty miles south-east of Tyre. It was the residence of Barak, and one of the cities of refuge, and is called *Kedesh Naphtali*, (Judg. iv. 6,) to distinguish it from another place of the same name in the tribe of Judah. (Josh. xv. 23.)

KEDRON. (See KIDRON.)

KENATH. (Num. xxxii. 42.) A city of Manasseh, east of Jordan, the supposed ruins of which are called *Kahuat*. It is situated on a brook of the same name, and there are indications of its having been once a splendid city.

KENITES. (Gen. xv. 19.) One of the tribes or nations who had possession of Canaan in the time of Abraham. It appears that they were driven from Canaan; and are afterwards spoken of as dwelling in the highlands, near the Ammonites and Moabites. (Num. xxiv. 21, 22.) In the time of Saul, they were found dwelling among or near the Amalekites. Jethro, the father-in-law of Moses, was of this nation, (Judg. i. 16;) and for his sake, the Kenites were saved from the destruction which came upon the Amalekites. (1 Sam. xv. 6. See RECHABITES.)

KEY. (Judg. iii. 25.) The keys of ancient days were of very inconvenient size, and shaped not unlike a reaping hook. As they were generally of wood, they must be somewhat bulky, or their strength would be insufficient. The gates of Grand Cairo are fastened with ponderous wooden locks and keys, even at this day. In modern times, in transferring the government of a city, the keys of the gates are delivered as an emblem of authority. (Rev. iii. 7.)

A late traveller among the Moors says it is common to see a man of authority marching along with a large brass key on his shoulder. One corner of a kerchief is tied to the circular part, and hangs down in front; and by this the key is balanced as it rests on the shoulder. This fact forcibly illustrates Isa. xxii. 22.

KID, (Judg. xiv. 6,) or the young of the goat, was among the luxuries of the ancients, (Gen. xxvii. 9; xxxviii. 17. Judg. vi. 19. 1 Sam. xvi. 20,) and is now esteemed a great delicacy by eastern nations as food. Kids were among the sacrificial offerings (Num. vii. 11—87.)

KIDRON, (1 Kings ii. 37,) or CEDRON (John xviii. 1.) A brook running through the valley which separates Jerusalem from the mount of Olives, and forming the eastern boundary of the ancient and modern city. About nine months in the year the channel of the brook is dry. It is on an average nine feet in width. When swollen by the rains, the current is deep and rapid. It empties into the Dead Sea. (See SYRIA AND EGYPT, pp. 129—135, by Am. S. S. Union.)

KINE (Gen. xli. 2) is used by the sacred writers as the plural of cow. The word is used figuratively by the prophet, concerning the Israelites, to describe the feebleness, idleness, and luxury which characterized them. They were like the fatlings of Bashan, feeding carelessly and securely in rich pastures, only to prepare them for the slaughter. (Ezek. xxxix. 18.)

KING. (Gen. xiv. 18.) The title of a ruler. It is applied in Scripture to the chief of a tribe or to the ruler of a single town or city; and, of course, we need not be surprised at the number who were often defeated in a single campaign. (Josh. xii. 24. Judg. i. 7. 1 Kings xx. 1. 16.) This fact also explains Gen. xxxvi. 31, and Deut. xxxiii. 5. The title is applied to Jehovah and to our blessed Saviour. (1 Tim. i. 17; vi. 15.) The ceremony of coronation is described 2 Kings xi. 12. (See ANOINT, HEBREWS.)

KINGDOM. (Luke xii. 32.) The precise import of this term can usually be determined by its connexion. In the New Testament, it generally denotes either the spiritual reign of Christ over the hearts of individuals or over his church collectively. (John xviii. 36.)

KINGDOM OF GOD, (1 Cor. xv. 50,) KINGDOM OF HEAVEN. (Matt. iii. 2.) These terms sometimes denote the state of glory beyond the grave. (2 Pet. i. 11.) More generally, they denote the gospel dispensation under the government of the Messiah, in distinction from the typical kingdom of the Jews. (Matt. iii. 2; xxi. 43; xxv. 1. Luke x. 9. 11.) And sometimes they signify the gospel exerting a reigning power over the hearts and minds of men. (Luke xvii. 21. John iii. 3. 5. Rom. xiv. 17.)

KINGS, BOOKS OF. (1 Chron. ix. 1.) The eleventh and twelfth books of the Bible are called the first and second books of Kings. In old versions, the books of Samuel and Kings are called the four books of Kings; and hence the titles of these books in our Bibles is, *the first book of Samuel, otherwise called the first book of Kings*, and *the first book of Kings, otherwise called the third book of Kings*. The four books contain the history of the Jewish nation under the kings of Israel and Judah. The first two are called Samuel, because that prophet commenced them, and wrote the first twenty-four chapters. Nathan and Gad finished them. (1 Chron. xxix. 29.) These embrace a period of about one hundred and twenty years, viz. from the birth of Samuel to the close of the reign of David. The first book contains an account of Eli and his sons; of Samuel, as prophet and judge; and of Saul, the first king of Israel. The second book records the prosperity of David's kingdom, his sin, and sufferings, and his restoration to the throne and to the favour of God. The third and fourth books, supposed to have been compiled by Ezra from the public records, embrace a period of about four hundred and twenty-five years, viz. from the commencement of Solomon's reign to the destruction of Jerusalem by Nebuchadnezzar.

Of these, the former gives us an account of the building and dedication of the temple, the reign of Solomon, the division of the nation, the fall of the glory of Israel, and the extraordinary ministry of the prophet Elijah.

The latter continues the history of the kingdoms of Israel and Judah, intermingled, till they were both destroyed, and the people carried into capti-

vity. It informs us of the translation of Elijah, the ministry of Elisha, and the destruction of Jerusalem.

The following catalogue of the successive kings may be regarded as approximating to correct chronology:

Of the whole nation.

	Began to reign.	Reigned.
Saul	B. C. 1091	40 years.
David	1051	40½ "
Solomon	1010	40 "
Rehoboam	971	1 "

Of Judah alone.

Rehoboam	972	16 "
Abijam	954	3 "
Asa	951	41 "
Jehoshaphat	910	25 "
Jehoram	885	4 "
Ahaziah	881	1 "
Interval	880	6 "
Joash	874	40 "
Amaziah	835	29 "
Uzziah, or Azariah	806	52 "
Jotham	754	16 "
Ahaz	738	16 "
Hezekiah	722	29 "
Manasseh	694	55 "
Amon	639	2 "
Josiah	637	31 "
Jehoahaz	606	¼, or 3 m'ths.
Jehoiakim	606	11 years.
Jehoiachin	594	¼, or 3 m'ths.
Zedekiah	594	11 years.
Captivity	583	

Of Israel alone.

Jeroboam	971	22 "
Nadab	950	2 "
Baasha	949	24 "
Elah	926	2 "
Zimri	925	7 days.
Omri	925	12 years.
Ahab	914	22 "
Ahaziah	893	2 "
Jehoram	892	12 "
Jehu	880	28 "
Jehoahaz	862	17 "
Joash, or Jehoash	835	16 "
Jeroboam II.	819	41 "
Zachariah	778	6 m'ths or 10 years.
Shallum	768	1 month.
Menahem	767	10 years.
Pekahiah	757	2 "
Pekah	755	20 "
Interval	734	9 "
Hoshea	725	9 "
Captivity	716	

(For an analysis of these books, and a map of the countries mentioned in them, see UNION QUESTIONS, by Am. S. S. Union, vol. vii.)

KIR. (Isa. xxii. 6. Amos ix. 7.) A country north of Media and Assyria, lying along the river *Cyrus*, now *Kur*, between the Black and Caspian seas. Anciently it was called Albania and Iberia, at present Georgia. Thither the Damascenes, conquered by Tiglath-pileser, were sent into exile. (2 Kings xvi. 9. Amos i. 5.)

KIR OF MOAB. (Isa. xv. 1.) The bulwark or principal fortress of Moab, called *Kirhareseth*, (Isa. xvi. 7,) and *Kirharesh*, (Isa. xvi. 11,) and *Kirheres*. (Jer. xlviii. 31.) *Kerek*, or *Karak*, (the modern name of the same place,) is found south of the Dead Sea. Many of the ruins of the ancient fortress are discernible; and a traveller, who was there in 1822, tells us that the population consisted of four hundred Turks and one hundred and fifty nominal Christians.

KIRJATH, (Josh. xviii. 28,) called also *Kirjath-jearim*, *Kirjath-baal*, and *Baalah*, (Josh. xv. 9, 60. 1 Chron. xiii. 6,) was on or near the boundary line between Judah and Benjamin, and is therefore mentioned in the above passages as a city of both tribes, though in Judg. xviii. 12, and 2 Sam. vi. 2, it is called *a city of Judah*. This was the native place of Urijah the prophet, (Jer. xxvi. 20;) and it was here that the ark remained many years. (1 Sam. vii. 1, 2. 2 Sam. vi. 2.)

KIRJATHAIM. (Josh. xiii. 19.) One of the oldest towns eastward of Jordan. It was once the possession of the Emims, and was then called *Shaveh* (or, *the plain of*) *Kiriathaim*, (Gen. xiv. 5,) and is afterwards spoken of as a city of Moab. (Jer. xlviii. 23.) There was a town of this name in Naphtali. (1 Chron. vi. 76.)

KIRJATH-ARBA. (See HEBRON.)

KIRJATH-SEPHER, KIRJATH-SANNAH. (See DEBIR.)

KISHON. (Judg. iv. 7. 13.) An ancient river, (Judg. v. 21,) rising at the foot of mount Tabor, and winding southerly of that mountain, through the plain of Jezreel, about thirty miles, to Ptolemais, where it falls into the Mediterranean. It is called *the waters of Megiddo*, (Judg. v. 19,) because Megiddo was built upon its margin. It is famous for the battle between Barak and Sisera, and for the destruction of Baal's prophets. (1 Kings xviii. 40.) It is called *the river before Jokneam*, (Josh. xix. 11,) and formed the boundary between Zebulon and Issachar.

Mr. Fisk, an American missionary, was there in the autumn of 1823, and tells us that it is a considerable stream, even in summer.

KISS. (Gen. xxvii. 26.) A kiss was a mode of salutation signifying reverence, (Ps. ii. 12. Prov. xxiv. 26,) natural affection, (Gen. xxxi. 55. Luke xv. 20,) and religious affection. (Rom. xvi. 16. 1 Thess. v. 26.) The eastern mode of honouring a writing from a sovereign is by kissing it, and then putting it to the forehead. Kissing the idol was a part of heathen worship. (1 Kings xix. 18;) and when the objects of their idolatrous regard were out of reach, they were accustomed to kiss the hand in token of adoration. (Job xxxi. 27.)

The expression in Ps. ii. 12, refers to a custom at the coronation of kings. After the crown had been imposed, and the king had taken his covenants, the nobles pledged their allegiance with the kiss of homage, or, as the Jews call it, *the kiss of majesty*. (1 Sam. x. 1.)

KITE. (Lev. xi. 14.) A rapacious bird, of the hawk species, unclean by the ceremonial law. The term rendered *wild beasts of the islands*, in Isa. xiii. 22; xxxiv. 14; and Jer. l. 39, is supposed by some to denote this bird; but the prevalent opinion is, that it refers to jackals.

KNEADING TROUGHS. (See BREAD.)

KNOP. (Ex. xxv. 31.) A tufted top or projection, used in architecture for ornament.

KORAH (Num. xvi. 1) was the great-grandson of Levi. Being jealous of the authority of Moses and Aaron, he entered into a conspiracy with Dathan, Abiram, and On, to put them down: and associating with themselves two hundred and fifty princes or leading men of the Levites, they went to Moses, and made known their grievance. Moses reasoned with them upon the folly and presumption of their complaint. Dathan and Abiram made other charges, and refused to respect the authority of Moses. Moses proposed to test the reasonableness of their complaint by reference to God himself; and, after separating all the rest of the people from them, he said that if Korah and his party should die a natural death, then he would agree that he was not a true messenger from God; but if they should be destroyed in an extraordinary manner, which he particularly described, then it should be admitted that they had provoked God. The dreadful event showed that Korah and his companions were in the wrong; for they, and all that appertained to them, were swallowed up alive, in a moment, by the earth, which opened to receive them, and at the same time a fire was sent and consumed the two hundred and fifty princes. (Num. xvi. 2. 35.)

LABAN. (Gen. xxviii 2.) The brother of Rebekah, and the father of Jacob's wives, Rachel and Leah. His conduct towards his kinsman Jacob evinced an avaricious and overbearing disposition. It is supposed that the valuable ornaments which had been given to Rebekah by the stranger, and which Laban saw upon her hands, excited his cupidity, and made him so anxious to have the stranger entertained. Afterwards, he grossly deceived Jacob, and obtained from him, fraudulently, seven years' service, in addition to seven which he had agreed to serve, that he might obtain Laban's daughter, Rachel. In other ways he oppressed and abused his nephew, notwithstanding his faithful and unremitted service, until he was compelled to flee. Laban pursued him, doubtless with hostile intentions; but he received an intimation from God which changed his course, and their differences were amicably adjusted. The interview between them took place on what was afterwards known as mount Gilead, (or *Galeed, the heap of witness;*) a name derived from the circumstance that a heap of stones was collected as a monument or witness of their treaty. (See JACOB. For a full history of these transactions, with illustrative maps and cuts, see JACOB AND HIS SON JOSEPH, ch. iii. and iv., by Am. S. S. Union.)

LACHISH. (Josh. x. 3.) A city of Judah, lying south of Jerusalem, and towards the border of Simeon. It was one of the Canaanitish cities, which was subdued by Joshua, but it was afterwards rebuilt by Jeroboam, (2 Chron. xi. 9.) and sustained a severe and fruitless siege by the Assyrians (2 Kings xviii. 17; xix. 8. 2 Chron. xxxii. 9. Jer. xxxiv. 7.)

LA-HAIROI. (See BEER-LA-HAIROI.)

LAISH, or LESHEM (See DAN.)

LAKE. (Luke v. 1.) The principal lakes mentioned in the Bible are Tiberias or Gennesaret, the Salt or Dead Sea, and Merom (*See these articles.*) The place of final punishment is called *the lake of fire*, (Rev. xix. 20,) *the lake which burneth*, &c. (Rev. xxi. 8. See HELL.)

LAMB. (Ex. xii. 3.) The young of the sheep, though the original word means also the kid or young of the goat; and by the Jewish law it is expressly provided that the sacrifice at the passover might be a lamb, either of the sheep or goat. (Ex. xii. 5.) Sundry peculiar enactments are contained in the same law, respecting the qualities of the animal (Ex. xxii. 30; xxiii. 19. Lev. xxii. 27.)

The prophet represents Christ as a *lamb led to the slaughter*, (Isa. liii. 7;) and the same figure is employed by John when he announced the approach of Jesus to his companions. (John i. 29, 36.) It may denote the meekness and gentleness of the Messiah's character, but still more expressively designates him as the great sacrifice for sin. Hence the frequent allusions to *the Lamb*, *the Lamb that was slain*, *the blood of the Lamb*, &c. (Rev. v. 6, vii. 9, 14, 17, xii. 11, xiv. 1, 4, xvii. 14, xxi. 22-27.)

LAMECH. 1 (Gen. v. 25-31.) The son of Methuselah and the father of Noah. He died about five years before the flood.

2 (Gen. iv. 18.) A descendant of Cain, and notorious as

the person who introduced into the world the sin of polygamy. The speech he made to his wives (Gen. iv. 23, 24) is supposed to have been designed to relieve any apprehension they might have as to his personal safety, as a descendant of the first murderer, who had been accursed.

The words of Lamech are thus rendered by some critics:

'And Lamech said unto his wives,
Adah and Zillah, hear ye my voice;
Wives of Lamech, hearken to my speech:
Have I slain a man, that I should be wounded?
Or a young man, that I should be bruised?
If Cain should be avenged seven-fold,
Also Lamech seventy and seven.'

That is, if God hath guarded Cain, the murderer, by a threat of dreadful punishment on such as slay him, how much more will he guard me, who am innocent of the blood of all men.

Others render the fourth and fifth lines thus:

'I have slain a man who wounded me;
Yea, a young man who smote me;'

and suppose that Lamech had slain a man in self-defence; that his wives were alarmed lest the kindred of the deceased should seek his life; and, to quiet their fears, he tells them, that if he who took the life of Cain, a wilful murderer, should suffer a seven-fold (or great) punishment, surely he who should kill Lamech, who had slain a man in self-defence, should suffer seventy-seven-fold (or still greater) punishment.

These are two of many constructions which have been put upon the passage, and all of them may be erroneous.

LAMENTATIONS OF JEREMIAH, THE BOOK OF. The Hebrews were accustomed to compose lamentations, or mournful songs, on the occurrence of private and public calamities. Such was David's lament on the death of Absalom and Jonathan. The prophet Jeremiah thus laments over the ruin of the holy city and the temple, the destruction of the state, and the calamitous condition and prospect of his countrymen. In the original language, the first four chapters of this book are written so that every verse or couplet begins with a letter of the Hebrew alphabet, in regular order. The first and second chapters contain twenty-two verses each, according to the letters of the alphabet. In these, and in the fourth chapter, the city and church of God are presented to us in personified form, and their calamities are described in the most pathetic and touching language. The third chapter has sixty-six verses, and therefore every triplet begins with a Hebrew letter in order. In this chapter, a single Jew speaks in the manner of a chorus of his countrymen, as in ancient dramatic writings, and describes their state and prospects. The fifth chapter contains the united pleadings and supplications of the whole people. The peculiar mode of versification above mentioned was designed, as it is supposed, to assist the memory.

It seems to be the prevailing opinion, that this book refers to events past, and has not a prophetic character.

LAMP. (1 Sam. iii. 3.) The lights of the east are of various kinds; not only oil, but pitch, naphtha, and wax are used to maintain the flame. Sometimes strips of cotton cloth, soaked in these combustible substances, supply the place of lamps; and in the Indies particularly, it is customary to carry a pot of oil in one hand, and a lamp full of oily rags in the other. The form of oriental lamps was fanciful and often elegant, as appears from the following cuts.

The lamps of the Hebrews, it is probable, like those of Aleppo and Egypt at the present day, were suffered to burn all night; and this occasioned no great expense in a country so rich in oil. We are told that this was considered so indispensable to the comfort of a family, that the poorest people would rather deny themselves food than neglect it. The *putting out of the light* denoted the ruin and extinction of the family, and the desertion of the house. This gives force to the words in Job xviii. 5, 6; xxi. 17; xxix. 3: *The light of the wicked shall be put out; the light shall be dark in his tabernacle, and his candle shall be put out with him. How oft is the candle of the wicked put out.* (Jer. xxv. 10, 11. Prov. xx. 20.) Also in Prov. xiii. 9, *The light of the righteous rejoiceth, but the lamp of the wicked shall be put out;* and of the prudent wife, *Her candle goeth not out by night* (Prov xxxi. 18.)

LANCE. (See Armour.)

LANDMARK. (Prov. xxii. 28.) It was the manifest intention of Jehovah, in bringing his people into Canaan, to make them a nation of agriculturists. For this purpose, every citizen had allotted to him a piece of ground, which he was to cultivate and leave to his descendants. This he could not entirely alienate; for even if sold, it returned to him or his natural heirs at the next jubilee. (See Jubilee.) He also had a right to reclaim or redeem land thus sold when he was in straitened circumstances, even before the jubilee.

The importance of preserving accurately the boundaries of individual or family possessions is very obvious; and hence the severe penalty threatened for their removal. (Deut. xix. 14; xxvii. 17. Prov. xxiii. 11.)

Subsequently to the ordinances given by Moses, the land was divided by lot and measurement among the tribes, families, and individuals of the nation, under Joshua. For this purpose, a cord or measuring line was used (Ps. lxxviii. 55.) This measuring line is often used in figurative language, when the providential assignment of man's lot or condition is mentioned. (Ps. xvi. 6. See Lines.)

LANGUAGE. (Gen. xi. 1.) It is generally supposed that Adam was endued with the power of speech, and furnished with a language, at his creation, and that it was sufficiently perfect and comprehensive for all the purposes of his being. This was the language of the whole earth for nearly 2000 years, or until about a century after the flood. It was then that the tower of Babel was erected; and, for the purpose of confounding that presumptuous enterprise, God

caused a confusion of languages, so that the various companies or tribes should be incapable of understanding each other, and of course incapable of prosecuting their plans. This caused a division and dispersion of mankind over the face of the earth. Many learned men suppose that the Hebrew was the original language given by God to Adam, and that all the other languages are derived from that as the root.

LANTERNS. (John xviii. 3.) Probably some kind of covered torch.

LAODICEA. (Rev. i. 11.) A city of Phrygia, upon the river Lycas, near Colosse, and about forty miles east of Ephesus. *Eski-hissar* is the name of the town upon or near the curious and magnificent ruins of this once proud and flourishing city.

There was a church here, to which Paul sent affectionate messages, and wished the Colossians would let them see his letter, which was addressed to them, when they had done with it. (Col. iv. 13—16.) And it was this church that was so severely reproved by Christ. (Rev. iii. 14—22.) Of its rejection and abandonment, according to the inspired declaration in these passages, travellers furnish abundant evidence.

"It is even more solitary than Ephesus," says one, "sitting in widowed loneliness, its walls grass-grown, its temples desolate, its very name perished! Its crime was pride, its punishment desolation. The threatening is accomplished; it now stands rejected of God, and deserted of man; its glory a ruin, its name a reproach!"

LAPPETH. (Judg. vii. 5.) We are told that the eastern people are accustomed to take up water in the hollow of the hand, and that they do it with surprising agility. It is inferred that when Gideon's army came to the water side, they drank of it with the hand as fast as they could, to be ready without delay to follow Gideon; while the thousands of faint-hearted, that were sent away, either stooped down to drink, or, at all events, drank with so much tardiness and ceremony, as to show that their hearts were not with Gideon in his contemplated enterprise. The three hundred showed themselves men of alacrity and promptness, and therefore fit for the work.

LAPWING. (Lev. xi. 19.) A very beautiful but filthy bird, unclean by the Levitical law. The lapwing of the Bible is supposed, however, to be the *hoopoe* of modern days. It is about the size of a pigeon.

LASEA. (See CRETE.)

LATCHET. (See CLOTHES.)

LATTICE. (See DWELLINGS.)

LAUGH, LAUGHTER. (Gen. xviii. 13. Ps. lix. 8; cxxvi. 2.) These terms are employed by the sacred writers to denote joy, insult, mockery, assurance, admiration, &c. The meaning can usually be determined by the connexion. When they are used concerning God, as in Prov. i. 26, they signify that he despises or pays no regard to the person or subject.

LAVER. (Ex. xxx. 18.) A circular vessel, used in the tabernacle service, and formed of the polished brass which served for looking-glasses, (Ex. xxxviii. 8,) and which was presented for the purpose by the devout women who attended at the door of the tabernacle. The laver stood between the altar and the tabernacle, a little to the south; and the priests washed their hands in it before they officiated. (See TEMPLE.)

LAW. (Ps. xix. 7.) This word has various significations. The psalmist used it generally to denote the whole will of God. It is applied to the Mosaical institutions, in distinction from the gospel, (Heb. x. 1—18,) and sometimes to the ritual, strictly speaking. (Eph. ii. 15.) It denotes the ten commandments given to the Israelites, (Ex. xx.,) and confirmed by Christ, (Matt. v. 17,) and opened and explained in their infinite comprehension and spirituality, by Him and his apostles, throughout the New Testament. (Luke x. 27. Rom. iii. 20. Gal. iii. 10. 13. 19—25.)

The term is also used to signify the five books of Moses. (Luke xxiv. 27. 44. Acts xiii. 15.) This was what was read in the synagogues; and a copy of it was deposited in the side of the ark to preserve it from injury. (Deut. xxxi. 26. See ARK OF THE COVENANT.)

When it is said of believers that they are not under the law, but under grace, (Rom. vi. 14,) the meaning is, that they do not depend on obedience to the law for justification before God, but on the grace of God as revealed in the gospel.

The ceremonial or ritual law, which stood in meats and drinks and carnal ordinances, (Heb. ix. 10,) was abolished by the introduction of the gospel: but the law, properly speaking, is eternal and unchangeable in its obligations and sanctions. It was fulfilled rather than abrogated by the gospel; and obedience to it is made by the gospel the only evidence of justifying faith. (Matt. v. 17, 18. Rom. iii. 28; vi. 15, 16. James ii. 18. 26.

LAWYERS, (Luke vii. 30,) or DOCTORS OF THE LAW, (Luke v. 17,) were a class of men who devoted themselves to the study and interpretation of the Jewish law. They are supposed to have been charged with transcribing the law, and, in many instances, with the decision of questions arising under it; whence they are called *scribes*. (Ezra vii. 6. 11.) Many of them were members of the sanhedrim. Their influence was great, and they are often mentioned, under the name of scribes, in connexion with the chief priests and elders.

LAZARUS. 1. (John xi. 1.) A citizen of Bethany, residing with his two sisters, in whose family Christ was a frequent guest. He was raised from the grave by the power of Christ, in sight of the city of Jerusalem, in the presence of the family and a number of Jews, after he had been dead four days. This is one of the most stupendous and interesting miracles which our divine Saviour wrought, as it proved his complete power over death and the grave, which was afterwards so fully corroborated in his own person. So incensed were the Jews at this indisputable exhibition of Christ's power, that they sought not only to kill him, but Lazarus himself, because in consequence of the miracle so many believed.

The history of this transaction, as given us by the sacred historian, is intensely interesting. On no occasion, perhaps, were the sympathy, dignity, and power of Christ, in his humiliation, more conspicuous: and the domestic scenes which are connected with the story are related with beautiful simplicity. (See SUSAN ELLMAKER, pp. 72—74, by Am. S. S. Union.)

2. (Luke xvi. 20.) In the parable by which our Saviour illustrates the retributions of eternity, one of the parties is named Lazarus.

The word *Lazarus*, in the original, signifies a *poor, needy*

man; and the probability is, that the story is designed to illustrate a general truth by a natural arrangement and issue of circumstances constantly occurring on all sides of us.

It is worthy of observation, in this parable, (1.) That no positive sin is charged upon the rich man; nor does it appear that he was guilty of any particular neglect of the poor man; for he was not *a beggar*, (as our translation has it,) but simply in need, and he was laid at the rich man's gate to excite the sympathy of those who should pass in and out.

(2.) That while the rich man was buried probably with much pomp, the poor man suffers that utmost disgrace (as the Jews esteem it) of being without burial. (See BURIAL.)

(3.) To be with Abraham was, to the Jew, to be blessed indeed, (Matt. iii. 9;) and to be *in his bosom* imported the greatest intimacy. (See BOSOM.)

(4.) The word *hell* denotes a place where the wicked suffer intolerable anguish, without the least mitigation, for ever and ever.

(5.) The amazing contrast between the respective conditions of the righteous and the wicked in this world and their respective conditions in the world to come. A comparison of the various circumstances in the history of each, as they are set down in the parable, puts this feature of the story in a most striking light.

LEAD. (Job xix. 24.) A very heavy metal, known to the ancients from a very early period, (Ex. xv. 10. Num. xxxi. 22. Zech. v. 6–8,) and abounding in the western parts of the United States. Lead was formerly used in the process of refining gold and silver. Hence the figurative allusions, Jer. vi. 29, 30. Ezek. xxii. 17–22.

LEAF. (Isa. lxiv. 6.) The bright fresh colour of the leaf of a tree or plant shows that it is richly nourished by a good soil. Hence it is emblematical of prosperity. (Ps. i. 3. Jer. xvii. 8. Ezek. xlvii. 12.) A faded leaf, on the contrary, shows the lack of moisture and nourishment, and becomes a fit emblem of adversity and decay. (Job xiii. 25.)

LEAH. (Gen. xxix. 16.) The wife of Jacob, and eldest daughter of Laban. Jacob desired to marry Rachel, Leah's sister, and served her father seven years that he might obtain her as his wife. When the period was accomplished, Leah was imposed upon him instead of Rachel, and he was compelled to serve seven years longer for her. (See JACOB AND JOSEPH, chap. iii., and HISTORY OF THE PATRIARCHS, § xvii., both by Am. S. S. Union.)

LEASING. (Ps. iv. 2.) Lies or falsehoods.

LEAVEN. (Ex. xii. 15.) Ferment mixed with dough to make it light; or a piece of dough or bread thus mixed and used to lighten a larger mass. It makes a thorough change in the whole; and hence the force of the parable, (Matt. xiii. 33,) by which the silent influence of the gospel on the heart of man is beautifully illustrated. And so also it figuratively denotes the influence of false and corrupt doctrines, (Matt. xvi. 6,) as well as the evil passions of the depraved and unregenerate heart. (1 Cor. v. 7, 8.) The disuse of it on certain occasions was an important part of the Jewish ritual. (Ex. xii. 15. 19.)

Dough kept until it is grown sour is used in eastern countries as a ferment for fresh dough; and it is said that in

the wine countries the lees of wine are used as we use yeast.

LEBANON. (Isa. xxxiii. 9.) A celebrated range of mountains in Syria, north of Palestine, running north-east and south-west, in two parallel chains, in crescent form, and pursuing nearly the course of the shore of the Mediterranean. The south-eastern chain is called Anti-Libanus, *opposite to Libanus*, or Lebanon proper. Between these ranges is *Cœle-Syria*, or *the valley of Lebanon*. (Josh. xi. 17.) Some of its eastern and north-eastern branches were called Hermon, (Deut. iii. 9,) Sion, (Deut. iv. 48,) and Amana. (Sol. Song iv. 8.) Its summits (which some travellers have stated to be higher than the Alps or Pyrenees) and ravines are covered with snow during the year, and its rock is a white limestone, from which issue pure, limpid streams. (Jer. xviii. 14.) It is described by travellers as a multitude of mountains, separated by deep ravines, and covered pretty thickly with pine and fruit trees, although not so densely as the forests of America. Its ascent is steep and rocky. Its cedars are now found principally at the foot of one mountain, covering a space three-fourths of a mile in circumference, and amount to nearly four hundred; some of them forty feet round, and nearly one hundred in height. The balsamic odour of these cedars is alluded to, Hos. xiv. 6. Sol. Song iv. 11; and so many of them were used in building Solomon's palace, as to give it the name mentioned 1 Kings vii. 2, and x. 17. The same timber was used for shipbuilding (Ezek xxvii 5 See CEDAR.)

Mr. Fisk, an American missionary, who ascended mount Lebanon in the autumn of 1823, informs us that even the few cedars that remain may be called *the glory of Lebanon*. Their fine shade, conical form, beautiful symmetry, and lofty height fully justify the figurative language of the Bible. (Ps. lxxx. 10. Amos ii. 9.) He found snow upwards of two feet deep, that had lain through the hot months.

Another traveller thus describes the mountain and its scenery: The highest elevation of the mountains of Lebanon is to the south east of Tripoli, and their summits, capped with clouds and covered with snow, are discerned at the distance of thirty leagues. The Orontes, which flows from the mountains of Damascus, and loses itself below Antioch; the Kasmy, which from the north of Balbeck takes its course towards Tyre; the Jordan, which sends its waters towards the south, all prove the altitude of the region from which they derive their source. Lebanon, which gives its name to the extensive range of the Keseruan, and the country of the Druses, presents to the traveller the spectacle of its majestic mountains; at every step he meets with scenes in which nature displays beauty or grandeur, sometimes romantic wildness, but always variety. When he lands on the coast of Syria, the loftiness and steep ascent of this magnificent rampart, which seems to enclose the country, the gigantic masses which shoot into the clouds, inspire astonishment and reverence. Should he climb these summits which bounded his view, and ascend the highest point of Lebanon, the Sannin, the immensity of space which he discovers becomes a fresh subject of admiration. On every side he beholds an horizon without bounds, while in clear weather the sight is lost

over the desert which extends to the Persian Gulf, and over the sea which washes the coasts of Europe; the mind seems to embrace the world. A different temperature prevails in different parts of the mountain. Hence the expression of the Arabian poets, that "the Sannin bears winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet."

This description of the mountains of Lebanon enables us to perceive the reason why mention is so often made of them in the writings of the prophets. Lebanon and Carmel, being the most remarkable among the mountains of Palestine, are frequently celebrated in the sacred poetry. The one remarkable as well for its height as for its magnitude, and the abundance of the cedars which adorned its summit, exhibiting a striking and substantial appearance of strength and majesty: the other, rich and fruitful, abounding with vines, olives, and delicious fruits, in a most flourishing state both by nature and cultivation, and displaying a delightful appearance of fertility, beauty, and grace. The different form and aspect of these two mountains are most accurately defined by Solomon, when he compares [illegible] with Lebanon, and the beauty and delicacy of the female with Carmel. (Sol. Song v. 15; vii. 5.) Each of them suggests a different general image, which the Hebrew poets adopt for different purposes, expressing that by a metaphor which more timid writers would delineate by a direct comparison. Thus Lebanon is used, by a very bold figure, for the whole people of the Jews, or for the state of the church. (Isa. xxxv. 2. Hos. xiv. 5;) for Jerusalem, (Isa. xxxvii. 24. Jer. xxii. 6. 23;) for the temple, (Zech. xi. 1;) for the king of Assyria, (Isa. x. 34;) for whatever in a word is remarkable, august, and sublime. (Isa. lx. 13. Ezek. xxxi. 3—8. 15, 16.) And in the same manner, whatever possesses much fertility, wealth, or beauty, is called Carmel. (Isa. xxxv. 2. Jer. xlvi. 18. Mic. vii. 14.)

The population is from 100,000 to 150,000, consisting of Syrian and Armenian Catholics, Greeks, and Greek Catholics, Druses, and Maronites. The wine of Lebanon (Hos. xiv. 7) is still celebrated, and its air pure, and its prospects enchanting. Some of Isaiah's most elegant imagery is derived from this mountain and its appurtenances. Moses mentions, in his earnest prayer to God, (Deut. iii. 25—27,) as a reason for wishing to go over Jordan, his desire to see this delightful region. (See Evening Recreations, by Am. S. S. Union, vol. i. pp. 8—11.)

LEEK. (Num. xi. 5.) A bulbous vegetable like the onion, a particular species of which has been cultivated in Egypt from a very early period. In the passage cited, it is supposed that lettuce, salads, or savoury herbs generally, may be intended, as the original word in the Old Testament is twelve times rendered *grass*, and once *herb*.

LEES. (Isa. xxv. 6.) The dregs of wine settled to the bottom. Hence the expression *wine on the lees* denotes old and pure wine. It is used figuratively for indolence and sin. (Zeph. i. 12.)

LEGION. (Matt. xxvi. 53.) A band of soldiers in the Roman army, consisting of from 6000 to 7000 men: the original number was 6200 foot and 730 horse. In this passage, and

also in Mark v. 9. 15, it means a large but indefinite number.

LEHABIM. (See LYDIA.)

LENTILES. (2 Sam. xxiii. 11.) A species of pulse not unlike the pea in its general appearance. It is still a common article of food in Egypt, being dressed like beans, or stewed with oil and garlic, and forming what is called *red pottage*. (Gen. xxv. 29, 30.) Probably they grew wild, and were found in fields of grain. (Comp. 2 Sam. xxiii. 11, with 1 Chron. xi. 13.)

LEOPARD. (Isa. xi. 6.) An animal of the cat tribe, which it is supposed abounded in the countries of the Bible, from the fact that it is so often mentioned by the sacred writers. The Hebrew name is *nimrah*. (Num. xxxii. 3.) Beth-nimrah (Num. xxxii. 36) means *the house of the leopards;* and in Sol. Song iv. 8, are mentioned the *mountains of the leopards*. Allusions to the leopard's character and habits are often made in the Bible, especially by the prophets; its manner of watching for its prey, (Jer. v. 6. Hos. xiii. 7;) its fleetness, (Hab. i. 8;) its fierceness and cruelty, (Isa. xi. 6;) and in Dan. vii. 6, it is made the emblem of power.

LEPER, LEPROSY. (Lev. xiii. 42. 45.) The leprosy is a loathsome and infectious disease, still prevalent throughout all Syria, and corresponding in its general characteristics with that of former ages. It is called distinctively *the stroke or wound of the Lord*. It commences internally, and often lies concealed for years, or is secretly spreading before there is any outward indication of it; and after it breaks out, the sufferer often lingers for years before it reaches a crisis, and then years sometimes elapse before the leper is released by death. The bones and the marrow are pervaded with the disease, so that the joints of the hands and feet lose their power, the limbs of the body fall together, and the whole system assumes a most deformed and loathsome appearance. The progress and effects of the disease are supposed to be described in Job ii. 7, 8. 12, and vi. 2, and vii. 3—5, and xix. 14—21.

There were various kinds of leprosy; but in whatever form it appeared, it was regarded as a judgment from the hand of God. We know it was frequently employed for this purpose, as in the cases of Miriam, (Num xii. 10,) Gehazi, (2 Kings v. 27,) and Uzziah, (2 Chron xxvi 16—23:) but whether it ordinarily differed from other diseases and calamities in this respect we have reason to doubt.

Although the laws respecting this disease which we find in the Mosaic code are exceedingly rigid, it is by no means clear that the leprosy was contagious. The horror and disgust which was felt towards a disease so foul and loathsome might be a sufficient cause for such severe enactments. (For a particular account of the leprosy, its symptoms, treatment, &c see BIBLICAL ANTIQUITIES, by Am S S Union, chap. vii § 1.)

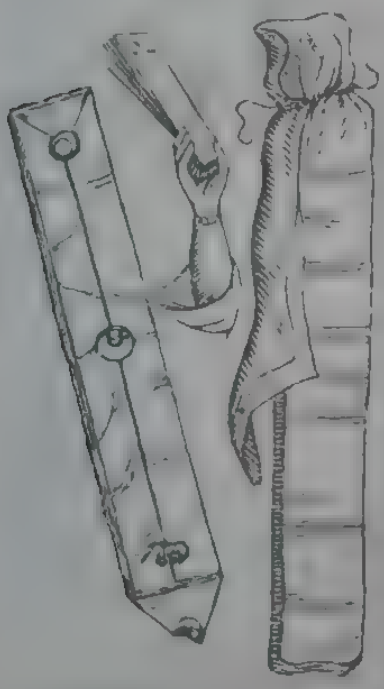
With respect to the *leprosy of houses* and *clothes*, (Lev xiv. 55,) some have supposed that the expression was only analogical, the spots and discolorations which appeared upon the walls and articles of clothing resembling the leprous spots. Others suppose it was a species of mould or mildew, indicating a great degree of dampness, corrupting the air, injurious to health, and often the occasion and precursor of fatal diseases. The expressions of the sacred his-

tory are hardly borne out, however, by such an interpretation as the last.

LESBOS. (See MITYLENE.)

LESHEM. (See DAN.)

LETTER. (2 Sam. xi. 14.) The letters mentioned by the sacred writers were in the form of rolls, not unlike those of the present day. Niebuhr tells us that the Arabs roll up their letters, and then flatten them to the breadth of an inch, and paste up the end of them, instead of sealing them; and the Persians, we know, make up their letters in the form of rolls, about six inches long, and paste a bit of paper around it with gum, and seal it with an impression of ink. When sent to inferiors, they were often sent open, (Neh. vi. 5;) but when sent to equals or superiors, they were enclosed in a purse or bag, as in the cut. (See SEAL.)



A modern traveller mentions having seen a letter from the king of Persia to the governor-general of India. The letter was in the form of a roll, enclosed in a bag woven with gold thread and crimson silk. It was tied at the neck with gold lace, which, after being knotted, passed through an immense red seal, four inches in diameter, and about an inch thick of red wax. The seal was entirely covered with Persian characters, supposed to be titles of the king. To preserve the seal the bag was opened at the bottom; but the usual way is to melt the wax, or cut the lace between the wax and the bag.

LEVI. (Gen. xxix. 34.) Third son of Jacob and Leah. He was concerned in a bloody affair with the Shechemites, which occasioned the denunciatory and prophetic language of his father respecting him, (Gen. xlix. 5—7,) and which was fully verified in the history of his posterity. The opposition of his descendants to the idol-worship, which was practised by others, was the occasion of the mitigation of their curse. (Ex. xxxii. 26—29. Deut. xxxiii. 9.) His descendants are called Levites. (See LEVITES, and MATTHEW.)

LEVIATHAN. (Job xli. 1.) The Hebrew name of an animal minutely described in this chapter, but not known to modern naturalists. The description answers most nearly to the *crocodile*. Probably he was the monster of the sea, as behemoth, described in the preceding chapter, was the monster of the land. The object of the sacred writer evidently is, to represent to us an exceedingly strong and intractable animal, utterly beyond the reach and control of man, and yet created, preserved, and destroyed at God's pleasure; thence he infers the weakness and insignificancy of man, and the folly of his calling in question the righteous judgments of God. *What is man*, (even

in comparison with some of the inferior works of creation,) *that God should be mindful of him?*

The leviathan is figuratively mentioned as an emblem of strength and destructiveness (Ps lxxiv 14 Isa xxvii 1 For a fuller description of this animal, and an account of the various opinions respecting him, and illustrative cuts, see Youth's Friend for Nov. and Dec 1826, by Am S S Union.)

LEVITES. (Ex iv 14) All the descendants of Levi may be comprised under this name, but chiefly those who were employed in the lower services in the temple, by which they were distinguished from the priests, who were of the race of Levi by Aaron, and were employed in higher of-

fices. The Levites were the descendants of Levi by Gershom, Kohath, and Merari, excepting only the family of Aaron; for the children of Moses had no part in the priesthood, and were only common Levites. God chose the Levites instead of the first-born of all Israel for the service of his tabernacle and temple. (Num. iii. 6, &c.) They assisted the priests in the ministrations of the temple, and sung and played on instruments in the daily services, &c. They studied the law, and were the ordinary judges of the country; but subordinate to the priests. God provided for the subsistence of the Levites by giving to them the tenth of corn, fruit, and cattle; but they paid to the priests the tenth of all they received; and as the Levites possessed no estates in land, the tithes which the priests thus received from them were considered as the first-fruits which they were to offer to the Lord. (Num xviii. 21—24.) The preceding cut shows the dress, &c. of a Levite.

God assigned for the habitation of the Levites forty-eight cities, with fields, pastures, and gardens. (Num. xxxv.) Of these, thirteen were given to the priests, six of which were cities of refuge (Josh xx 7–9; xxi. 19, &c.) While the Levites were actually employed in the temple, they were supported out of the provisions kept in store there, and out of the daily offerings. (See Deut. xii. 18, 19; xviii. 6—8.)

The Levites were divided into different classes; the Gershomites, Kohathites, Merarites, and the Aaronites, or priests; to each of which were assigned specified duties. (Num. iii 14, &c.) They were not to enter upon their service at the tabernacle till they were twenty-five years of age. (Num. viii. 24.) But David fixed the time of service at twenty years. The priests and Levites waited, by turns, weekly in the temple. (1 Chron. xxiii. 24. 2 Chron. xxiii. 4—8; xxxi. 17. Ezra iii. 8.)

There is much of deep interest in the history, office, &c. of this order of Jewish ecclesiastics; for a particular account of which see BIBLICAL ANTIQUITIES, by Am. S. S. Union, vol. ii. ch. iv. § 1 and 2.

LEVITICUS, BOOK OF, the third book of the Bible, was written by Moses, and contains twenty-seven chapters, divided into four principal sections,—(1.) The laws concerning sacrifices; (2.) The consecration of the high-priests; (3.) Purification, &c. (4.) Sacred festivals. It is called Leviticus, because the Levites were the divinely appointed ministers by whom these sacred services were in part conducted.

It contains, also, many of the laws by which the civil department of the government was to be administered, besides many remarkable prophecies. (See UNION QUESTIONS, vol. iv. less. xii., and TEACHER'S ASSISTANT in the use of this volume, pp. 119—131, both by Am. S. S. Union.)

LEWDNESS. (Acts xviii. 14.) This word is not used here in its present common acceptation, but rather denotes the daring, flagrant offence of one who is skilled in deeds of iniquity, or an old offender.

LIBERTINES. (Acts vi. 9.) A Jewish sect, said to be composed of such as were proselytes or free citizens of Rome; but whether called *libertines* from some circumstance in their history and civil relations, or from the town or province which they inhabited, is uncertain. They had a place of worship at Jerusalem for

the accommodation of those of their sect who might be dwelling in the city. (See ALEXANDRIANS.)

LIBNAH. (Josh. xxi. 13.) A city in the western part of Judah, (Josh. xv. 42,) assigned to the priests, and a city of refuge. (1 Chron. vi. 57.) Its inhabitants revolted from Joram, (2 Kings viii. 22,) and were defeated by the Assyrians. (2 Kings xix. 8.) Another Libnah was situated near mount Sinai, (Num. xxxiii. 20;) and a third in the country of Asher, (Josh. xix. 26,) called there *Shihor-Libnath*.

LIBYA. (See LYBIA.)

LICE. (Ex. viii. 16.) The third plague of the Egyptians was the turning of the dust of the land into lice; and when it is considered how universally the Egyptians abhorred vermin, and especially how strongly their contact was deprecated by the priests, the affliction will appear the more severe.

The Jewish commentators, and most of the Christian, render the original word by this term; and learned biblical critics have exhausted their ingenuity to prove that this is the correct interpretation. The Septuagint translators, however, were in favour of *gnats*, as the animal designated by Moses among the plagues of Egypt; and Jerome follows them in both passages where the word is used; and, in things of this kind, the ancients are much more worthy of confidence than the moderns. The learned men above named offer several weighty, if not conclusive, objections to this rendering; as, (1.) These insects originated, not from the water, as do gnats or mosquitoes, but from the dust. (2.) They were on both men and cattle, but gnats do not take up their residence on any animal. (3.) The Hebrew word signifies to be *fixed* or *firm*, which does not agree to gnats, which are ever on the wing. (4.) And, finally, the plague of flies came afterwards, in which gnats would be included. Others, however, dissent from both these opinions, and are disposed to think the tick is the animal here signified, which sticks its claws into man and beast, so fast, that it never lets go its grasp but by leaving them in the flesh. In some parts of the United States, there is a species of tick so small as to be almost invisible, and so numerous that millions are often grouped on a single spire of grass.

LIEUTENANTS. (Ezra viii. 36.) A general name for deputies.

LIGHT. (Gen. i. 2—4.) The element by means of which objects and their shape, size, and colour are discerned. Its motion is extremely quick, and is estimated to be about ten millions of miles in a minute.

Whether light really emanates from the sun, or whether it is a fluid universally diffused through the universe, which the sun causes to radiate, or to exercise a vibratory motion, is not agreed. Light was created on the first day, although the celestial luminaries did not appear until the fourth. There is every reason to suppose that the sun was created as early as any part of the planetary system. Light is an emblem much used in the language of Scripture. Christ is often called a light, and God is said to dwell in light, which no man can approach; yea, *God is light, and in him is no darkness at all* (1 John i. 5). It is constantly used as the emblem of knowledge and of joy. The holy lives of Christians are also represented by light. The

following references show a variety of figurative uses of the word:—Ps. iv. 6, and xxvii. 1. Prov. iv. 18. Eccl. xi. 7. Isa. ii. 5, and x. 17. Hos. vi. 5. Matt. iv. 16; v. 16. Eph. v. 8. Col. i. 12.

LIGHTNING. (2 Sam. xxii. 15.) The terrors of the divine wrath are often represented by thunder and lightning; and thunder, on account of its awful impression on the minds of mortals, is often spoken of in Scripture as the voice of the Lord. (Job xxviii. 26; xxxvii. 4, 5; xxxviii. 25; xl. 9.)

LIGN-ALOES. (See ALOES.)

LIGURE. (Ex. xxviii. 19.) This was one of the precious stones in the breastplate of the Jewish priests. It is said to have resembled the carbuncle, but it is not among any class of gems known in modern science.

LILY. (Matt. vi. 28.) A beautiful flower, of a great variety of species, the most beautiful of which are found in eastern countries, and are often mentioned by travellers. Their gorgeous appearance is alluded to in the passage above cited, as is also the fact that the dry stalks were used as fuel.

In Sol. Song ii. 1, reference is probably made to some species of the lily that grew spontaneously in the fields, and was seldom admired because seldom noticed; and in Sol. Song v. 13, reference is supposed to be had to the Persian lily, within whose flower-cup is found a collection of fluid not unlike myrrh. The lily afforded a pattern for much of the ornamental work of the temple. (1 Kings vii. 2 Chron. iv.)

LIME. (Isa. xxxiii. 12.) A well known substance, obtained by burning limestone, bones, shells, &c., and used for plaster or the cement of brickwork, &c. It is inferred from the above passage, and from Amos ii. 1, that the modern mode of manufacturing this article was known to the ancients. Untempered mortar is that which is so imperfectly or unskilfully mixed that it cannot be worked (Ezek. xiii. 10, 11.) It is by no means certain that lime was a component part of the plaster mentioned Deut. xxvii. 2.

LINEAGE. (Luke ii. 4.) Family or race.

LINEN. (Lev. xiii. 47.) A cloth made of flax. It was much valued and used in ancient as it is in modern times. Fine white linen is, in Scripture, the emblem of innocence, or moral purity. (Rev. xv. 6.)

The best linen was anciently made in Egypt, as their country afforded the finest flax, (Prov. vii. 16;) but, it is said, the most of their linen was coarse; and Solomon, it seems, bought linen-yarn in Egypt. (1 Kings x. 28.) It is supposed that linen was anciently used for writing on, and the letters formed with a pencil.

This cloth, so celebrated in ancient times, is still found wrapped around mummies, and appears to be of the quality of the common cotton sheeting. (See FLAX.)

LINES. (Ps. xvi. 6.) This expression refers to the mode of measuring land with a cord or line, and is the same as if it was said, 'My portion is in a pleasant place.' (See MEASURES.)

LION. (Gen. xlix. 9.) A wild and ferocious animal, too well known to require particular description. Lions formerly inhabited the marshy banks of the Jordan, and when driven thence by the annual freshet, were much enraged. (Jer. xlix. 19; l. 44.) Figurative allusions to the qualities and habits of this animal abound

in the Bible, but are so obvious in their application that they need not be explained. In the Hebrew there are several different names for the lion, expressing the differences in his age and character, as, *the lion's whelp*, (Deut. xxxiii. 22. Ezek. xix. 2;) *the young lion*, Ps. xxxiv. 10; xci. 13. Hos. v. 14;) *the grown and vigorous lion*. (Num. xxiii. 24. 2 Sam. xvii. 10. Nah. ii. 11, 12.) For beautiful engravings of the lion and a minute description, see art. LION in NAT. HIST. OF THE BIBLE, and PORTFOLIO OF ANIMALS, pp. 1—4, both by Am. S. S. Union.)

LIPS. (Lev. xiii. 45.) This word has various peculiar significations in the Scriptures:

UNCLEAN LIPS (Isa. vi. 5) are lips polluted by sinful words

CALVES OF OUR LIPS. (See CALVES.)

BURNING LIPS. (Prov. xxvi. 23.) Lips through which the expressions of malice, envy, and other malignant passions are continually passing, (Acts ix. 1;) or, as it is oftener interpreted, burning with false professions of piety and friendship; as the potsherd, covered with silver dross, appears with burning brightness, though it is in truth but a potsherd.

COVERING THE LIP (Ezek. xxiv. 22) or chin with the outer garment was a token of mourning.

LIZARD. (Lev. xi. 30.) It is quite uncertain what species of the animal known to modern naturalists by this name is intended by the sacred writers. The original would indicate that which adheres closely to the earth. It was unclean by the ceremonial law.

LOCK. (Judg. iii. 23.) The *doors* of the ancient Hebrews were secured by bars of wood or iron, though the latter were almost entirely appropriated to the entrance of fortresses, prisons, and towns. Thus we find it mentioned in 1 Kings iv. 13, as something remarkable concerning Bashan, that there were *threescore great cities, having walls and brazen bars*. See also Isa. xlv. 2. These were almost the only locks known in early times, and they were furnished with a large and clumsy key, which was applied to the bar through an orifice from the outside, by means of which the bar or bolt was slipped forward as in modern locks. There were smaller contrivances for inner doors, (Judg. iii. 24,) and probably projecting pieces by which to shove the bolt with the hand. (Sol. So. v. 4, 5. See DWELLINGS, KEY.)

LOCUST. (Nah. iii. 15.) An insect of the grasshopper species, remarkable for numbers and voraciousness, and hence one of the most dreadful scourges of eastern countries. The eighth plague upon Pharaoh was in the form of locusts, (Ex. x. 4—15. Ps. lxxviii. 46; cv. 34,) and they are frequently alluded to as instruments of divine judgment. (Deut. xxviii. 38—42. 1 Kings viii. 37. 2 Chron. vi. 28.) Many facts have been related by travellers and historians of veracity, to show the immensity of the numbers of locusts which have been observed to pass over some countries. In 873, in Germany, clouds of locusts came from the east, and continued to darken the air for two months; and in one hour would consume every green thing on a hundred acres of land; and when driven back into the sea by the wind, they occasioned a dreadful pestilence. Even the heathen viewed the locusts as a dreadful judgment from heaven. Pliny says, "This plague is consi-

dered a manifestation of the wrath of the gods; by their number they darken the sun, and the nations view them with anxious surprise; their strength is unfailing, so that they cross oceans, and pervade immense tracts of land. They cover the harvest with a dreadful cloud; their very touch destroying the fruits of the earth, and their bite utterly consuming every thing." The celebrated traveller Volney undesignedly illustrates the sacred Scriptures in relation to this plague, as he does respecting many other things: "Syria, as Egypt and Persia," says he, "and almost all the south of Asia, is subject to a calamity not less dreadful than that of volcanoes and earthquakes, I have mentioned; I mean those clouds of locusts so often mentioned by travellers. The quantity of these insects is incredible to all who have not themselves witnessed their astonishing numbers. The whole earth is covered with them for the space of several leagues. The noise they make in browsing on the trees may be heard at a great distance. The Tartars themselves are less destructive than these little animals. One would imagine that fire had followed their progress. Wherever their myriads spread, the verdure of the country disappears: trees and plants stripped of their leaves give the appearance of winter to the spring. When clouds of them take their flight, the heavens are literally obscured by them." The prophet Joel, under a figurative prediction of the invasion of Judea by the Chaldeans, describes with wonderful exactness the movements and depredations of this insect. (Joel ii. 1—11.) It is supposed that the *palmer-worm*, *canker-worm*, and *caterpillar*, (Joel i. 4,) are only various species of the locust. To illustrate the above passage, the following extract from the journal of an eastern traveller is in point:—

"The locusts, properly so called, which are so frequently mentioned by sacred as well as profane authors, are sometimes gregarious beyond expression. Those which I saw were much bigger than our common grasshoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the latter end of March, the wind having been some time from the south. In the middle of April, their numbers were so vastly increased, that in the heat of the day they formed themselves into large and numerous swarms, flew in the air like a succession of clouds, and, as the prophet Joel expresses it, *they darkened the sun*. When the wind blew briskly, so that these swarms were crowded by others, or thrown one upon another, we had a lively idea of that comparison of the psalmist, (Ps. cix. 23,) of being *tossed up and down as the locust*. In the month of May, when the ovaries of these insects were ripe and turgid, each of these swarms began gradually to disappear, and retired into the Metijiah and other adjacent plains, where they deposited their eggs. These were no sooner hatched, in June, than each of the broods collected itself into a compact body of an eighth of a mile square, and marching afterwards directly forward towards the sea, they let nothing escape them; eating up every thing that was green and juicy, not only the lesser kinds of vegetables, but *the vine* likewise, *the fig tree*, *the pomegranate*, *the palm*, *and the apple tree*, *even all the*

trees of the field, (Joel i. 12;) in doing which, they kept their ranks like men of war, climbing over, as they advanced, every tree or wall that was in their way; nay, they entered into our very houses and bed-chambers like thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished by infinite swarms succeeding one another, whilst the front was regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. A day or two after one of these broods was in motion, others were already hatched to march and glean after them, gnawing off the very bark and the young branches of such trees as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet to a *great army*; who further observes, that *the land is as the garden of Eden before them, and behind them a desolate wilderness*."

Another says, "While seated in our tents about noon, we heard a very unusual noise, that sounded like the rustling of a great wind at a distance. On looking up, we perceived an immense cloud, here and there semi-transparent, in other parts quite black, that spread itself all over the sky, and at intervals shadowed the sun. These we soon found to be locusts, whole swarms of them falling about us. These were of a red colour, and I should suppose are the red predatory locusts, one of the Egyptian plagues; they are also the *great grasshopper*, mentioned by the prophet Nahum; no doubt in contradistinction to the lesser. (Nah. iii. 17.) As soon as they appeared, the gardeners and husbandmen made loud shouts, to prevent their settling on their grounds. It is to this custom that the prophet Jeremiah, perhaps, alludes, when he says, *Surely I will fill thee with men, as with caterpillars, and they shall lift up a shout against thee.* (Jer. li. 14.) They seemed to be impelled by one common instinct, and moved in one body, which had the appearance of being organized by a leader. (Joel ii. 7.) Their strength must be very great, if we consider what immense journeys they have been known to make."

Some species of the locust are eaten at this day in eastern countries, and are even esteemed a delicacy when properly cooked. (Comp. Lev. xi. 22. Matt. iii. 4.) After tearing off the legs and wings, and taking out the entrails, they stick them in long rows upon wooden spits, roast them at the fire, and then proceed to devour them with great zest. There are also other ways of preparing them. For example: they cook them and dress them in oil; or, having dried them, they pulverize them, and when other food is scarce, make bread of the meal. The Bedouins pack them with salt in close masses, which they carry in their leathern sacks. From these they cut slices as they may need them. It is singular that even learned men have suffered themselves to hesitate about understanding these passages of the literal locust, when the fact that these are eaten by the orientals is so abundantly proved

by the concurrent testimony of travellers. One of them says, they are brought to market on strings in all the cities of Arabia, and that he saw an Arab on mount Sumara, who had collected a sack full of them. They are prepared in different ways. An Arab in Egypt, of whom he requested that he would immediately eat locusts in his presence, threw them upon the glowing coals; and after he supposed they were roasted enough, he took them by the legs and head, and devoured the remainder at one mouthful. When the Arabs have them in quantities, they roast or dry them in an oven, or boil them and eat them with salt. The Arabs in the kingdom of Morocco boil the locusts; and the Bedouins eat locusts, which are collected in great quantities in the beginning of April, when they are easily caught. After having been roasted a little upon the iron plate on which bread is baked, they are dried in the sun, and then put into large sacks, with the mixture of a little salt. They are never served up as a dish, but every one takes a handful of them when hungry.

In the book of Revelation we have a literal description of the symbolical locust, which gives us a terrific impression of their power, and which is curiously illustrated by a passage from an eastern traveller. An Arab from Bagdad, he says, compared the head of the locust to that of the horse; its breast to that of the lion; its feet to those of the camel; its body to that of the serpent; its tail to that of the scorpion; and so of other parts. In like manner, the Italians still call locusts little horses; and the Germans call them hay-horses. (For cut and description, see YOUTH'S FRIEND, for October, 1828, and BEDOUIN ARABS, pp. 33—43. 65; both by AM. S. S. Union.)

LOD. (See LYDDA.)

LO-DEBAR. (2 Sam. ix. 4; xvii. 27.) A place in the tribe of Gad, not far from Mahanaim, north of the Jabbok. Here dwelt Machir the Ammonite, who assisted David when he retired from Absalom's usurpation, in whose house lived Mephibosheth, Jonathan's lame son, who sat at David's table, and received from him *all that pertained to Saul and his house*. Some suppose it to be the same with *Debir*. (Josh. xiii. 26.)

LODGE. (See GARDEN.)

LOG. (See MEASURES.)

LOINS. (1 Kings xviii. 46.) The dress of the oriental nations being loose, it was necessary when they were travelling or working, to gird up their garments, and fasten them about the loins; (see CLOTHES;) hence the expression is figuratively used (1 Pet. i. 13) to denote restraint or abstinence from worldly cares, thoughts, and pursuits, whereby the soul would be entangled or hindered.

LOOKING-GLASS. (Job xxxvii. 18.) What is thus translated was in fact a plate of metal, polished so finely as to produce a very perfect reflection of objects.

LORD. (Gen. xxxix. 2.) This word, though sometimes applied as a term of reverence and respect, usually denotes the Supreme Being; and in this last sense it is applied indiscriminately to the Father and the Son, (Acts x. 36. Rev. xix. 16,) especially in the epistles of Paul. In the common English translation of the Bible, the word LORD, when it stands for Jehovah, is printed in capitals.

LORD'S-DAY, (Rev. i. 10,) or the Christian Sabbath, was dis-

tinguished by this name from the *Sunday* of the Pagans, and the *Sabbath* of the Jews. The early Christian writers generally made this distinction; and the Christian emperors used the term Lord's-day, or Sunday, according to the persons they addressed, *i. e.* whether they were Pagans or Christians. Lord's-day was the favourite name of the day in the times of the apostles and first Christians; and *Sunday* was used only in accommodation to the popular usage of the Pagans around them. (See FEAST.)

LORD'S SUPPER. (1 Cor. xi. 20.) The night preceding his crucifixion, the Lord Jesus, after eating the paschal supper with his disciples, presented each of them with a portion of broken bread, and a portion of the fruit of the vine; and declared to them that as often as they should eat of that bread and drink of that cup in remembrance of him, they would show forth or illustrate his death and their faith in its atoning efficacy, till he should come. The great majority of Christians hold this ordinance to be binding on the church till the end of the world; and that it is the privilege and duty of all the disciples of Christ to observe it. (See COMMUNION.)

LOT. 1. (Gen. xi. 31; xix. 37, 38.) The son of Haran, and nephew of Abraham. (See ABRAHAM.)

2. A portion or share of any thing, particularly an inheritance. (Josh. xv. 1. Ps. cxxv. 3. Isa. xvii. 14; lvii. 6. Acts viii. 21.)

3. (Prov. xviii. 18.) A method used to determine chances or preferences, or to decide a debate. The decision by lot was often resorted to in former times, but always with the strictest reference to the interposition of God; as in the choice of the apostle Matthias, (Acts i. 26,) and in the cases of Saul and Jonathan, and Jonah and his companions, to determine who had offended God, (1 Sam. xiv. 41, 42. Jonah i. 7;) and in the division of the promised land among the tribes of Israel, the use of the lot was expressly commanded by God himself, it being understood that the extent of territory should be proportioned to the population of each tribe. (Num. xxvi. 55.) So the selection of the scape-goat was to be determined by lot. (Lev. xvi. 8.) Property was divided in the same way. (Ps. xxii. 18. Matt. xxvii. 35.) The orders of the priests and their daily service were also assigned by lot. (1 Chron. xxiv. xxv.)

As to the manner of casting lots, we have no certain information. It is supposed by some that the stones or tiles which were used in determining the lot were thrown together into the lap or fold of a garment, or into an urn or vase, and that the person holding them shook them violently, so that there should be a perfect mingling of the whole contents, to prevent all preference by the hand of him who should draw; so that the passage, Prov. xvi. 33, is paraphrased thus: 'In a lot-vase the lots are shaken in all directions; nevertheless, from the Lord is the whole decision or judgment.'

The use of lots, without a distinct reference to the providence of God in determining the matter, or in any case where the solution of doubt is possible in any other way, is condemned, as much by reason as by religion. A case can scarcely be imagined at the present day, in which a reference of any matter to a decision by lot would be justifiable. At any rate, recourse to the lot

of lots, or any similar mode of determining rights or claims, must always imply the most solemn appeal to the disposer of all events, or an entire and criminal disregard and denial of his particular providence.

LOT'S WIFE. (Luke xvii. 32.) The allusion in this passage to the history of Lot's wife, refers either to the attempt to return, (which some suppose she made,) or to the mere looking back with a desire to return. For her offence, it is said she was turned into *a pillar of salt*. She was probably made a monument of the divine displeasure, but in what precise form is not known. (See SALT.)

LOVE. (1 John iv. 8. 16.) This term signifies one of the constituent principles of our nature; and in the perfect exercise of it is comprehended the whole of our duty to God and to our fellow-creatures. (Matt. xxii. 37—40. Rom. xiii. 8. 10. Gal. v. 14. James ii. 8.) Hence it evidently comprehends all holiness of heart and life. The highest and most glorious display of the divine character which has ever been made to man, is the love of God in Jesus Christ, (Rom. v. 8,) and the great principle and fruit of both faith and obedience consist in the possession and exercise of love. (John xiii. 34, 35.)

LUBIM. (See LYBIA.)

LUCIFER. (Isa. xiv. 12.) This word, signifying *light giver*, occurs but once in our Bible, and is then applied to the king of Babylon to indicate his glory, as that of a morning star, or, figuratively, *a son of the morning*. Tertullian and some others suppose the passage to relate to the fall of Satan; and hence the term is now usually applied in that way; though, as it seems, without sufficient warrant.

LUD. (Gen. x. 22.) A son of Shem, from whom the Lydians of Asia Minor are supposed to have descended.

LUDIM. (Gen. x. 13.) Son of Mizraim, whose posterity, also called Lydians, (Jer. xlvi. 9,) settled on the continent of Africa, as we infer from the connexion in which they and their country are mentioned, Isa. lxvi. 19. Ezek. xxvii. 10; xxx. 5. Their precise location is unknown.

LUKE, (Col. iv. 14,) or LUCAS. (Phile. 24.) The author of one of the gospels, and also of the book of Acts. He was a physician, (Col. iv. 14;) but his parentage, nativity, and precise connexion with our Saviour and his apostles, are uncertain. It is evident that he was well acquainted with every thing relative to our Saviour, and to his ministry upon earth. He wrote his Gospel in Achaia, about A. D. 63, and the Acts of the Apostles within a year or two afterwards. Both these books were dedicated to Theophilus, a distinguished Christian, and supposed to have been an Egyptian. He travelled much with Paul, and was with him on his first visit to Rome, whither he went as a prisoner. (2 Tim. iv. 11. Phile. 24.) By some he is thought to have been a Greek, and by others a Syrian, and that he was converted at Antioch, from which place he commenced his travels with Paul. Some suppose he suffered martyrdom; but of the time and manner of his death we have no authentic information.

GOSPEL BY, contains many things which are not found in the other gospels; among which are the following: the birth of John the Baptist; the Roman census in Judea; the circumstances attending Christ's birth at Bethlehem; the vision granted to the shepherds.

the early testimony of Simeon and Anna; Christ's conversation with the doctors in the temple when he was twelve years old; the parables of the good Samaritan, of the prodigal son, of the rich man and Lazarus, of the wicked judge, and of the publican and Pharisee; the miraculous cure of the woman who had been bowed down by illness eighteen years; the cleansing of the ten lepers; and the restoring to life the son of a widow at Nain; the account of Zaccheus, and of the penitent thief; and the particulars of the journey to Emmaus. It is very satisfactory that so early a writer as Irenæus has noticed most of these peculiarities; which proves not only that St. Luke's gospel, but that the other gospels also, are the same now that they were in the second century. (See GOSPELS. The parables and miracles and general history, recorded in this book, are analyzed in UNION QUESTIONS, vol. i. ii., and HELP TO THE GOSPELS, both by Am. S. S Union.)

LUNATIC. (Matt. iv. 24.) It was formerly supposed that the changes of the moon had an influence upon certain diseases of the mind; and persons affected with those diseases were therefore called lunatics; and hence, too, distracted persons, who are sane at intervals, are still called lunatics, though the idea of their being at all under the influence of the moon is generally regarded as irrational.

LUSTS. 1. Unlawful passions and desires. (1 Cor. x. 6. 1 Pet. ii. 11; iv. 2. 2 Pet. ii. 10.) 2. The corruption of the heart, which inclines to evil, and is both the effect and cause of sin. (James i. 14, 15.) 3. The desire of food to sustain life. (Deut. xii. 15.)

LUZ. (Judg. i. 26.) A city in the land of the Hittites, built by a man of Bethel, who was permitted to go free by the Ephraimites, as a reward for making known to them a secret passage into the town, by which they entered and took it. (See BETHEL.)

LYBIA, or LIBYA, (Acts ii. 10,) was anciently among the Greeks a general name for Africa, but properly it embraced only so much of Africa as lay west of Egypt, on the southern coast of the Mediterranean. Profane geographers call it Lybia Cyrenaica, because Cyrene was its capital. (See CYRENE.) It was the country of the Lubims (2Chron. xii. 3) or Lehabim of the Old Testament, from which it is supposed to have derived its name.

LYCAONIA. (Acts xiv. 6. 11.) A province of Asia Minor, which the apostle Paul twice visited. It was separated from Phrygia and created into a Roman province by Augustus, and was bounded north by Galatia, east by Cappadocia, south by Cilicia, and west by Pisidia and Phrygia. Its chief towns were Iconium, Derbe, and Lystra. It is now a part of Caramania, and subject to the Turks.

The *speech* of this province (Acts xiv. 11) is supposed to have been either the old Assyrian language, or a corruption of the Greek.

LYCIA. (Acts xxvii. 5.) A south-western province of Asia Minor, bounded north by Phrygia, east by the sea and country of Pamphylia, south by the Mediterranean, and west by Caria and the gulf of Glaucus, now that part of Anatolia contracted between the bays of Macri and Satalia. Its chief cities were Patara and Myra.

LYDDA, (Acts ix. 32, 38,) or LOD, in Hebrew, *Lud*, (Ezra ii. 33.) A city inhabited by Benjamites after the captivity, was a

few miles east of Joppa, on the way to Jerusalem. Here Peter cured Eneas of the palsy. It was burnt by the Romans in the war of Judea; but was rebuilt, and called by the Greeks Diospolis, the *city of Jupiter*. It is now in ruins, although in the twelfth century the see of the Bishop of St. George, who is said to have suffered martyrdom there in the early persecutions of the church, and over whose grave a cathedral was erected.

LYDIA. 1. A PERSON. (Acts xvi. 14, 15.) A woman of Thyatira, who dwelt in the city of Philippi, in Macedonia, and was converted under Paul's ministry. She opened her house to entertain the apostles, constraining them to partake of her hospitality.

She is described as a seller of purple; which means, either that she sold the colouring matter or the fabric already dyed. (Comp. Ezek. xxvii. 7. 16. See PURPLE.)

2. A PLACE. (Ezek. xxx. 5.) There was a celebrated kingdom of Asia Minor known by this name, of which Sardis was the capital. It is supposed to have been settled by the posterity of Lud, a son of Shem. It had Mysia on the north, Phrygia on the east, Caria on the south, and the Egean Sea on the west. It was once under the dominion of Crœsus, the wealthiest monarch of his age. It was in the time of the apostles a province of the Roman empire. The Lydia of the above-cited passage is supposed to refer to a place or a people in Africa. (See LUDIM.)

LYRE. (See HARP.)

LYSANIAS. (See ABILENE.)

LYSIAS. (See CLAUDIUS.)

LYSTRA. (Acts xiv. 6. 8. 21.) A city of Lycaonia, where Timothy was circumcised, (perhaps born,) and where Paul performed a surprising miracle upon a man lame from his birth.

MAACAH. (2 Sam. iii. 3.) The daughter of Talmai, king of Geshur, and the mother of Absalom and Tamar. The same name occurs elsewhere, and designates different individuals of both sexes; as in 1 Kings xv. 1, 2. 7, 8. 10, the daughter of Abishalom, and the wife of Abijam, and the mother of king Asa; in 1 Kings ii. 39, it designates a king of Gath; in 1 Chron. xxvii. 16, it designates the father of Shephatiah; and in Gen. xxii. 24, it is a daughter of Nahor. In 1 Kings xv. 1, 2, Maachah, the daughter of Abishalom, is called Abijah's mother; and in 2 Chron. xiii. 2, Abijah's mother is said to have been a daughter of Uriel of Gibeah; and again, in 1 Kings xv. 10, Maachah is called the mother of Asa, who was Abijah's second son, and of course Maachah was his grandmother, and not his mother.

An attempt has been made to reconcile these apparent inconsistencies between 1 Kings xv 2, and 2 Chron. xiii. 2, by supposing that different persons are intended. The relation, it is said, is not the same in both cases; that the *king's mother* was a title of dignity, and not of consanguinity, distinguishing her rank at court, and not her relation to the king. Thus Maachah, Rehoboam's wife and Abishalom's daughter, (1 Kings xv. 2,) was the natural mother of Abijah, or Abijam. When her son, Abijah, ascended the throne, the rank of king's mother was given to Michaiah, the daughter of Uriel of Gibeah, (2 Chron.

xiii. 2;) but, at her death, that title devolved on Maachah, Rehoboam's wife, and she enjoyed it at the accession of Asa, her grandson, (1 Kings xv. 10;) and hence, though she was Asa's grandmother, she is called, by her title of honour, the king's mother. In confirmation of this opinion, the passage 1 Kings ii. 19, is relied upon; and it is also said that a dignitary with such a title is still found in some of the eastern courts. Without determining the value of this suggestion, it is sufficient to say, that in a political and ecclesiastical history nearly 3000 years old, it would be surprising, (if not suspicious,) should there be found that accuracy in the orthography of proper names, and the precise relation of families and individuals, which would prevent all difficulty and confusion.

MAACHAH, or MAACHATHI. (Deut. iii. 14.) A city and region of Syria, east and north of the sources of the Jordan, and not far from Geshur, at the foot of mount Hermon. The Israelites would not destroy the Maachathites, but permitted them to dwell in the land, (Josh. xiii. 13;) and their king assisted the Ammonites against David. (2 Sam. x. 8.) The lot of the half-tribe of Manasseh, beyond Jordan, extended to this country. (Josh. xii. 5.)

MAALEH-AKRABBIM. (See AKRABBIM.)

MACEDONIA. (Acts xvi. 9.) An extensive district of Greece, west of the Egean Sea, south of Thrace, and north of Thessaly, supposed to have been settled originally by the posterity of Chittim, the son of Javan. It became celebrated in the days of Philip and his son Alexander the Great, under whose reigns Greece was subdued, and Macedonia became one of the most powerful nations of antiquity. Macedonia received the gospel before any other part of Europe. It was at that time a Roman province; the Romans, under Paulus Emilius, having conquered the country, afterwards divided the whole of Greece and Macedonia into two great provinces, which they called *Macedonia* and *Achaia*. (2 Cor. ix. 2.) It remained a Roman province for nearly six hundred years, when it was conquered by the Turks, and is still subject to them. Among its chief cities were Philippi and Thessalonica.

A sketch of the apostle Paul's missionary tour through Macedonia, in the words of a modern missionary travelling over the same ground, is not inappropriate to this work and this article:

Salonica, (Sabbath,) May 18, 1834.—We stopped in our room. In the morning we read together the history of Paul's visit here, and his two epistles to the Christian church of this place, (Thessalonians,) whose spiritual father he was. How much more do we feel, and realize the contents of the Bible, especially of its sacred history, when we read on the spot! How lively every circumstance, every link in the chain, appears here! Paul and Silas start from Antiochia. It is Paul's second missionary tour. At Derbe young Timotheus joins them. They pass through Phrygia and Galatia, into Mysia, purposing to go to Bithynia, *but the Spirit suffered them not*. They turn aside to Troas. Paul is divinely instructed to proceed to Europe! What an eventful moment! How worthy of a divine revelation! Then Luke, a pious physician, unites with the missionary band, for it is at this period that Luke begins to

speak in the first person plural. (Acts xvi. 11.) His profession was evidently calculated to give him access to the people, where the rest of the missionaries might be excluded. They forthwith take passage; they touch upon Samothracia, the romantic, imposing rock; thence, the following day, they go to Neapolis and to Philippi. At Philippi, a little flock is gathered; persecution breaks out; Paul and Silas are put into prison and beaten; the keeper of the prison is converted, and the missionaries are honourably released. Timothy, and Luke, who had excited no ill-will against themselves, remain at Philippi; while Paul and Silas, after a farewell meeting in Lydia's house, leave for Thessalonica, passing through Amphipolis and Apollonia. At Thessalonica a church is planted; the fire of persecution is again kindled up; Paul and Silas flee to Berea; there Timotheus joins them again. (Acts xvi. 19—40; xvii. 4—10.) Luke overtakes them still later. At Thessalonica, Paul, as usual, commences by preaching in the regular place of worship; for while at Philippi they were constrained to worship at the river's side, there being no synagogue there. At Thessalonica there was one at least. (Acts xvii. 1, 2.) But not contented with a weekly proclamation of the truth, Paul spoke as he had opportunities to the heathen population and their families, and met with abundant success, as well among the proselytes (Acts xvii. 4) as among the idolaters, (1 Thess. i. 9;) and then concluded by exhorting and comforting them privately and personally. (1 Thess. ii. 10, 11.)

MACHPELAH (Gen. xxiii. 9, 17.) A field and cave near to Hebron, which Abraham purchased for a burial place, and where he and his wife and several of his children were buried.

Mr. Whiting, an American missionary, visited the spot in the spring of 1835. He tells us it is situated on the side of a high hill, sloping to the south-west, and that over the cave, which is supposed to have been the burial place of the patriarchal family, is built a mosque. It is a noble structure, and regarded as peculiarly sacred. It was built by Helen, the mother of Constantine, though the Moslems say it was built by Solomon. From the summit of the hill is a fine view of the plains of Mamre. Here the missionary and his friends thought and conversed of the father of the faithful, who traversed these plains three thousand years before, and here they read in Arabic to the natives around them the twenty-third chapter of Genesis. (See Hebron.)

MADAI. (See Media.)

MADIAN. (See Midian.)

MAGDALA, coasts of. (See Dalmanutha.)

MAGICIANS. (Gen. xli. 8.) Interpreters of hieroglyphics, or, as some suppose, *interpreters of dreams*. In later times, it denoted necromancers, or enchanters.

To consult magicians was forbidden by the Mosaic law, under the penalty of death. (Lev. xix. 31; xx. 6. See Wise Men.)

MAGOG. (See Gog.)

MAHANAIM. (Gen. xxxii. 2.) A town in the territory of Gad, on the north bank of the river Jabbok. It is called Mahanaim (or *the host*, or *two hosts*) from the vision which occurred to Jacob on that spot, as recorded in the above-cited passage.

It was distinguished as Ishbosheth's capital, (2 Sam. ii. 8—12. 29.) and as the place to

which David repaired during the rebellion and usurpation of Absalom. (2 Sam. xvii. 24.)

MAKKEDAH, (Josh. x. 10,) one of the principal cities of the Canaanites, was allotted to Judah, and lay south-west of Jerusalem. There was a remarkable cave here, in which five petty kings concealed themselves, but were discovered by Joshua, and put to an ignominious death.

MAKTESH (Zeph. i. 11) is generally supposed to refer to some street or square in the lower part of the city of Jerusalem, which was chiefly inhabited by merchants, or occupied for commercial purposes.

MALACHI. (Mal. i. 1.) Many Jews affirm that Malachi signifies only an angel or messenger, (*Malachi Jehovah*, the *Lord's messenger*, as in Hag. i. 13. Mal. iii. 1,) and that the author of this book is Ezra himself; but the general opinion is, that Malachi lived about four hundred years before Christ, and was the last of the inspired prophets under the old dispensation.

PROPHECY OF, is last in the order of the books of the Old Testament; and it contains sharp rebukes of the sin and folly of the Jews; the most glowing representations of the Messiah's advent; and predicts the preparation of his way by the preaching of John the Baptist. Malachi is supposed to have been contemporary with Nehemiah.

MALLOWS (Job xxx. 4) Supposed to be a kind of bramble without thorns, the young leaves of which, resembling lettuce, are gathered, and boiled by the poor as food. We are told that at Bagdad quantities of this vegetable are hawked about, while those who carry it cry, *Molachia, Molachia*, which differs little from the Hebrew word. Many saline plants are found in the deserts of Arabia, and some are of opinion this is a general name for the class. Others think that the real plant intended is a species of *salt-wort;* to which opinion the Greek version of the word gives some countenance.

MAMMON (Matt. vi. 24) is a Syriac word, signifying riches.

MAMMON OF UNRIGHTEOUSNESS, (Luke xvi. 9,) as it stands connected in this passage, may mean, that we should so wisely use the mammon of unrighteousness, or the unsatisfying riches of this world, that we may secure friends in God and Christ, and in sinners saved and blessed by our instrumentality

MAMRE. (See HEBRON.)

MAN, (Gen. i. 26,) in his physical nature, is the head and lord of the animal creation. (Gen. i. 26—28.) Though of one blood, (Acts xvii. 26,) yet, as a race, mankind are divided into various nations and tribes, distinguished by colour, stature, physiognomy, &c. &c., and inhabiting such portions of the earth as God in his wise providence has assigned to them respectively. Man was created in the image and after the likeness of God He was formed of the dust of the ground; and, besides the life which was given him in common with other animals, he received immediately from his Creator a rational and immortal soul, distinguishing him from, and elevating him incomparably above, all other creatures upon earth; assimilating him to the author of his being, and enduing him with moral affections, dispositions, and capacities.

We are told that God *breathed into his nostrils the breath of life*, (or lives;) which probably means not only the power

of respiration, by which animal life is sustained, but that he was at the same time furnished with those high spiritual faculties which constitute him a living soul. (See ADAM.)

Thus created in the image and after the likeness of God himself, man was placed under the restraints of the divine law; but, by the force of temptation, he was led to break through those restraints, and so became an object of the divine displeasure; whereby all his relations and prospects were completely changed. From this time, the character of the first man and the character of God were placed in direct opposition to each other; the one being sinful, and the other infinitely holy. And this dreadful event has in like manner changed the condition and prospects of the whole race; for, since that hour, sin has been the universal characteristic of every son and daughter of Adam, (see SIN;) and death has reigned over all but two of them.

Man is still upon the earth as a probationer. He is under the moral and providential government of the divine Being, and is required to love the Lord his God with all his heart, and soul, and mind, and strength, and his neighbour as himself.

Such is the strength of the depravity of his heart, that he feels no inclination to obey this law, but readily yields to the temptations which assail him to disregard and violate it. If he has correct views of its strictness and spirituality, he finds, that however it may be with him in the outward act and in the sight of his fellowmen, there are thoughts and intents of his heart which it condemns.

To save man in this hopeless extremity, God sent his own Son into the world, who not only rendered perfect obedience to the divine law, but bore the penalty of its violation, and thus made an atonement for him and opened the way by which believing penitents may approach unto God, and receive the forgiveness of their sins, and be restored to the divine favour. And not only has he thus made an atonement for sin; but, upon his ascension to glory, he sent down the precious influences of the Holy Spirit to renew and sanctify the soul, while he himself ever lives to make intercession for us.

Though mankind, therefore, have lost the image of God, in which they were created, and have exposed themselves to the dreadful penalty of the divine law; yet, by repentance and faith in Jesus Christ, the mediator between God and man, we obtain forgiveness of sin, and, through free, sovereign, boundless grace, we are delivered from the bondage, guilt, and pollution of sin, into the glorious liberty of the children of God, and are made *heirs of God and joint-heirs with Christ.*

Obedience to God's commands, and entire, cheerful submission to his authority, constitute the evidence or fruits of this faith; but are not, in any sense or degree, the ground or primary cause of our justification in the sight of God.

Thus we have presented to us, in the history of man, a creature once pure, perfect, and immortal; then debased, polluted, and ruined by sin; and finally restored to favour, and made a partaker of endless glory and blessedness, by a scheme of mercy which not only preserves unsullied the character and government of the divine Being, but gloriously

illustrates his infinite attributes, and at the same time requires of the sinner the exercise of all his powers in God's service, the renunciation of all merit and righteousness on his own part, and a cheerful, unreserved submission of himself, and all that he is and has, to the disposal of his Creator.

In this state of probation or trial, all men are subject to affliction and temptation, sickness and death; but after this state is passed, all will be judged according to the deeds done in the body; the righteous, or those who, having been pardoned and sanctified, have loved and served God, will be received into his presence, where is fulness of joy and pleasures for evermore; while those who neglect the means and refuse the offer of salvation, will be driven away in their wickedness into outer darkness, where are weeping, and wailing, and gnashing of teeth; and these will be respectively the eternal and unchangeable portion of each class. (See CHRIST. See also THE FIRST MAN, and SKETCHES FROM THE BIBLE, both by Am. S. S. Union.)

MAN OF SIN. (See ANTICHRIST.)

MAN, SON OF. (See SON OF MAN. See also Acts vii. 56.)

MANASSEH. 1. (Gen. xli. 51.) The first-born of Joseph. When he and his brother Ephraim were boys, and Jacob their grandfather was about to die, Joseph took them into the patriarch's presence to receive his blessing. On this occasion he adopted them into his own family, as his own children, and in a most significant and interesting manner, predicted the superiority of Ephraim over Manasseh, as it respected numbers, &c. (Gen. xlviii. 5—20. Comp. Num. i. 32, 33. 35, and ii. 18. 20 Ps. lxxx. 2.)

On their way to Canaan, the Israelites conquered a large territory east of the Jordan; and some of them, whose possessions were chiefly in cattle, desired to have their portion assigned them among the rich pastures and fruitful hills of Bashan and the surrounding country. This request was granted; and half the tribe of Manasseh received the territory stretching from near to Cesarea Philippi along the Jordan down nearly to Mahanaim.

The other half had its portion on the west of the Jordan, between Ephraim and Issachar, across the country from the Jordan to the Mediterranean. This tribe possessed small tracts within the bounds of Issachar and Asher.

2. (2 Kings xx. 21.) Son and successor of Hezekiah, king of Judah, ascended the throne at the age of twelve years. The former part of his reign was distinguished for acts of daring impiety and wanton cruelty; which are particularly detailed by the sacred historian. (2 Kings xxi.) For these sins, in which he persuaded his subjects to participate, the country was visited with God's judgments: and their severity and desolation are described in the strongest figurative language. (2 Kings xxi. 13.) He was at last taken captive by the Assyrian king, and ignominiously transported to Babylon. Upon his repentance and prayer, however, he was liberated, and returned to his capital, where he died, after having done much to repair the evils of his former life. The term of his reign was fifty-five years. (2 Chron. xxxiii. 1—20.)

MANDRAKES (Sol Song vii. 13.) It is uncertain what

plant is intended by the Hebrew word, which is translated *mandrakes* in the above passage, and in Gen. xxx. 14—16. The appearance of the plant known in modern times by this name is represented in the subjoined cut.

What is generally called the *May-apple* is also often called mandrake, and bears a fruit somewhat resembling lemons.

We know that a plant of this name is now common in the east; its fruit ripens from May to June, and is of the size of small apples, and in its general appearance like a melon. To what degree (if any) it possesses the properties ascribed to it by the ancients we know not; certainly no such properties belong to what we call the mandrake.

MANEH. (See MEASURES.)

MANNA. (Ex. xvi. 15.) A substance miraculously furnished to the children of Israel on their journey through the wilderness, and designed as a substitute for bread, the material for which they could not raise during their wanderings. It is called *the bread rained from heaven*, Ex. xvi. 4.

The most remarkable things about the manna of the Israelites were, (1.) That double the quantity was supplied on the day preceding the Sabbath, or seventh day; (2.) That on the Sabbath, or seventh day, none was furnished; (3.) That what they kept from the sixth day to the seventh was sweet and good, while what they kept from any other day to the next day bred worms, and became offensive. These miracles, it should be remembered, were all wrought in attestation of the sanctity of the Sabbath.

The manna of the Jews is described as a small, round thing, as small as the hoar-frost on the ground: that *it was like coriander seed, white, and the taste of it like wafers made*

with honey. (Ex. xvi. 14. 31.) Wafers were small, thin cakes of fine flour, mingled with oil, and used in various offerings. (Lev. ii. 4; vii. 12.) If to this mixture was added a portion of honey, there would be the nourishment of the flour, the flavour of fresh oil, and the sweetness of honey. The original word furnishes no clew to the nature of the substance. It is said, that when the Israelites first saw it, they exclaimed, *It is manna;* for they knew not what it was. Some have interpreted it to mean *prepared food.* Of course, we must be satisfied with the description given by the sacred historian. As to the size and colour, it was probably that of the coarsest particles of white frost, or the finest hailstones, nearly resembling sleet. It was ground in mills, or beaten in a mortar, then placed in pans in the shape of cakes, and baked. In gathering this food, each was permitted to take what was necessary for his own use, not exceeding an omer or about three quarts for each member of the family. If more than this should be collected by extraordinary industry, the surplus was to be distributed to those who had less.

For forty years this miraculous supply of food was furnished daily to between three and four millions of people. (Deut. xxix. 5, 6.) It ceased while they were encamped at Gilgal, immediately after they had celebrated the passover for the first time in the land of promise. (Josh. v. 10. 12.) It is not improbable that the usual quantity of animal food was consumed. The manna was a substitute for bread, which is the staff of life. To commemorate this long-continued and wonderful miracle, Moses was instructed that a golden pot should be provided, (Ex. xvi. 33. Heb. ix. 4,) and that an omer (or one man's portion) of the manna should be put up for preservation, and placed in or near the ark, that succeeding generations might see with their own eyes the very substance on which their fathers were miraculously fed in their long and perilous journeyings from Egypt to Canaan.

The substance known to us as manna is so called from its supposed resemblance to the manna of Israel. The best of it is brought from Syria, Arabia, and Persia. It falls, or is drawn from a tree or shrub, in various ways; and the Arabs boil and strain it, and then use it as honey on their bread or cakes. The manna of Israel was essentially different from the natural manna in a variety of particulars. The natural manna is not found in the desert; it falls only in the spring; it is said not to melt in the sun; it does not breed worms, and become offensive if kept from day to day. It cannot be ground or beaten in a mortar, as the manna of the Israelites was. It has medicinal properties, which that had not; it is produced on every day alike, and it comes at the very season of the year when the manna of Israel ceased. The Israelites never saw it before, nor has it ever appeared again, as we infer from comparing Deut. viii. 3. 16, with Ex. xvi. 15. 32, 33.

A very reputable eastern traveller gives us the following account of modern manna in Arabia:

"It is from the *tamarisk*, or *tarfa*, that the manna is obtained. This substance is called by the Bedouins *mann*, and accurately resembles the description of manna given in the Scriptures. In the month of June, it drops from the thorns of the tamarisk upon the fallen

twigs, leaves, and thorns, which always cover the ground beneath that tree in the natural state; the manna is collected before sunrise, when it is coagulated; but he says it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, &c. which adhere to it, boil it, strain it through a coarse piece of cloth, and put it in leathern skins. In this way they preserve it till the following year, and use it as they do honey, to pour over unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a small piece of the last year's produce, in the convent, (of mount Sinai,) where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake; it became soft when kept some time in the hand; if placed in the sun for five minutes, it dissolved; but when restored to a cool place, it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded, as the Israelites are said to have done, in Num. xi. 8. Its colour is a dirty yellow; and the piece which I saw was still mixed with bits of tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly medicinal. The quantity of manna collected at present, even in seasons when the most copious rains fall, is trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts for about six weeks."

Manna is called the *corn of heaven*, and *angels' food*, (Ps. lxxviii. 24, 25,) perhaps in allusion to the mode by which it was supplied.

The phrase *hidden manna* (Rev. ii. 17) figuratively describes the support which Christ furnishes to the true believer, of which the world do not and cannot partake. (Comp. John vi. 49. 51.)

MANOAH, (Judg. xiii. 2,) the father of Samson, was born at Zorah. In the absence of Manoah, an angel appeared to his wife, and predicted the birth of Samson, describing particularly the manner of his life, and the chief purpose for which he should be born. Manoah prayed for a repetition of the visit. The angel again appeared, and Manoah had an interview with him; and, when he was about to depart, proposed to prepare a kid for him, that he might partake of the hospitality of his house; but the angel declined taking any food, and told him if the kid was for an offering, it must be to the Lord. The kid was prepared as a sacrifice, and offered upon a rock. When the flame from this rude altar ascended towards heaven, the angel passed upward with it. Manoah and his wife, witnessing this wonderful scene, fell upon their faces to the ground. He was disposed to construe the visit of the angel unfavourably; but his wife more justly regarded the emblematical acceptance of the sacrifice as a token for good; and so it proved.

MAON, (1 Sam. xxv. 2,) distinguished as the residence of

Nabal, was on the southern boundary of Judea.

WILDERNESS OF, (1 Sam. xxiii. 25,) was in the southern part of Judah, south of the wilderness of Ziph, and near the town of Maon, and extended to the mountains of Idumea. It was in the wilderness of Maon that David concealed himself when the Ziphites were seeking his destruction.

MARAH. (Ex. xv. 23.) A place on the line of the march of the Israelites, at which bitter water was made palatable by casting into it a tree which God designated to Moses. Whether the effect was miraculous, or only the indication to Moses of a particular tree which was capable of producing it, is uncertain. The word Marah, signifying *bitterness*, was adopted by Naomi, as applicable to herself, in view of her many sorrows. (Ruth i. 20.)

The well of Hawara, on the eastern coast of the gulf of Suez, is spoken of by travellers as containing bitter water, and corresponds, in distance, &c., to the Marah of the sacred history.

MARANATHA. (See ANATHEMA.)

MARBLE. (Rev. xviii. 12.) A species of limestone, remarkable for its durability, and capable of receiving a high polish. It was probably used in very early times for building materials, (1 Kings vi. 7. 36; vii. 9—12. 1 Chron. xxix. 2.) and for many kinds of vessels. The colours of marble are various and beautiful, and pieces of all sizes may be wrought together so as to resemble a beautiful painting. Such was probably the pavement and columns of the Persian palace, described in Esth. i. 6.

MARCUS. (See JOHN MARK.)

MARESHAH. (Josh. xv. 44.) A town of Judah, famous as the scene of the battle between Asa king of Judah, and Zerak king of Ethiopia, with his numerous army. It was also the residence of the prophet Micah. (Mic. i. 15.)

MARK. (Acts xii. 12.) Generally supposed to be the same with *Marcus*, (1 Pet. v. 13;) but whether he was the same with John Mark (Acts xv. 37—39. Col. iv. 10. 2 Tim. iv. 11) is not clear. (See JOHN MARK.)

GOSPEL BY. The second in order of the books of the New Testament. It is supposed to have been written between A. D. 56 and 65, and it contains the substance of the public discourses and private conversations of our Saviour, obtained in a great measure, as some have supposed, from the lips of the apostle Peter, whose intimate companion he was for several years. It is not unlikely that the apostle himself had an opportunity to examine it, inasmuch as many things commendatory of him, mentioned in the other gospels, are omitted in this. There are a sufficient number of important differences between this gospel and the other three, to show that this is not an abridgment or compilation from them, or either of them; and among these we may mention two miracles which are not recorded in any other gospel, and yet there are but twenty-four verses in Mark which contain any important fact not mentioned by some other evangelist.

MARKETS. (Matt. xi. 16,) or MARKET-PLACE (Luke vii. 32.) The markets of eastern towns occupy one side of an area, the other sides being occupied by public buildings, temples, courts, and shops of various kinds. Hence they were the place of general con-

course. Laws were promulgated here; questions of philosophy and public interest were discussed; and, it being generally in or near the gate of the city, or the thoroughfare, as we might call it, judicial investigations were made here. (Acts xvi. 19; xvii. 17. See GATE.)

The country people would be found at this point in the greatest numbers, as well as judges and magistrates. Hence the force of the expression, Mark xii. 38.

The market-places would embrace the whole area; and here a crowd of children and idlers would be found amusing themselves. To reprove the inconsistency of the Pharisees, in rejecting Christ for doing, as they said, the very things which they rejected John for not doing, he compares them to a company of children who are imitating the customs of their elders on public occasions, as by a mock marriage or a mock funeral. On the former of these occasions, it was customary to express joy and congratulation by music and dancing; and on the latter, to employ persons to lead in loud lamentations. In the children's sport, a few tried to persuade the rest to join in some joyful measure, but they preferred to mourn; and then they commenced a lamentation, but they preferred the music. So perverse and inconsistent were they, that they could be pleased with nothing.

The market-place was resorted to by labourers who sought employment. An intelligent traveller tells us of a scene he witnessed in Persia, where a great number of peasants assembled in the market-place before sunrise, with their spades in their hands, waiting to be employed; and when he passed the same place at night, some of them were still there, waiting for something to do. (See Matt. xx. 1—16.)

MARRIAGE (Matt. xxii. 2) is a divine institution. (Gen. ii. 21—25.) It is also a civil contract, uniting one man and one woman together in the relation of husband and wife. Among the benefits of the institution are, (1.) Domestic comfort; (2.) Provision for the health, education, and support of children; (3.) The distribution of society into families or small communities, with a master or governor over them who has natural as well as legal authority; (4.) The security which arises from parental anxiety, and the confinement of children to permanent habitations; and, (5.) The encouragement of industry.

No sins are more frequently and pointedly condemned by the Bible, than such as violate or impair the sacredness of the marriage relation; and nothing is wanting to raise this to the highest, purest, and most sacred relation in which two human beings can stand to each other, but obedience to the precepts of the Holy Scriptures on this subject.

In the celebration of marriages in the east at the present day, many of the peculiar customs of ancient times are observed. At a Hindoo marriage, says a modern missionary, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, in the very words of Scripture, *Behold, the bridegroom cometh; go ye out to meet him.* All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the proces-

sion; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—*And the door was shut.*

The journal of one of the American missionaries in Greece contains an account of an Armenian wedding which she attended; and, after describing the dresses and previous ceremonies, she says, that at twelve o'clock at night, precisely, the cry was made by some of the attendants, *Behold, the bridegroom cometh;* and immediately five or six men set off to meet him.

The custom of crying and shouting at the approach of the bridegroom seems to have been continued from the days of our Saviour.

(For a very interesting and minute account of the laws and customs of ancient nations, respecting marriage, polygamy, divorce, &c. &c., the ceremonies attending a Grecian wedding, and the figurative allusions of the sacred writers to these topics, the student is referred to BIBLICAL ANTIQUITIES, ch. vi. § 1. OMAR, pp. 145–152, and EVENING RECREATIONS, vol. ii., pp. 89—99, by Am. S. S. Union.)

It was the custom to crown the married couple. Hence the allusion, Sol. Song iii. 11. Isa. xlix. 18, where the word ornament might as well be rendered *crown.* (See DOWRY.)

MARS-HILL. (See AREOPAGITE.)

MARTHA. (John xi. 1.) The sister of Lazarus and Mary, and the mistress of their family at Bethany. (Luke x. 38—40.) She is always named before Mary, and was probably the elder. There is no question of her piety. (John xi. 5. 25—27. See LAZARUS, MARY.)

MARTYR. (Acts xxii. 20.) One who bears witness to the truth at the expense of his life. The word occurs thrice only in the Scriptures.

MARY. 1. (Luke i. 27,) the mother of our Lord, was cousin to Elisabeth, the mother of John the Baptist. (Luke i. 36.) The sacred history records but few incidents of her life, after the infancy of the Messiah. She was present at the marriage in Cana, (John ii. 1,) where he wrought a miracle. She also sought an interview with him in company with others of the family, when he was preaching to a crowd in a country place. (Luke viii. 19, 20.) She was present at his crucifixion, (John xix. 25,) and was there commended by the expiring Redeemer to the filial kindness and attention of the beloved John; and she is mentioned as one among the praying company in the upper room at Jerusalem, after the ascension of our Saviour. (Acts i. 14.)

2. (John xix. 25.) The sister of the above Mary, the wife of Cleophas, and mother of James the less, Simon, Joses, and Judas. Four women of this name are mentioned in the Gospels, (Matt. xiii. 55;

xxvii. 56. Mark vi. 3.) She was present at the crucifixion and burial of our Lord, (Matt. xxvii. 56. 61,) was among those who went to embalm him, (Mark xvi. 1—10,) was among the first to whom the news of his resurrection was announced, (Luke xxiv. 6,) and on her way to the disciples with the intelligence, she met her risen Lord and worshipped him. (Matt. xxviii. 9.)

3. (Acts xii. 12.) The mother of John Mark, a godly woman, residing at Jerusalem, at whose house the disciples were convened the night Peter was miraculously delivered from prison.

4. (John xi. 1.) The sister of Lazarus, and a devoted friend and disciple of our Saviour. She evinced her affection for him at the supper in Bethany, a few days before his crucifixion, (John xii. 3,) and received from him the testimony that she had chosen the good part which should not be taken from her. (Luke x. 41, 42.)

5. (Luke viii. 2.) *Mary Magdalene*, or *Mary of Magdala*. So called, probably, from the fact that she was a native or resident of the village of Magdala.

The general impression that she was an unchaste woman is entirely without foundation. There is nothing to warrant the opinion that she was not a woman in good circumstances and of unblemished character. Having been relieved of a demoniacal possession by the divine power of our Saviour, she became his follower, (Luke viii. 2, 3,) and evinced her attachment to him and his cause to the very last. She was at his crucifixion (John xix. 25) and burial, (Mark xv. 47,) and she was among those who had prepared the materials to embalm him, (Mark xvi. 1,) and who first went to the sepulchre after the resurrection; and what is particularly interesting in her history, she was the first to whom the risen Redeemer appeared, (Mark xvi. 9;) and his conversation with her is exceeded in interest and pathos by no passage of history, sacred or profane. (John xx. 11—18.)

MASCHIL is found in the title or inscription of Psalm xxxii. and several other psalms, and probably means an instructive song.

MATTHEW, (Matt. ix. 9,) called also *Levi*, (Mark ii. 14,) was a native of Galilee, and, though a Jew, was employed as a tax-gatherer under the provincial government of Judea. He was called from his official occupation into the service of Christ, entertained him at his house, (Mark ii. 15,) became one of the twelve apostles, and was engaged in the propagation of the gospel after our Saviour's ascension. (Acts i. 13.) There is no certainty respecting the time, place, or manner of his death.

GOSPEL OF, is supposed to have been written five years after Christ's ascension, or about the year 38. It existed at a very early period, both in the Hebrew and Greek languages; and some suppose it was first written in Hebrew, and translated into Greek by Matthew himself, or, at least, during his lifetime. There is internal evidence that it was designed particularly for the use of the Jews. Matthew, as appears from the preceding article, was early called into the company of Christ's disciples, and was a constant attendant upon his ministry to its close. His is the earliest of the four histories, and certainly has the characteristics of a narrative written soon after the events happened. The visit of the wise men; the slaughter of the infants; the parable of the ten virgins; the resurrec-

tion of the saints at the time of the crucifixion; and some other facts are related by Matthew, which are not mentioned by either of the other evangelists. (See UNION QUESTIONS, vols. i. ii., and HELP TO THE GOSPELS, both by Am. S. S. Union.)

MATTHIAS. (Acts i. 23.) A disciple of Christ, and a constant attendant on his travels and ministry, from its commencement until his ascension. (Acts i. 21, 22.) He was appointed to supply the vacancy in the company of the twelve apostles, occasioned by the apostacy of Judas.

MAZZAROTH. (Job xxxviii. 32.) *Canst thou bring forth Mazzaroth in his season?* was one of the questions by which God reproved the weakness and presumption of his servant Job. It is supposed by some to mean the twelve signs of the zodiac; each of which is brought forth in its season by the wisdom and power of God only.

MEALS, MEAL-TIME. (Ruth ii. 14.) The meals of the orientals, both ancient and modern, may be compared to our dinner and supper. (Luke xiv. 12.) What is here called *dinner* might nevertheless as well be called *breakfast*; for it is a light meal, and is taken at an early hour. In Persia, they partake of this first meal between ten and eleven o'clock in the forenoon; and it consists principally of fruits, milk, cheese, and confectionary.

The principal meal of the day is the supper. Among the Romans, it anciently took place about three o'clock; but in the east, as at the present day in Persia, about six or seven in the evening, in order to avoid the enfeebling heat of the afternoon. (Mark vi. 21. Luke xiv. 16 24. John xii. 2.)

Before going to meals it was common to wash the hands; a custom rendered necessary by their method of partaking of food. The same practice obtained among the Greeks and Romans at an early date, and still prevails in the east. (See EATING.)

The Pharisees had exalted this into a religious duty, and affected to be greatly scandalized at the omission of it by the disciples of our Lord. (Matt. xv. 2. 20. Luke xi. 38.)

In Samuel's time, the people would not eat until he had blessed the sacrifice; and this is the first notice in Scripture of a blessing on food. (1 Sam. ix. 13.) In the time of Christ, however, it was common before every meal to bless or give thanks. (Matt. xiv. 19; xv. 36.)

A distinction of rank also prevailed in sitting at meals. (See FEASTS, SEATS, TABLE. See also BIBLICAL ANTIQUITIES, vol. i. ch. v. § 2, by Am. S. S. Union.)

MEARAH. (Josh. xiii. 4.) A noted cave between Sarepta and Sidon.

MEASURES & WEIGHTS (Prov. xx. 10.) The Jewish law contains two precepts respecting weights and measures. The first (Lev. xix. 35, 36) refers to the standards kept in the sanctuary; and the second (Deut. xxv. 13-15) refers to copies of them kept by every family for its own use. Much perplexity has attended all investigations of this subject, and we must be contented with approximations to truth.

The models or standards of the weights and measures which were in earliest use were preserved for a long time in the Jewish temple, but were destroyed with that sacred edifice, and afterwards the measures and weights of the people among whom the Jews dwelt were adopted. Josephus asserts that measures and weights were invented by Cain. They

were certainly in use from the earliest period. (Gen. vi. 15; xxiii. 16.)

As to currency, it is supposed the Jews had no coins or pieces of metal of fixed size and value, but that the precious metals were exchanged for articles of merchandise by weight. Thus Abraham bought the field of Ephron for four hundred shekels of silver, as we should buy an acre of land for a hundred bushels of wheat, or a hundred pounds of flax. This is the usual mode of dealing among uncivilized nations at the present day. Every piece or mass of metal was valued according to its purity and weight. Hence the practice of carrying weights in a bag, to which allusion is frequently made by the sacred writers. (Deut. xxv. 13. Prov. xvi. 11. Mic. vi. 11.) We have abundant evidence that in David's time gold was used as an article of merchandise, and not as a standard of value.

In presenting this subject in such a form as to aid the biblical student or teacher, we shall include only those terms which are actually used in the Bible, and shall endeavour to establish a definite rule rather than to perplex by an array of conflicting opinions and authorities.

I. Of measures of length.

The *handbreadth*, or *palm*, (1 Kings vii. 26,) was four digits, or the breadth of the four fingers —from three inches to three and a half.

A *span*, (Lam. ii. 20,) which expresses the distance across the hand from the extremity of the thumb to the extremity of the little finger, when they are stretched as far apart as possible, say nine to ten inches.

A *cubit* (Gen. vi. 16.) It is obvious that this term is applied by the sacred writers to different lengths, one being at least a hand-breadth longer than the other. It is, however, generally agreed that the common cubit was about eighteen inches.

A *fathom* (Acts xxvii. 28) was from six feet to six feet and a half.

The *measuring reed* (Ezek. xli. 16) is supposed to have been from ten to eleven feet; and the *measuring line* (Zech. ii. 1) a hundred and forty-six feet.

The *furlong* (Luke xxiv. 13) was a Greek measure, and nearly the same as at present, viz. one-eighth of a mile, or forty rods.

The *mile*, (Matt. v. 41,) probably 1612 yards, or about one-twelfth less than ours.

The *Sabbath-day's journey* (Acts i. 12) was about seven-eighths of a mile; and the term denoted the distance which Jewish tradition said one might travel without a violation of the law. (Ex. xvi. 29.) It is supposed that this distance extended first from the tabernacle to the remotest section of the camp, and afterwards from the temple to the remotest parts of the holy city.

The term *a day's journey* (Num. xi. 31. Luke ii. 44) probably indicated no certain distance, but was taken to be the ordinary distance which a person travels on foot in the prosecution of a journey, perhaps twenty miles.

II. Hollow measures.

(1.) *Dry*. A *cab*, or *kab*, (2 Kings vi. 25,) one-third of an omer, or two pints.

An *omer*, (Ex. xvi. 36,) one-tenth of an ephah, or six pints.

The *measure*, or *seah*, (Gen. xviii. 6. Matt. xiii. 33. Luke xiii. 21,) one-third of an ephah, or twenty pints.

The *ephah*, (Ex. xvi. 36,) ten omers, or three seahs, or sixty pints.

The *homer*, (Isa. v. 10,) when used for dry measure, one hundred omers, or six hundred pints.

Tenth deal (Lev. xxiii. 17, or tenth part) is supposed to have been the same with the omer, or the tenth part of an ephah.

The Greek word translated *bushel* (Matt. v. 15) is supposed by some to answer to the Hebrew word *seah*. The Roman bushel was very nearly the same with the English peck.

(2.) *Liquid.* The *log*, (Lev. xiv. 10,) six egg-shells full, one-tenth of a hin, or nearly one pint.

The *hin*, (Ex. xxix. 40,) one-sixth of a bath, or ten pints.

The *bath*, (Isa. v. 10,) one-tenth of a homer, (Ezek. xlv. 11,) seven and a half gallons, or sixty pints.

The *homer*, or *cor*, (Ezek. xlv. 14,) ten baths, seventy-five gallons, or six hundred pints.

The *firkin* (John ii. 6) was a Greek measure, containing seven and a half gallons.

III. Of WEIGHTS.

In the time of Moses the common weight was a shekel, which signifies a *weight*. There were also the parts of a shekel, as the fourth, third, and half. The shekel, the maneh, and the talent were all originally names of weights; and here it may be remarked that there appears no sufficient warrant for the opinion that the Jews had two kinds of weights. When the phrase *shekel of the sanctuary* is used, (Ex. xxx. 13,) it means, not that this was different from the common shekel, but that it was a true standard weight, according to the authorized standard preserved in the sanctuary, or, as we should say, a sealed weight or measure, to denote that its accuracy is certified by authority. To weigh substances the Jews had—

The *shekel*, (Amos viii. 5,) half an ounce avoirdupois.

The *maneh* or *mina*, (Ezek. xlv. 12,) one hundred shekels, or fifty ounces, equal to three pounds two ounces avoirdupois.

The *talent*, (2 Sam. xii. 30,) three thousand shekels, thirty manehs, fifteen hundred ounces, equal to ninety-three pounds twelve ounces avoirdupois.

IV. Of CURRENCY.

(1.) *Before the captivity.*

The *gerah*, one-twentieth of a shekel, would be worth now nearly two and a half cents.

The *bekah*, half a shekel, equal to twenty-five cents.

The *shekel*, twenty gerahs, weighing half an ounce troy, equal to fifty cents.

The *maneh* or *mina*, one hundred shekels, fifty ounces, or four pounds two ounces troy, equal to fifty dollars.

The *talent*, thirty minas or three thousand shekels, ninety-three pounds twelve ounces, equal to fifteen hundred dollars.

The *pound* is the same with the *mina*.

The value of gold was to that of silver about as twelve to one.

The *dram*, (1 Chron. xxix. 7,) or *drachm*, was the same with the daric.

(2.) *After the captivity.*

The *daric*, *dram*, or *drachm*, (Ezra ii 69,) was a Persian gold coin, equal to about five dollars fifty cents.

The *stater* or *piece of money*, (Matt. xvii. 27,) a Greek or Roman silver coin, (a shekel in weight,) and in value over fifty cents. The stater or *coined shekel* of the Jews is often found in the cabinets of antiquaries at the present day.

The *penny*, (Matt. xxii. 19,) or drachm, a Roman silver coin, equal to from twelve and a half to fourteen cents.

The *farthing*, (Matt. x. 29,) a Roman silver coin, equal to one cent and a quarter.

Another piece of money equal to one fourth of a farthing is called by the same

name, (Matt. v. 26;) and the *mite* (Mark xii. 42) was half of this last farthing, or about one-eighth of a cent and a half.

An erroneous impression prevails respecting the real value of money, from our associations with its nominal value. The *penny a day* (Matt. xx. 2) seems to be a mean compensation for ten or twelve hours' labour, and the *twopence* (Luke x. 35) affords very equivocal evidence of generosity in the good Samaritan; but when it is considered what these sums could obtain of the comforts and necessaries of life, the case appears differently.

As lately as the year 1351, the price of labour was regulated in England by parliament, and "haymakers, corn-weeders, without meat, drink, or other courtesy," (in modern phrase, finding themselves,) were to have a penny a day. In many places higher wages are given for haymaking than for any other kind of agricultural labour. The pay of a chaplain in England, in 1314, was three half-pence, or about three cents a day. At the same time wheat was sixteen cents a bushel, and a fat sheep twelve cents. A penny a day under such circumstances would not be inconsiderable wages. It has been estimated that four hundred and forty grains of silver would purchase as much in the fourth century before Christ, as four thousand four hundred grains would purchase in England in 1780.

MEAT, MEATS. (Gen. i. 29. Mark vii. 19.) The food of the Hebrews was regulated by the appointment of God. Their methods of cooking meats were various, though they never ate of food dressed by any other than a Jew, nor of food prepared by other kitchen utensils than those of their own nation. What animals they might eat, and what they ought not, was particularly commanded. (Lev. xi. Deut. xiv.) The import of the word *meat* seems to have undergone a considerable change since our version of the Bible was made; for, in this, it means food in general; or, when confined to one species of food, always signifies meal, flour, or grain, but never flesh, which is now the usual acceptation of the word. A *meat-offering* in the Scriptures is always a vegetable and never an animal offering; and it might now be rendered a *bread-offering*, or a *meal-offering*, instead of a *meat-offering*.

MEATS OFFERED TO IDOLS. (1 Cor. viii. 7. 10.) 'At the first settling of the church, there were many disputes concerning the use of meats offered to idols. Some newly converted Christians, convinced that an idol was nothing, and that the distinction of clean and unclean creatures was abolished by our Saviour, ate indifferently of whatever was served up to them, even among pagans, without inquiring whether the meats had been offered to idols. They took the same liberty in buying meat sold in the market, not regarding whether it were pure or impure, according to the Jews; or whether it had been offered to idols or not. But other Christians, weaker or less instructed, were offended at this liberty, and thought that eating of meat which had been offered to idols was a kind of partaking in that wicked and sacrilegious act.

This diversity of opinion produced some scandal, for which Paul thought it behoved him to provide a remedy. (Rom. xiv. 20, 21.) He determined, therefore, that all things were clean to such as were clean, (Tit. i. 15.) and that an idol was nothing at all. That a man might safely eat of what-

ever was sold in the market, and need not scrupulously inquire from whence it came; and that if an unbeliever should invite a believer to eat with him, the believer might eat of whatever was set before him, &c. (1 Cor. x. 25, &c.) But at the same time he enjoins, that the laws of charity and prudence should be observed; that believers should be cautious of scandalizing or offending weak minds; for though all things might be lawful, yet all things were not always expedient.

MEDEBA. (Josh. xiii. 16.) A city in the eastern part of the territory of Reuben, which still retains nearly its ancient name Madaba. The site of the old town shows the ruins of a temple, and the excavations of ponds and reservoirs.

MEDIA. (Isa. xxi. 2.) This country, which probably derives its name from Madai, (Gen. x. 2,) anciently occupied what is now part of the kingdom of Persia, and was bounded north by the Caspian Sea and Armenia, south by Persia proper, and west by Assyria. It was a fertile and well-cultivated region, and was divided into greater and lesser Media.

Ninus, king of Assyria, added this country to his kingdom, and retained it until the time of Sennacherib, when it revolted, and his son became king, B. C. 700. It fell into the hand of Cyrus the Great, about 556 B. C., who perfectly united Media and Persia, forming the Medo-Persian kingdom. Hence, by Esther and Daniel, the *laws* and *chronicles* of the Medes and Persians are always mentioned together. God employed the Medes to punish Babylon, and then sent them the cup of his wrath by Cyrus (Isa. xiii. 17, 18; xxi. 2, 3. Jer. xxv. 25.)

MEDIATOR. (Gal. iii. 19.) One who interposes between two parties at variance, with the view of effecting a reconciliation between them. The title belongs pre-eminently to the divine Redeemer, in and by whom God is reconciling the world unto himself. (1 Tim. ii. 5. Heb. viii. 6, and xii. 24.) And it is to be remembered that he is the ONLY mediator between God and man. Of course our blessed Saviour has always stood in that relation, as well before as since his manifestation in the flesh. He is the Angel of the covenant, by whom all the divine communications were made under the several dispensations. Of the new covenant he became the surety as well as the mediator, sealing it with his own blood; and the blessings of this covenant are now and ever will be bestowed in virtue of his merits and intercession. The errors and absurdities into which many are betrayed who reject this doctrine are without number; and no view of the subject accords with the divine oracles, or brings into their just relation all the parties concerned, except that which contemplates the Redeemer both in his divine and human nature; as, on the one hand, identified with the infinite Jehovah, whose honour and glory are to be maintained, and whose favour is to be secured; while, on the other, he is the self-offered, atoning sacrifice for sin: and, as the friend of sinners, invites them to come to him in faith and penitence, and receive the boundless blessings of God's grace, secured to them by his own prevailing intercession. In all ages, and in all parts of the world, there has constantly prevailed such a sense of the holiness of the supreme Divinity, as to make recourse to some sort of mediation uni-

versal. There is not a form of religion known, even among the savages and heathen nations, which does not recognise, with more or less distinctness, the necessity of a mediator between the divinity and man. This fact, together with the consideration that there is nothing in the doctrine itself contrary to reason and analogy, sufficiently establishes it against the objections and cavils of scoffers and unbelievers.

MEGIDDO. (Josh. xii. 21.) A city belonging to Manasseh, but lying within the limits of Issachar, not far from the river Kishon, whose waters are hence called the *waters of Megiddo*. (Judg. v. 19.) Its inhabitants were not expelled by Manasseh, but when Israel became strong were made tributary. Solomon fortified it, and made it the residence of one of his commissaries, who provided stores of provision for his household (1 Kings iv. 12; ix. 15.) There, too, Ahaziah died, in consequence of a wound in battle, and Josiah was slain by Pharaoh-necho of Egypt. (2 Kings ix. 27; xxiii. 29.)

MELCHIZEDEC (Gen. xiv. 18) is supposed to have been king of the Salem which was afterwards Jerusalem, (though it is not improbable that the title *king of Salem* was a mere appellation.) He is mentioned before the institution of the Aaronic order as a priest of the most high God. Some have strangely supposed him to have been Shem, but his birth and genealogy are concealed, (perhaps purposely,) or the phrase *without father*, &c. may mean that his parents were of obscure or low origin; and we know not that he had a predecessor or successor; at any rate the time of his priesthood was unlimited, and in this respect different from the Levitical priesthood. (Num. viii. 24, 25.) The phrase *having neither beginning of days nor end of life* may apply either to the time of his birth and death being unknown, or to the indefinite term of his official life. Abraham showed his respect for the age, rank, piety, and priestly office of Melchizedec, by paying him a tithe of the spoils he had taken in the battle with Chedorlaomer and his allies, in the valley of Jehoshaphat; and hence the argument of the apostle, that if Abraham, whom the Jews regarded so highly, and who was the ancestor of the sons of Levi, thus acknowledged the dignity and superiority of Melchizedec; surely Christ, the great High-priest, of whom Melchizedec was but an imperfect type, was worthy of like or still greater homage. And if the ancestor of Levi thus paid homage to Melchizedec the type of Christ, surely the priesthood which was filled by the sons of Levi must be regarded as far inferior in dignity and excellence to the priesthood of Christ himself. (Heb. v. vi. vii.)

MELITA, (Acts xxviii. 1,) now *Malta*, an island twelve miles in breadth and twenty in length, lying between Sicily and Africa, about two hundred miles east of Tunis, and in that part of the Mediterranean which, in the apostle's day, was often called *Adria*, including the Ionian and Sicilian seas, according to the testimony of Ptolemy and Strabo. Here Paul and his company were shipwrecked on the passage to Rome, and very kindly treated by the inhabitants, especially by Publius the governor. A modern traveller says,—"Passed St. Paul's harbour, where the apostle was shipwrecked. In reading the account of this shipwreck,

had ever experienced difficulty in comprehending how there could be a place formed on the coast of an island, where *two seas met*. But in viewing the spot pointed out where the ship was *thrust in*, the difficulty was removed. The island *Gozo* lies west of the main island, (Malta,) and is separated only by a strait, from half to a quarter of a mile in width. When a violent Euroclydon (east wind) prevails, and the seas run high, a powerful current is forced in at each end of this strait, which ranges nearly north and south. The ship was driven in at the north end, and struck in a small nook, on the Malta side, about forty rods from the entrance. This strait must have been, I think, *the creek with a shore, into which they were minded, if possible, to thrust in the ship*. For, while lying off to the north, the entrance of the strait has the exact appearance of the mouth of a creek or river."

This island was settled by a Phenician colony, about B. C. 1500. Since the Christian era, it has belonged successively to the Goths, Vandals, Saracens, Normans, Germans, and French, until Charles V surrendered it to the knights of St. John of Jerusalem, who were dispossessed by Bonaparte; and by the treaty of 1814 it was allotted to England. At present it is the centre of extensive missionary operations. Publications in the modern Greek, Armenian, Turkish, and Arabic languages are widely circulated; and it is also a depository for Bibles in various languages.

MELONS. (Num xi 5.) Probably what is known to us as the water-melon, a fruit which is still found in great perfection in Egypt, and which travellers tell us furnished the chief food and drink of the lower classes during the heat of summer.

MENAHEM (2 Kings xv. 14) was the son of Gadi, and having slain Shallum, king of Samaria, reigned in his stead. His reign, which lasted ten years, was distinguished for cruelty and oppression. (2 Kings xv. 16—20.)

MENE. (Dan. v. 25.) A word of that significant sentence which appeared on the wall of Belshazzar's banqueting-hall, to warn him of the impending destruction of Babylon. The whole sentence is in the pure Chaldee language, and reads, when translated literally, 'Mene, *he is numbered*—Mene, *he is numbered*—Tekel, *he is weighed*—Upharsin, *they are divided*.' Peres, in the original language, is the same word with Upharsin, but in a different case or number. It means, *he was divided*.

MEPHAATH (Josh xiii 18) is supposed to have been contiguous to Kedemoth, Bezer, and Jahzah. (1 Chron. vi. 78, 79.) In later times it was in the hands of the Moabites. (Jer. xlviii. 21.)

MEPHIBOSHETH, 1. (2 Sam. xxi 8,) was a son of Saul, who, with his brother and five others of the family, suffered a violent death at the hands of the Gibeonites.

2. (2 Sam. iv. 4.) Or *Meribbaal*, (1 Chron. viii. 34,) was a son of Jonathan, and grandson of Saul, who, at the age of five years, fell from his nurse's arms, and was ever after a cripple. When David was in quiet possession of his kingdom, he sought out this branch of the family of Jonathan his friend, and not only gave him an honourable place in his palace, but made ample provision for his family. The in-

teresting history of this liberal proceeding of David's is minutely related in 2 Sam. ix.

MERAB. (1 Sam. xiv. 49.) The eldest daughter of Saul, who promised her to David in marriage; but she married Adriel of Meholath, by whom she had five sons, and David took her sister Michal. The five sons of Merab suffered a violent death at the hands of the Gibeonites. (2 Sam. xxi. 8.) They are called *the five sons of Michal, whom she brought up for Adriel;* and the probability is, if the text is correctly expressed, that Michal adopted her sister's children, (their mother being dead.) At all events, we may be sure that if the history was fabulous, such apparent inconsistencies would have been avoided; so that their occurrence shows the absence of any cunning.

MERCHANTS. (Isa. xxiii. 2.) The earliest mode of commerce was doubtless by caravans. The merchants to whom Joseph was sold were probably of this character. The earliest commerce with India, of which we have any knowledge, was carried on in this way by the merchants of Arabia and Egypt. There was, however, considerable intercourse between many countries by water. The Phenicians held the first rank as a commercial nation, and their first metropolis was Sidon, and afterwards Tyre. Something may be learned of their commerce from Ezek. xxvii. and xxviii. (See SHIPS.) The commerce of the Egyptians was also very extensive. They imported goods from India, and carried on an export trade with various parts of the Mediterranean.

MERCY. (Gen. xix. 19.) An essential attribute of the Divine Being, for the knowledge of which we are indebted wholly to revelation. The plan of salvation by Jesus Christ provides for the exercise of infinite mercy, consistently with the most rigid demands of truth and righteousness; so that, under this gracious dispensation, *mercy and truth* are said to *have met together*, and *righteousness and peace* to *have kissed each other.* (Ps. lxxxv. 10.)

The expression *I will have mercy, and not sacrifice,* (Hos. vi. 6. Matt. ix. 13,) signifies (as its connexion indicates) that God is pleased with the exercise of mercy rather than with the offering of sacrifices, though sin has made the latter necessary. (Comp. 1 Sam. xv. 22.)

Mercy is also a Christian grace, and no duty is more strongly urged by the Scriptures than the exercise of it towards all men, and especially towards such as have trespassed against us. (Matt. xviii. 33—35.)

MERCY-SEAT. (Ex. xxv. 17.) This was the lid or cover of the ark of the covenant. It was made of gold, and two cherubs of gold were placed at each end, and stretching their wings towards each other, formed a kind of throne, upon which God was supposed to be present in a peculiar manner, to hear and answer prayer, and to make known his holy will.

MERIBAH. (See REPHIDIM.)

MERODACH. (Jer. l. 2.) The name of an idol god of the Babylonians, supposed by some to have represented the planet Mars, and by others to have been the statue of some famous king. It was the surname of some of the Babylonish monarchs. (Isa. xxxix. 1.)

MEROM. (Josh. xi. 5, 6.) A marshy lake in the northern part of Judea, through which the Jordan flows. It is now called *Houle*, as is the valley

which encloses it. It is about twelve miles above Tiberias, and is regarded by many as properly the source of the Jordan. Most of its bed is dry in summer, and is overgrown with grass and shrubbery, affording retreats for wild beasts. In the spring freshets the lake swells to six miles in length, and three and a half in breadth, and abounds with fish. It is called the waters of Merom, or *high waters*, because it was higher than the other lakes of Judea. (See OMAR, by Am. S. S. Union, p. 123.)

MEROZ. (Judg. v. 23.) A place in the vicinity of the brook Kishon, whose inhabitants were accursed for refusing to come to the help of Israel, in the contest with Sisera.

MESECH, (Ps. cxx. 5,) or MESHECH. (Ezek. xxxii. 26.) The name of the country in the north-eastern angle of Asia Minor, supposed to have been settled by the posterity of Mesech, the son of Japheth. They had considerable commerce with Tyre. (Ezek. xxvii. 13.) Some suppose the Muscovites were of this race. The terms Mesech and Kedar, in the above passage from Psalms, is supposed to denote northern and southern barbarians generally.

MESHA. 1. A PLACE. (Gen. x. 30.) Supposed to denote the country called by the Greeks Messene, and lying near the modern Basora.

2. A PERSON. (2 Kings iii. 4.) A king of Moab, who refused to pay to Jehoram, king of Israel, the annual tribute which he had been accustomed to pay to his father Ahab. For this offence Jehoram determined to punish him, and [illegible] his and Jehoshaphat, king of Judah, and the king of [illegible], he invaded the territory of Moab, [illegible] their [illegible], and at last the king and his army were closely besieged in a walled town. In this extremity Mesha attempted to cut his way through the enemy's ranks; but failing in this, he made the horrible sacrifice of his eldest son to some idol god, and it was done openly upon the wall, in sight of the camp of Israel, that they might be persuaded by such a revolting spectacle to raise the siege. This effect was produced, for we are told that they immediately retired, contenting themselves with great spoil.

MESHACH. (See ABEDNEGO.)

MESHECH. (See MESECH.)

MESOPOTAMIA, (Deut. xxiii. 4,) or Syria, *between the two rivers*, elsewhere called *Padan-aram*. (Gen. xxviii. 2,) or the *plain of Syria*, was the name of the country lying between the Tigris and the Euphrates. It was the first abode of men both before and after the flood, and was bounded north by Armenia, east by Assyria, south by Arabia, and west by Syria, and embraced the modern Eleusa of Turkey.

MESSENGER. (Mal. iii. 1.) The laws and edicts of the Jewish kings were proclaimed near the royal residence by perchriers; but they were made known to more distant [illegible] and provinces by *messengers*, sent for that purpose. (1 Sam. xi. 7. 2 Chron. xxxvi. 22. Amos iv. 5.) They stood in the gate of the city, where the [illegible] of people might be found, and proclaimed the law or message, as in Jer. xi. 6; xvii. 19, 20. At Jerusalem, these messages were proclaimed in the temple, where a concourse of people was always found. Our Saviour is called the *Messenger of the covenant*, Mal. iii. 1, [illegible] as he divested himself of his divine and eternal glory, and, taking the form [illegible]

the will of God; to seal the covenant of grace with his precious blood, and thus to make propitiation for our sins; so that we, by the exercise of faith and repentance, wrought in us by the blessed Spirit, may be made meet for the inheritance which that covenant secures, and of which he was Prince and Mediator as well as Messenger.

The *spies* concealed by Rahab (Josh. vi. 17) are called *messengers;* and the punishment which God inflicts on the wicked for their sins is also called a *messenger*. (Prov. xvii. 11.)

Ministers of the gospel are also called *messengers*, (2 Cor. viii. 23,) because they declare or announce the message of mercy which the gospel contains.

MESSIAH, (Dan. ix. 25,) or MESSIAS, (John iv. 25,) signifies *anointed;* a title given by way of eminence to Jesus Christ. It is sometimes applied by the sacred writers in a subordinate sense, as in Isa. xlv. 1. Ezek. xxviii. 14; but when applied to Christ, it denotes that he unites in himself the offices of a prophet, a priest, and a king; not of the Jews only, but of all mankind.

The Jews expected the Messiah would be their deliverer from civil bondage, and would raise them, as a nation, to great power. Hence they rejected the meek and lowly Jesus, and put him to shame and death. They were disappointed and offended because his kingdom was not of this world, and promised no privileges to them in distinction from the Gentiles. The whole Scriptures abound with evidence that they were and are under a gross delusion; and the Christian church is looking with deep interest for the time when the veil shall be taken from their eyes; when they shall look on Him whom they have pierced, and mourn; and when they shall receive him as the long-promised and long-expected Messiah. (See CHRIST.)

METHEG-AMMIAH. (2Sam. viii. 1.) The same with Gath. (Comp. I Chron. xviii. 1.)

MICAH. 1. (Judg. xvii. 1.) A celebrated idolater in mount Ephraim, who persuaded a Levite to officiate as his priest for a stipulated reward. The emissaries sent out by the tribe of Dan to find a settlement for them happened to call at Micah's house, and saw the idols and the Levite; and the party of the Danites, who afterwards went to Laish, took Micah's house in their way, secured all his images, and persuaded his priest to accompany them. Micah endeavoured to obtain them again, but in vain. (Judg. xviii.)

2. (Micah i. 1.) *The prophet*, was a native of Mareshah, (hence called the *Morasthite*,) a village in the south of the territory of Judah. (Josh. xv.44.) It is supposed that a reference to one of his predictions saved the life of Jeremiah. (Jer. xxvi. 18—24.)

PROPHECY OF, is the thirty-third in the order of the books of the Bible. It was uttered within the space of fifty years, viz. from the commencement of the reign of Jotham, A. M. 3245, to the close of the reign of Hezekiah, A. M. 3306, or nearly contemporary with Isaiah. The prophecies of Micah, which are recorded in the sacred canon, make but seven chapters, and are divided into three sections:

§ 1. Prophecies in the reign of Jotham, ch. i.
§ 2. Prophecies in the reign of Ahaz, ii.—iv. 8.
§ 3. Prophecies in the reign of Hezekiah, iv. 9—vii.

The remarkable feature o this whole prophecy is, that it

is very explicit respecting the birthplace and prominent characteristics of the Messiah, and the blessings of his reign upon earth.

MICAIAH. (See AHAB.)

MICHAEL. (Dan. x. 13.) A name of frequent occurrence in the sacred writings. It is applied particularly to an angel, or a prince of angels, (as the name denotes,) (Jude 9;) and in the book of Daniel, the same Michael is spoken of as a prince. (See ARCHANGEL.)

MICHAL. (1 Sam. xiv. 49.) Second daughter of Saul, and the wife of David. She was evidently an unprincipled woman. When she had aided David to escape from the fury of her enraged father, she placed an image in the bed; and when the messengers came to seize him, Michal told them he was sick in bed. Saul directed him to be brought, sick or well; and when the messengers came again and discovered the trick, Michal excused herself to her father by a direct falsehood.

During David's exile, Michal married another man, with whom she lived nine or ten years. David, having in the mean time become established on the throne, required of Abner, as one of the conditions of a treaty, that Michal should be restored to him, which was accordingly done.

As another and conclusive evidence of her impiety, we are told that she despised David when she saw the expressions of his gratitude and joy at the approach of the ark of the Lord, and was evidently filled with passion and contempt. For this sin she was visited with a special judgment. (2 Sam. vi. 16—23.)

MICHMASH, (1 Sam. xiii. 2,) or MICHMAS. (Neh. vii. 31.) A place on the borders of Ephraim and Benjamin. It is supposed to lie on the road through Rama, nine miles from Jerusalem. Probably a narrow defile, formed by two abrupt, rugged rocks in mount Ephraim, was called the *passage of Michmash*, (1 Sam. xiii. 23,) in which was the garrison of the Philistines, and which was probably so well defended as to make it a safe depôt for the stores of Sennacherib's army, in his advance upon Jerusalem. (Isa. x. 28, 29.) The place was in later times of some importance, (Neh. xi. 31;) and is mentioned by profane historians four hundred years after Christ.

MIDIAN, (Ex. ii. 15,) or MADIAN. (Acts vii. 29.) A country lying around the eastern branch of the Red Sea, and supposed to have been settled by the posterity of Midian, fourth son of Abraham and Keturah. Midian was celebrated for its *camels*, (Judg. vii. 12;) and the descendants of Ephah, who were the posterity of Midian, were rich in camels and dromedaries. (Isa. lx. 6.) Hither Moses fled, and here he married the daughter of Jethro.

It is supposed that another country of the same name was situated on the eastern coast of the Dead Sea, in Arabia Petræa, adjoining Moab; but very learned geographers describe but one land of Midian, and this embraces both sides of the eastern gulf of the Red Sea, extending southwardly near to mount Sinai. Perhaps they might have been distinguished as northern and southern Midianites.

When the children of Israel were encamped in the plains of Moab, the Midianites were invited by the Moabites to join in the expedition to Balaam, to procure his services to curse the children of Israel. For their conduct toward the Isra-

elites, they were completely subdued; their kings and their male population slain; their cities and fortifications were burned; and their property of every kind, to an almost incredible amount, with their wives and children, were brought to the camp of Israel, and there disposed of by Moses and Eleazar. (Num. xxxi.) Probably a few escaped the general massacre; for, about two centuries afterwards, the Midianites were again a powerful nation, mustering an immense army, who, for their oppressive treatment of the Israelites, were miraculously defeated by Gideon, (Judg. vi. vii. viii.;) after which, they seem to have been incorporated with the Moabites and Arabians.

A modern traveller describes the scene in the solitudes of Midian, where tradition says Moses kept the sheep of Jethro his father-in-law. It is seen from the convent on mount Sinai, in a valley in rear of the mount, between two ridges. A group of trees stands in the midst of the plain.

The *curtains of Midian* (Hab. iii. 7) is a figurative expression denoting the borders or inhabitants of Midian.

MIGDOL. (Ex. xiv. 2.) A fortress or tower, (probably the modern *Bir Suez*,) erected at a watering place a few miles north of Suez, towards Etham.

MIGRON. (1 Sam. xiv. 2.) A place in the vicinity of Michmash. (Comp. Isa. x. 28. See MICHMASH.)

MILCOLM. (See MOLOCH.)

MILE. (See MEASURES.)

MILETUS, (Acts xx. 15,) or MILETUM. (2 Tim. iv. 20.) A city and seaport, and the capital of ancient Ionia. It stood about forty miles south of Ephesus, and was second only to that city in wealth, commerce, and luxury. Miletus is distinguished as the birthplace of Thales, and Anaximenes his pupil, and also for a magnificent temple and oracle of Apollo. It was here that Paul received the elders of Ephesus, whom he could not visit in his journey, and here he left Trophimus sick. There are ruins of an old town near the mouth of the river Meander; but whether they are those of Miletus is very doubtful. The Turkish town of *Melas* is said to occupy the site of the ancient Miletus; and the Miletum, where Trophimus was left, is also placed by some geographers on the island of Crete, but without sufficient warrant.

MILK: (1 Cor. iii. 2.) A liquid and very nourishing food, drawn principally from cows. The simplest spiritual food, or the plain and easy truths of the gospel, wherewith the new-born soul is nourished and sustained, is compared to milk. (Heb. v. 12. 1 Pet. ii. 2.)

A *land flowing with milk and honey* (Josh. v. 6) means a country of extraordinary fertility, affording every thing which is needed for the support and comfort of life. The phrase *wine and milk* (Isa. lv. 1) denotes all spiritual blessings and privileges.

Cheese was made of milk. (2 Sam. xvii. 29.)

The word rendered *cheeses* in 1 Sam. xvii. 18, means *cheeses of milk*, supposed to have been slices of coagulated or curdled milk, which had been strained through a leathern strainer, and after it had grown hard, was cut in pieces for use. This is much like the modern process of making cheese; and food made in the same way is common in some parts of this country under the name of *cheese-curd*. (See CHEESE.)

MILL. (Ex. xi. 5.) The simplest mill for bruising grain was nothing more than

two stones, between which they were broken. Such were seen in the country of the Niger by Richard and John Lander, on their recent expedition in Africa. If one of these stones be hollowed out, so as to contain the corn to be pounded by another stone, or by a piece of wood or metal, it is not a mill, but a mortar. When manna was given in the desert, *the people went about, and gathered it, and ground it in mills, or beat it in a mortar.* (Num. xi. 8.) In the law it is ordained, *No man shall take the nether or the upper millstone to pledge; for he taketh life to pledge;* that is, he who lends money must be humane to the borrower, and must not make the poor man pawn his mill, without which his life cannot be sustained. (Deut. xxiv. 6.) From these mills and mortars there must have been obtained at first only a kind of peeled grain, which may be compared to the German *graupe*, the English *groats*, and the American *grits*, or *hominy*. Fine flour was more laboriously obtained from household-mills, like our coffee mills. The latter implement is indeed far more refined and ingenious than the eastern hand-mills. Yet we read that Sarah set before the three angels who visited Mamre cakes of *fine meal*. (Gen. xviii. 6.) It is almost needless to observe, that sieves must have been known at the same time.

Niebuhr describes two kinds of eastern hand-mills. The first is very simple, and consists of an oblong stone, somewhat roughened or hollowed upon the surface; upon which the corn, after being moistened, is rubbed with another stone, of a long and round shape. Niebuhr saw these mills only once. They seem, therefore, not to be common. The other, which is also described by Shaw and Tournefort, was seen by Niebuhr in Egypt. It consists of two round stones, each about two feet in diameter, and six inches high. The under one, or *nether millstone*, (Job xli. 24,) is immoveable, and is somewhat lower around the edge than in the centre: that is, it is slightly convex on the top. The upper one is just the reverse, being concave on the bottom, or thicker at the circumference, so as to fit pretty closely to the other. In the centre there is a hole, and above this a funnel, or hopper, into which the grain is poured, and thus it runs in between the stones, and is broken between them into meal, which falls over the edge upon a board. On the top of the other stone there is an upright peg, by means of which it is turned around. Such mills cost, says Tournefort, less than a Spanish dollar.

a is a section of the upper millstone, in which we see the hopper and the peg, [illegible]

b is the lower millstone, convex above, to fit the other.

c is the complete mill.

Frequent allusions are made in Scripture to these utensils. Of Leviathan, it is said, that his heart is *as hard as a piece of the nether millstone.* (Job xli. 24.) At the siege of Thebez, *a certain woman cast a piece of a millstone upon Abimelech's head, and entirely brake his skull.* (Judg. ix. 53.)

Wheat was the grain commonly used for bread. The poor people, however, lived much upon barley, as at the present day, the Arabs do upon millet, or *durra.* Niebuhr thinks this durra was the first kind of corn which was ground and made into bread. The durra bread, like barley bread, is very good while fresh; the latter, however, is superior, and has a better taste in hot climates than with us. After some hours, it becomes tasteless; yet the same thing takes place with regard to the wheaten bread of the orientals. They are forced, therefore, to bake every day, and no more is ground daily than is wanted for the baking. This daily grinding makes such a noise in the houses as is heard in the streets. The sound was pleasing, because it was naturally associated with industry, and the supports and enjoyments of life. Hence the prediction in Jer. xxv. 10. The noise of the millstones, and the lighting up of candles, are circumstances belonging to inhabited places, and are striking when we call to mind the fact that they grind at a very early hour in the morning. Chardin says it is this noise which often awakens people in the morning; and Harmer supposes the import of the verse just quoted to be, "I will put an end to the silence of the morning, melancholy the shadows of the evening; no cheerful noise to animate the one, no enlivening ray to soften the gloom of the other. Desolation shall everywhere reign." (See farther, Biblical Antiquities, vol. i. ch. v. § 2, by Am. S. S. Union.)

MILLET. (Ezek. iv. 9.) A plant resembling wheat and rye, the stalk of which grows about three feet in height, and bears a great number of grains. This grain was coarse, and chiefly used for beasts.

Niebuhr informs us, that there is a kind of millet used in the east, called *durra*, which, made into bread with camels' milk, butter, or grease, is almost the only food eaten by the common people in Arabia; but he says he found it so unpalatable, that he would have preferred plain barley bread, which furnishes the reason of its being appointed as a part of the hard fare of Ezekiel.

MILLO, house of. (Judg. ix. 6.) Supposed by some to denote either the senate or chief men of the place, or to be the name of a distinguished individual in Shechem, whose family and adherents joined in elevating Abimelech to the throne. Others suppose it to be a village. Millo in Jerusalem (2Chr. xxxii. 5) was a section of the fortifications, or perhaps the public edifices in that city. The expression in 2 Kings xii. 20, describes the place as above Silla—perhaps Siloam.

MINA. (See Measures.)

MIND. (Gen. xxiii. 8.) The meaning of this word, when employed by the writers of Scripture, must be determined by its connexion. According to this, it sometimes means the soul renewed, in opposition to the flesh under the dominion of sin, (Rom. vii 25;) and, at others, the immaterial, in opposition to the material nature. (Eph. ii. 3.) Sometimes it means temper or

disposition, as in Phil. ii. 3. 5; or a particular faculty is meant, as in Ps. xxxi. 12. Isa. xlvi 8; lxv. 17. Mark xiv. 72. Sometimes the motive or intention, as in Prov. xxi. 27; or thought, as in Isa. xxvi. 3. Jer. li. 50; or opinions, as in Judg. xix. 30; or affections, as in Ezek. xxiv. 25. When used in reference to God, it signifies will, counsel, or purpose, as in Rom. viii. 27; xi. 34. 1 Cor. ii. 16. When used as a verb, it signifies to regard and care for, as in Rom. viii. 5; xii. 16; and Phil. iii. 19; or to incline, as in 2 Chron. xxiv. 4. Matt. i. 19. Acts xx. 13; or to be disposed, as in Phil. ii. 2. 20; iii. 15.

MINISTER. (1.) One who serves another. (Ex. xxiv. 13. Josh. i. 1. Matt. xxv. 44.) When applied to Christ, as the *minister of the sanctuary* (Heb. viii. 2,) it denotes his official character as our high-priest, who is set on the right hand of the throne of the Majesty in the heavens, and who ever liveth to make intercession for us. (2.) Those persons who are appointed to preach the gospel and administer its ordinances. (1 Cor. iv. 1. 2 Cor. iii. 6. Eph. iii. 7. 1 Thess. iii. 2. 1 Tim. iv. 6.) (3.) To magistrates, (Rom. xiii. 6,) as God's ministers to punish the evil and protect the good; and, (4.) To the angels, who stand ready to do the will of God. (Ps. ciii. 21. Dan. vii. 10. Rom. xiii. 6. Heb. i. 14.)

MINISTRATION. (1.) The period during which an office is administered. (Luke i. 23.) (2.) Distribution of alms. (Acts vi. 1. 2 Cor. ix. 13.) The law of Moses was the *ministration of death and condemnation*. It convinces men of sin, the penalty for which is eternal death; and to this they are already condemned. The gospel is the *ministration of the Spirit that giveth life*: it proceeds from [illegible] as confirmed and applied by him; and by means of it, he conveys life, and all spiritual graces and benefits, to the souls of men. (2 Cor. iii. 7, 8.)

MINNI. (Jer. li. 27.) A province of Armenia, or, more probably one of several clans or tribes who were settled on mount Taurus, east and south of the Black Sea. The Ashkenites were another of these tribes.

MINNITH. (Judg. xi. 33.) A place east of Jordan, four miles from Heshbon, on the Philadelphia road, famous for its wheat. (Ezek. xxvii. 17.)

MINSTREL. (2 Kings iii. 15.) A musician or piper. It seems, from the case of Jairus, to have been customary in the time of our Saviour to employ minstrels at funerals: for when Christ came into the house to raise his daughter, *he saw the minstrels and the people* [illegible] (Matt. ix. 23.)

MINT (Matt. xxiii. 23.) A [illegible] The law of Moses enjoined that tithes should be paid [illegible] ; Deut. xiv. 22.) The Jews, in their great scrupulosity, tithed [illegible] which could be [illegible] and so literally fulfilled the law, while its [illegible] justice, and mercy were neglected. (See Tithes.)

MIRACLE (Ex. vii. 9.) A [illegible] which was above the power [illegible] contrary to the laws of nature, as they are called [illegible] necessarily [illegible] most but a suspension of the operation of those laws, as to a [illegible] and could not be produced by the ordinary operation of those laws; and hence, being [illegible] or above the order of nature, it requires the exercise of divine [illegible]

Miracles were performed in attestation of the truth of some particular doctrine or system of religion. Those performed by our Saviour incontrovertibly prove his divine power. They exceed thirty in number. Many of them were wrought before a great multitude of people, friends and enemies, in the open day, and where there was no chance to deceive. And it really requires more faith to believe that such a multitude of people could be so often deceived by one of the most blameless men that ever lived on the earth, than it requires to believe the miracles themselves.

The following is a table of Christ's miracles, arranged in the order in which they are supposed to have been wrought.

Miracles.	*Place.*	*Record.*
Water turned into wine	Cana	John ii. 1—11.
The Capernaum nobleman's son cured	Ditto	—— iv. 46—54.
Draught of fishes	Sea of Galilee	Luke v. 1—11.
Demoniac cured	Capernaum	Mark i. 23—26.
Peter's mother-in-law healed	Ditto	—— 30, 31.
Leper healed	Ditto	—— 40—45.
Centurion's servant healed	Ditto	Matt. viii. 5—13.
Widow's son raised from the dead	Nain	Luke vii. 11—17.
Tempest calmed	Sea of Galilee	Matt. viii. 23—27.
Demoniacs of Gadara cured	Gadara	—— 28—34.
Man sick of the palsy cured	Capernaum	—— ix. 1—8
Jairus' daughter raised to life	Ditto	—— 18—26.
Woman diseased with issue of blood healed	Ditto	Luke viii. 43—48.
Sight restored to two blind men	Ditto	Matt. ix. 27—31.
Dumb demoniac cured	Ditto	—— 32, 33.
Impotent cripple at Bethesda cured	Jerusalem	John v. 1—9.
A withered hand cured	Judea	Matt. xii. 10—13.
Demoniac cured	Capernaum	—— 22, 23.
Five thousand fed	Decapolis	—— xiv. 15—21.
Canaanite woman's daughter cured	Near Tyre	—— xv. 22—28.
Man deaf and dumb cured	Decapolis	Mark vii. 31—37.
Four thousand fed	Ditto	Matt. xv. 32—39.
Blind man restored to sight	Bethsaida	Mark viii. 22—26.
Boy possessed of a devil cured	Tabor	Matt. xvii. 14—21.
Man born blind restored to sight	Jerusalem	John ix.
Woman cured of eighteen years' infirmity	Galilee	Luke xiii. 11—17.
Dropsical man cured	Ditto	—— xiv. 1—4.
Ten lepers cleansed	Samaria	—— xvii. 11—19.
Lazarus raised from the grave to life	Bethany	John xi.
Two blind men restored to sight	Jericho	Matt. xx. 30—34.
Fig tree blasted	Olivet	—— xxi. 18—21.
The ear of Malchus healed	Gethsemane	Luke xxii. 50, 51.
Draught of fishes	Sea of Galilee	John xxi. 1—14.

MIRIAM, (Ex. xv. 21,) the sister of Moses and Aaron, is supposed to have been ten or twelve years older than Moses; and being appointed to watch the ark of bulrushes, in which her infant brother was laid, among the flags of the river, she was there when Pharaoh's daughter came down and discovered it, and proposed to go for a nurse, concealing her relation to the child. She immediately called her mother as the nurse, and the infant was placed under her care. She was smitten with leprosy for her treatment of Moses, but was restored in answer to the prayer of Moses. (Num xii. 1—15.) She died, and was buried at Kadesh. (Num. xx. 1.)

MIRRORS. (See LOOKING-GLASS.)

MITE. (Luke xii. 59.) The lowest denomination of Jewish money, and probably of the value of two mills of our currency. (See MEASURES, &c.)

MITRE. (Ex. xxviii. 4—7.) This was the head-dress of the Jewish priest. It was of fine

flax or linen, made with many folds, making in length eight yards, finished with elegance and taste, and wreathed round the head in the shape of an eastern turban. It bore upon its front a gold plate, on which was inscribed "HOLINESS TO THE LORD." The Jews tell us that the mitre and the *bonnet* were the same thing, only folded up differently, according to the dignity of the wearer.

MITYLENE. (Acts xx. 14.) The capital of the ancient island of Lesbos. The whole island is now under the Turkish power, and is called Mitilene, and the chief town is called Castra, near which the ruins of the ancient city are discernible. The island lies on the eastern coast of Asia Minor, nearly opposite Pergamos, and is about one hundred and seventy miles in circumference. The population is at present 25,000. The chief productions are wine and figs. Paul passed through this island on his way from Corinth to Jerusalem: and it is famous as the birthplace of many wise and learned men.

MIZPAH, (1 Kings xv. 22,) or MIZPEH (Josh. xv. 38.) This name is given to several places, and implies a post of observation or a watch-tower. They seem to have been known as places of convocation on public occasions, religious and civil.

1. (Josh. xv. 38.) A city in the territory of Judah, north of Hebron, and nearly twenty miles south from Jerusalem. Some geographers place it in the tribe of Benjamin. (Josh. xviii. 26.)

Samuel dwelt at Mizpah, (1 Sam. vii. 5, 6,) and Saul was anointed king there, (1 Sam. x. 17—24;) and hither, it is supposed, the Jews often resorted for business and devotion. (Judg. xx. 1. 1 Sam. vii. 5—7; x. 17.) It was fortified by Asa with the stone and timber which Baasha had been using for the fortifying of Ramah. (1 Kings xv. 22;) and was the residence of Gedaliah, the governor appointed by Nebuchadnezzar after his subjection of the land. (Jer. xl. 6.) We find it rebuilt after the return from Babylon. (Neh. iii. 19.)

2. (Gen. xxxi. 49.) A city in the territory of Gad, where Laban and Jacob entered into a covenant of friendship, and where Jephthah resided and mustered his army. (Judg. xi. 11. 29.)

3. (Josh. xi. 3. 8.) A tract of country lying near the base of mount Hermon.

4. (1 Sam. xxii. 3.) A town of Moab, where David placed his father and mother during his reverses.

MIZRAIM (Gen. x. 6) is the original word translated Egypt; and the modern Arabian name *Mitzr* is an abbreviation of the Hebrew word Mizraim. (See EGYPT.)

MIZREPHOTH-MAIM. (Josh. xi. 8.) A place near Sidon, and supposed to be the same with Sarepta.

MNASON. (Acts xxi. 16.) A native of Cyprus, and resident of Jerusalem. He was an early convert to Christianity, and hospitably entertained the apostles. It is supposed by some that the reading of the passage should be, 'the house of Mnason of Cyprus,' &c.

MOAB, PLAINS OF, (Num. xxii. 1; xxxiii. 48—50,) were situated on the east of Jordan and the Dead Sea, on both sides of the Arnon. The country bordered principally on the Amorites, north of the Arnon, where the Israelites encamped previous to the passage of the Jordan. Afterwards it fell to the lot of Reuben.

The inhabitants were called Moabites, and the country derived its name from Moab the

son of Lot, (Gen. xix. 37,) by whose posterity it was conquered, when in possession of the giant race of Emims. (Deut. ii. 11, 12.) They were severely punished for their treatment of the Israelites. (Deut. xxiii. 3—6. Judg. iii. 12—30. 2 Sam. viii. 2. See MESHA.) They were an idolatrous nation, and are made the subject of several prophecies. (Isa. xv. xvi. Jer. xlviii.)

Their country seems to have been exceedingly fertile in ancient times; but now it is a barren desert, traversed only by wandering Arabs, according to that prediction of the prophet, *Moab shall be a perpetual desolation.* (Zeph. ii. 9.)

MOLE. (Isa. ii. 20.) Some are of the opinion that the word in Lev. xi. 30, which our translators render *mole*, is properly the chameleon; and that the word translated *weasel*, in the preceding verse, is the mole; and in the east, at this day, the mole is called *khuld*, which is evidently the same as the Hebrew word *choled*, here used. A learned author is, moreover, of opinion that the words rendered *moles and bats*, in the passage first above cited, should be read as one word, and that no animal is meant, but *a deep sink*, or *subterranean vault;* and another concurs in the opinion, but thinks that *sepulchres* are intended.

The habits of the mole are well known; and the idea of the prophet is fully sustained by any expression denoting the cavernous desolate places of the earth. (See YOUTH'S FRIEND, for August, 1832, by Am. S. S. U.)

MOLECH, (Lev. xviii. 21,) or MILCOM, (1 Kings xi. 5.) or MOLOCH. (Acts vii. 43.) The name of an idol god, worshipped by the Ammonites with human sacrifices.

The Rabbins tell us that it was made of brass, and placed on a brazen throne, and that the head was that of a calf, with a crown upon it. The throne and image were made hollow, and a furious fire was kindled within it. The flames penetrated into the body and limbs of the idol; and when the arms were red-hot, the victim was thrown into them, and was almost immediately burned to death. Its cries were drowned by drums, &c. Some have doubted whether there was an actual sacrifice of life on these occasions; and they refer to customs still prevalent in China, and among some of the Indian nations, where the devotees walk barefoot over burning coals, and often carry their children in their arms for the purpose of consecrating them. This they call *passing through the fire.* (2 Kings xvi. 3.) No objection can be made to the credibility of the Rabbins' account, from the barbarity of it; for the burning of widows, and the drowning of children, in India, are certainly no less revolting instances of cruelty, than the throwing of infants into the heated arms of an idol god. We subjoin a cut of this idol.

The *tabernacle of Moloch* was the tent or small house in which the image of the idol was placed. It was of a size and shape to be portable, and was taken up like other baggage, and carried from place to place.

MONEY. (Gen. xxiii. 9.) This is the first mention of money in the sacred Scriptures. It was silver, and was weighed, and is said to have been *current with the merchant.* The practice of weighing money is general in Syria, Egypt, and all Turkey. No piece, however effaced, is refused there. The

The worship of Moloch, p. 443.

merchant draws out his scales and weighs it, as in the days of Abraham, when he purchased his sepulchre. In considerable payments, an agent of exchange is sent for, who counts it by thousands, rejects pieces of false money, and weighs all the coin either separately or together. With us, the piece of metal is stamped according to its value, as fixed by public authority. (See CHANGERS, MEASURES, &c.)

MONTH. (Gen. viii. 4.) The twelfth part of a year. The ancient Hebrews called the months by their numbers: as first month, second month, third month, &c. The length of the month was regulated by the changes of the moon. After they left Egypt, the Jews had two courses of months; one making the civil, and the other the sacred year; the former commenced from the first new moon in October, and this was used in civil and agricultural concerns only; and the latter from the first new moon in April, because they left Egypt on the fifteenth [illegible], and was used in regulating the time of their feasts, &c. The [illegible]

The names of the Hebrew months follow.

Civil.	*Sacred.*	*Beginning with the new moon.*	
VII.	I. Nisan, or Abib	March, or April	Neh. ii. 1.
VIII.	II. Zif, or Ziv	April, or May	1 Kings vi. 1.
IX.	III. Sivan	May, or June	Esth. viii. 9.
X.	IV. Tammuz	June, or July	
XI.	V. Ab	July, or August	
XII.	VI. Elul	August, or September	Neh. vi. 15.
I.	VII. Tisri, or Ethanim	September, or October	1 Kings viii. 2.
II.	VIII. Bul	October, or November	1 Kings vi. 38.
III.	IX. Kisleu, or Chisleu	November, or December	Neh. i. 1.
IV.	X. Tebeth	December, or January	Esth. ii. 16.
V.	XI. Shebat	January, or February	Zech. i. 7.
VI.	XII. Adar	February, or March	Esth. iii. 7.

Twelve lunar months, making but three hundred and fifty-four days and six hours, the Jewish year was short of the Roman by twelve days. To compensate for this difference, the Jews every three years intercalated a *thirteenth* month, which they called *Vedar*, the second *Adar*. By this means, their lunar year equalled the solar.

MOON, (Deut. xxxiii. 14,) or *lesser light*. (Gen. i. 16.) The moon is a planet revolving round the earth, and reflecting the light of the sun. The church is compared to the moon with great force and beauty, (Sol. Song vi. 10,) as she derives from the Sun of righteousness all her brightness and glory.

The *new moon* regulated many of the feasts and sacred services under the old dispensation. The new moon was always the beginning of the month, and this day they called *Neomenia*, new-moon day, or new month.

The heathens have generally worshipped the moon, under the names of *Queen of heaven*, *Venus Urania*, *Succoth-benoth*, *Ashtaroth*, *Diana*, *Hecate*, or perhaps *Venus*, &c. (Deut. iv. 19; xvii. 3. Job xxxi. 26, 27.) The orientals regulate their journeys by the moon, and set off soon after her change.

MORDECAI. (Esth. ii. 5.) A captive Jew of the family of Saul, resident at the court of Ahasuerus. An uncle of his died, leaving an orphan daughter named Hadassah, whom Mordecai adopted, and who afterwards became the queen of Persia. (See ESTHER.) Mordecai fell under the displeasure of Haman, one of the king's principal officers of state, a very proud and ambitious man; and to be revenged on the despised Jew, he laid a plan for the extermination of the whole body of Jews in the empire. His purpose was, however, defeated by the interposition of the queen. Haman lost his life, and Mordecai was elevated to wealth and power. (See HAMAN. See, also, HADASSAH, by Am. S. S. Union.)

MOREH, PLAIN OF, PLAINS OF, (Gen. xii. 6. Deut. xi. 30,) was probably a famous oak or grove of oaks in the vicinity of Shechem, and perhaps at the foot of a hill of the same name. (Judg. vii. 1.) It was near the mounts Ebal and Gerizim, and some think it the same with Ebal. (Deut. xi. 29, 30.) The oak of Shechem is often referred to, (Gen. xxxv. 4. Josh. xxiv. 25, 26,) and in these and other passages is supposed to be the same with the plain of Moreh.

Hence, from Judg. vii. 1, it would appear that the hill of Moreh was in or near the valley of Jezreel. As the original phrase means *high oak*, it might be applied to several places designated in each case by the connexion.

MORIAH. (Gen. xxii. 2.)

This hill was situated north-east of Jerusalem, and was originally separated from Acra by a valley, which, according to Jewish historians, was filled up by the Asmoneans; and thus the two hills became one. In the time of David, mount Moriah was not included within the limits of the city, but formed a part of the cultivated ground of Araunah the Jebusite, from whom David bought it. (2 Sam. xxiv. 16—25.) On this spot Solomon built the temple. (2 Chron. iii. 1.) It is supposed that this is the mount Moriah on which Abraham was directed to offer up his son Isaac for a burnt-offering. (See passage first cited.)

This mount was raised by artificial means to the height of about seven hundred feet. Being at first a rocky precipice, it was enclosed by a square wall, and filled in, until it formed a level area for the temple and its courts. Moriah is now a piece of level ground. It is occupied by an open court fifteen hundred feet long, and one thousand feet wide, surrounded by a wall, and planted with trees. In the centre of this area is a large platform, paved with marble, on which stands the mosque which the caliph Omar erected in the seventh century, and which is considered the second only to the holy house at Mecca in point of sanctity, and the first in size and magnificence. No Christian is allowed to enter this enclosure, though this prohibition has been relaxed in favour of several modern travellers. (See JERUSALEM. TEMPLE.)

MORNING. (See DAY, WATCH.)

MORNING WATCH. (See WATCH.)

MORNING STAR. (See STARS.)

MOSERAH. (See [illegible])

MOSES, (Ex. ii. 10,) the distinguished leader and general of the Hebrews, was born in Egypt, A. M. 2433. For three months he escaped the general massacre of all the male children of the Hebrews by being secreted, and then he was placed in an ark or basket of reed or osier work made water tight, and deposited among the flags on the river bank. The sister of the infant was stationed near to watch, and by and by one of the daughters of Pharaoh, walking near the spot, discovered the basket, and, upon opening it, saw the helpless babe, and, being moved by its cries, was disposed to save it, notwithstanding she saw it was one of the Hebrew children that her father's tyrannical decree doomed to death. Miriam asked the princess if she should call a nurse, and being told to do so, immediately called her mother, who was directed to take the child and nurse it for the princess upon wages. This commission the mother joyfully executed. She nourished the child, and probably instructed him in the principles of religion; and at a proper time took him to Pharaoh's daughter, and he became her son. She gave him the name of Moses, signifying that he was drawn out of the water. Being instructed in the various branches of Egyptian learning, (Acts vii. 22,) and having great advantages from his connexion with the royal family, the prospects of the young Hebrew were extremely flattering; but, at the age of forty, he chose to renounce them all, and become the servant of God. (Heb. xi. 24—26.) He espoused the cause of an oppressed Israelite, and, in his defence, put an Egyptian to death, for which cause he fled to Midian, where he married Zipporah, the daughter of Jethro, and lived forty years as a shepherd. At the end of

that period, he received a miraculous intimation from God that he was to be the leader and deliverer of his chosen people, for which high and responsible office he was furnished with the necessary gifts and graces. His brother Aaron was associated with him, and the history of their official career would be a history of the Jews from the close of their bondage in Egypt to their approach to the land of promise. The miracles God wrought by his hands; his frequent opportunities of communion immediately with the divine majesty; the wonderful displays he witnessed of the power and glory of Jehovah, and his connexion with the grand and significant system of religious rites and ceremonies, which is called after him the Mosaic ritual or dispensation; the severity of the rebukes he suffered in consequence of a single sinful act, (Num. xx. 12); his extraordinary meekness, (Num. xii. 3); the singular manner of his death, and the fact that he is the historian of ages and events so remote and so intensely interesting to us, in our various relations, prospects, and circumstances, all combine to make him, perhaps, the most extraordinary man that ever lived. (Deut. xxxiv. 10—12.)

He retained his faculties to a very extraordinary degree, for we are told that at his death, which took place at an advanced age, *his eye was not dim, nor his natural force abated*. (Deut. xxxiv. 7.) After having seen the most conclusive tokens that God would accomplish all his purposes in bringing his people into the promised land, (Num. xxxi. xxxii.,) he assembled the nation, and recapitulated in their hearing the events of their history. He exhorted them to obedience; proposed to them the blessings and the curses which were suspended on their faithfulness; solemnly testified to the truth and holiness of the Divine Being, (Deut. xxvii. xxviii. xxix. xxx.,) and made all necessary arrangements with his successor for the completion of the commission. He then celebrates the glory of God in one of the most sublime and animated hymns of praise that we find on record; and after pronouncing on the tribes, respectively, the most solemn prophetic blessings, he went up into a mountain appointed for that purpose by God, from the summit of which he could survey the whole length of the land of Canaan, and across from the Jordan to the Mediterranean. When he had thus seen, for himself, the promised possession of his countrymen, he cheerfully resigned his spirit to the hands of a covenant-keeping God, and at the advanced age of one hundred and twenty years, he died upon or in the vicinity of the mountain, and was buried in a valley of Moab; but the precise place of his burial was never known.

What is said respecting his burial, (Deut. xxxiv. 6;) what Jude says of the archangel disputing with the devil about his body, (Jude 9;) and his appearing with Elijah on the mount of transfiguration, (Matt. xvii. 3,) have led some to conjecture that he was immediately raised from the dead, and translated to heaven; but where the Scriptures are silent, it is our wisdom to be so also, and not attempt to be wise above what is written.

Moses uttered a remarkable prophecy respecting the Messiah, (Deut. xviii. 17—19. comp. Acts iii. 22, and vii. 37;) and the similarity of their character and offices is, in many respects, very striking.

We have already alluded to Moses as the author of the first five books of the Bible called the Pentateuch, containing the history of the creation of the world and its inhabitants; the fall and curse of man; the destruction of all the human race save one family of eight souls; the dispersion of the nations; the deliverance of the chosen people of God from oppression, and the introduction of that wonderful dispensation of which the Divine Being himself was the author and executor, and under which the civil and ecclesiastical government of these nations was administered for so many ages.

In relation to this portion of the sacred history, and especially the earliest chapters of it, the late Baron Cuvier, who has been justly called the prince of geologists, says: "His books (i. e. the books of Moses) show us that he had very perfect ideas respecting several of the highest questions of natural philosophy. His cosmogony especially, considered purely in a scientific view, is extremely remarkable; inasmuch as the order which it assigns to the different epochs of creation, is precisely the same as that which has been deduced from geological considerations."

This, then, is the issue, in the opinion of Baron Cuvier, of that science which has been held by many persons to teach conclusions at variance with the book of Genesis; when, at last, more matured by a series of careful observations and legitimate induction, it teaches us precisely what Moses had taught more than three thousand years ago.

And whence did Moses receive the knowledge which philosophy has been so long in reaching, through the paths of geology? Was the generation in which he lived, more learned than any which succeeded for thousands of years? There is not the slightest shadow of evidence to sustain so incredible a position. It could not be through the slow processes of geological investigation, either of himself or his contemporaries, that Moses learned the sublime truths which were hidden from Aristotle and Pythagoras. The superior wisdom which distinguishes the Hebrew prophet from all his contemporaries, and renders his simple narrative a standard of truth in all ages, was from above. It was from Him who made the world that Moses learned the history of its creation, and in no other way could his successors on the inspired page be possessed of the truth and wisdom which shines as brightly in their pages as in his. (See AARON, HEBREWS; and for a full history and character of this extraordinary man, with illustrative maps and engravings, see LIFE OF MOSES, by Am. S. S. Union.)

MOTH. (Luke xii. 33.) A well known insect, one species of which, in its caterpillar state, is very destructive to furs, woollen cloths, &c. The egg of the moth, being deposited on the fur or cloth, produces a very small sitting insect, which immediately forms a house for itself by cuttings from the cloth. It eats away the nap, weakens or destroys the thread, and finally ruins the fabric. There is frequent reference to this weak, but destructive insect, in the sacred Scriptures. In Job iv. 19, man is said to be *[illegible] before the moth*, where this animal is the [illegible] of man's weakness and defenceless condition. In Job xiii. 28, the wasting, [illegible] life of man is compared to a moth-eaten garment;

and in Isa. li. 6, the earth is said to wax old as a garment; that is, a moth-eaten garment, as the original imports. In Job xxvii. 18, the man who rises by injustice is compared to the moth, which, by eating into the garment where it dwells, after a while destroys its own habitation. In Ps. vi. 7, the word rendered in our version *consumed*, properly means *moth-eaten*. In Ps. xxxix. 11, the effect of God's judgments on mankind is illustrated by the consuming power of the moth; and so in Hos. v. 12. The devastations of this insect are particularly referred to in Isa. l. 9. As much of the treasure of the ancients consisted in costly garments, we may readily understand why the moth was considered so noxious an insect; and this will teach us the true import of our Saviour's words. (Matt. vi. 19, 20.) It was common in Asia to lay up stores of precious garments, which descended as an inheritance to children; for their modes of dress never changed: but the moth was a formidable enemy to such treasures, so as to render it useless to take much pains to lay them up. (See, also, James v. 2.)

MOURN, MOURNERS. (Gen. xxiii. 2.) The Hebrews, at the death of their friends and relations, gave all possible demonstrations of grief and mourning. (Gen. l. 10.) They wept, tore their clothes, smote their breasts, fasted, and lay upon the ground; went barefooted, pulled their hair and beards, or cut them, and made incisions on their breasts, or tore them with their nails. (Lev. xix. 28; xxi. 5. Deut. xiv. 1. Jer. xvi. 6.) The time of mourning was commonly seven days; but it was lengthened or shortened according to circumstances. That for Moses and Aaron was prolonged to thirty days. (Num. xx. 29. Deut. xxxiv. 8.) They mourned excessively for an only son, as his death cut off the name of the family. (Zech. xii. 10.)

The priest mourned only for near relatives, but the high-priest for none. (Lev. xxi. 1—12.)

During the time of their mourning, they continued sitting in their houses, and ate on the ground. The food they took was thought unclean, and even themselves were judged impure. (Hos. ix. 4.) Their faces were covered; and in all that time they could not apply themselves to any occupation, nor read the book of the law, nor say their usual prayers. They did not dress themselves, nor make their beds, nor uncover their heads, nor shave, nor cut their nails, nor go into the bath, nor salute anybody. Nobody spoke to them unless they spoke first. (Job ii. 11—13.) Their friends commonly went to visit and comfort them, bringing them food. They also went up to the roof, or upon the platform of their houses, to bewail their loss. (Isa. xv. 3.)

It was reckoned a very pious work to comfort mourners; and when they came to the mourners, they stood around them, ten in a row, and approaching towards them, one by one, wished them comfort from heaven. If they sat, it was on the ground, and the chief mourner had the chief seat. The friends came not to comfort them till after the interment, and not many till the third or fourth day after the decease. (John xi. 19. 39.) They sometimes went to the graves to lament their dead; and so the Turkish women do to this day. The Jews had a kind of prayer, or rather benediction, of God, as of Him who raises the dead, which they repeated as they mourned, or even passed the graves of their dead. The

Jews in Chaldea did *not mourn and weep*, but *mourned one towards another*; that is, they durst not openly bewail their misery, but did it secretly. (Ezek. xxiv. 23. See EVENING RECREATIONS, vol. II. pp. 62—73, by Am. S. S. Union.)

The mourning habit among the Hebrews was not fixed either by law or custom. Anciently, in times of mourning, they clothed themselves in sackcloth, or hair-cloth; that is, in coarse or ill-made clothes, of brown or black stuff. 2 Sam. iii. 31.)

They hired women to weep and mourn, and also persons to play on instruments, at the funerals of the Hebrews. (Jer. ix. 17. Matt. ix. 23.) All that met a funeral procession, or a company of mourners, were to join them, as a matter of civility, and to mingle their tears with those who wept. Something like this is still customary in Turkey and Persia, where he who meets the funeral takes the place of one of the bearers, and assists in carrying the bier, until they meet some one by whom he is relieved.

The custom of hiring women to weep and mourn is common at this day in many of the eastern nations. (See BURIAL.)

MOUSE. (Lev. xi. 29.) It is supposed by some that the animal called the *mouse* in our Bible was the jerboa, or field mouse, which is larger than the common mouse, and entirely different in its motions and habits. (For a particular description and cut, see art. MOUSE, in NATURAL HISTORY OF THE BIBLE, by Am. S. S. Union.) Others suppose that some other species of the common mouse is intended, the flesh of which was forbidden to be used for food. (Lev. xi. 29. Comp. Isa. lxvi. 17.) Common field mice are very destructive to the fruits of the field. Mice made great havoc in the fields of the Philistines, after the people had taken the ark of the Lord. (1 Sam. v. 6, &c.; vi. 4, 5.)

In the twelfth century, they destroyed the young sprouts of grain in some parts of Syria for four successive years, and came near to producing a general famine; and they abound in those regions at the present day. A modern traveler, in speaking of Hamath, says:—"The western part of its territory is the granary of northern Syria; though the harvest never yields more than ten for one, chiefly in consequence of the immense numbers of mice, which sometimes wholly destroy the crops."

MOWINGS, KING'S. (Amos vii. 1.) It was the custom in Judea to lead out the cattle to feed in the common pastures in the month of April. The horses of the kings, and those designed for war, were turned in during the month of March, and of course had the best of the feeding; and the flocks and herds in general were not suffered to go into the pastures until after these horses were taken out and put to barley, which was then common food during the remainder of the year. The vision of Amos represents the judgment of God in sending locusts to eat off and destroy the grass, which had sprung up after the king's feedings had past, and on which the people depended for the sustenance of their flocks and herds. (See HAY.)

MUFFLERS, (Isa. iii. 19.) or *spangled ornaments*, (as it is in the margin.) are supposed to have been a covering for the face, such as is now worn by women of the east. It is seen on the face of the engraved figure.

MULBERRY TREES. (2Sam.v.23,24.) A common fruit tree, whose leaf affords the appropriate food of the silkworm. In one of David's campaigns against the Philistines, it became a question whether he should attack them as they lay encamped in the valley of Rephaim. He was told to take a certain position over against a grove of mulberry trees, perhaps under a hill which was surmounted by such a grove, and at a given signal, probably a rushing of wind in the topmost branches of the trees, resembling, we may suppose, such signals of God's presence as were given on other occasions, (Jonah i. 4. Acts ii. 2,) he was to make the onset, (1Chron. xiv. 14, 15;) which he did, and was completely victorious.

MULE. (2Sam. xiii. 29.) The name of the offspring of the horse and the ass. It is much smaller than the former, and is a remarkably hardy, patient, obstinate, sure footed animal, living ordinarily twice as long as a horse. Mules are much used in Spain and South America for transporting goods across the mountains. So also in the Alps, they are used by travellers among the mountains, where a horse would hardly be able to pass with safety.

Even the kings and most distinguished nobles of the Jews were accustomed to ride upon mules. (See passage above cited, and also 2Sam. xviii. 9. 1Kings i. 33; x. 25; xviii. 5. 2Chron. ix. 24. Esth. viii. 10. 14.) It is probable that the Jews purchased, but did not raise mules. (Lev. xix. 19.)

The Hebrew word translated *mules*, in Gen. xxxvi. 24, signifies more properly *hot fountains*, or *baths*. That these places should be discovered by means of animals who were hurnt by them, or refused to drink of them, is nothing wonderful. This would give a better meaning to this pasage. The desert of Arabia has many warm baths. There is in the neighbourhood of the Dead Sea, in the ancient country of the Edomites, where Anah belonged, a famous bath of this kind known to the Greeks and Romans under the name of Calirrhoe. This place is mentioned by Josephus among others, who, in speaking of Herod's sickness, says, "He not only hoped for restoration, but thought of the means. He caused himself

to be carried over the Jordan, and used the warm baths at Calirrhoe, which flow into the lake Asphaltites." Pliny also says of them: "Upon the south side of the lake Asphaltites is a warm fountain of great virtue in restoring health, whose name indicates the fame of the water." The Greek word Calirrhoe signifies *beautiful fountain*. The remarkable character of this water may be the reason why it is introduced in the narrative in so unusual a manner.

MURDER. (Ps. x. 8.) The Jewish law calls a murderer one who slays another from enmity, hatred, or by lying in wait. For this crime there was no pardon; the city of refuge, and even the altar, furnished no asylum, nor might money be taken in satisfaction. (Ex. xxi. 14. 28, 29. Num. xxxv. 30—32. 1 Kings ii. 5, 6. 28—34.) It seems to have been regarded as one of the most odious and abominable crimes, (Deut. xix. 13; xxi. 9. Num. xxxv. 33, 34;) and was a subject of early and severe legislation. (Gen. ix. 6.) In case of the inadvertent killing of another, provision was made for the protection of the offender by cities of refuge. (See CITIES OF REFUGE.)

MURRAIN. (Ex. ix. 3.) This was the fifth in order of the plagues with which the Egyptians were visited when they held the Israelites in bondage. The word translated *murrain* signifies death; and may mean death by plague, or pestilence, or any other fatal disease. The term *mortality* would be nearest in sense to the original, as no particular disorder is specified by the Hebrew word.

This sudden and dreadful mortality was among the cattle in the field, including horses, asses, camels, oxen, and sheep. It was, however, confined to the Egyptian cattle, and to those that were in the field; for though the cattle of Israel breathed the same air, and drank the same water, and fed in the same pastures, not a creature of their's died. The word *all* is often used in Scripture for the mass or great proportion. It is probable that nearly all the cattle in the field were destroyed by this plague, and the few that survived or were afterwards sent into the field, were destroyed by the succeeding storm of fire and hail. Many horses must have escaped; perhaps all the war horses. (Comp. Ex. xiv. 27, 28; xv. 21.)

MUSIC. (1 Sam. xviii. 6.) This was an important part of the festivities and religious services of the Jews. In their annual pilgrimages to Jerusalem, their march was thus enlivened. (Isa. xxx. 29.) This is still the custom in oriental pilgrimages. The practice of music was not restricted to any one class of persons. (1 Chron. xiii. 8; xv. 16.) The sons of Asaph, Heman, and Jeduthun were set apart by David for the musical service, and *the number of them, with their brethren, that were instructed in the songs of the Lord, were two hundred and eighty eight*. They were divided, like the priests, into twenty four courses, which are enumerated, 1 Chron. xxv. Of the 38,000 Levites, *four thousand praised the Lord with instruments*, (1 Chron. xxiii. 5;) being more than one in ten of the whole available members of the tribe of Levi. Each of the courses, or classes, had one hundred and fifty four musicians and three leaders, and all were under the general direction of Asaph and his brethren. Each course served for a week; but, upon the festivals, all were required to be present, and a thousand musicians. Heman, with

one of his leaders, directed the central choir, Asaph the right, and Jeduthun the left wing. These several choirs answered one another, as is generally supposed, in that kind of alternate singing which is called *antiphonal*, or responsive. The priests, in the mean time, performed upon the silver trumpets. (2 Chron. v. 11—14.) It is necessary to suppose, that, in order to ensure harmony from such a number of voices as this, some musical notes were used. This truly regal direction of sacred music continued after the death of David until the captivity; for though under the impious reign of some kings, the whole of these solemnities fell into disuse, they were revived by Hezekiah and Josiah. And although during the exile the sweet singers of Israel hanged their harps upon the willows by the waters of Babylon, yet two hundred musicians returned with Ezra to the Holy Land. (Ezra ii. 65.)

MUSICAL INSTRUMENTS (Eccl. ii. 8.) They were invented by Jubal, the son of Lamech, (Gen. iv. 21,) and had appropriate names. (Gen. xxxi. 27.) They may be divided into three classes: stringed instruments, wind instruments, and such as gave their sounds on being struck. Of stringed instruments were the *harp*, the *instrument of ten strings*, the *sackbut*, and *psaltery*. They are described under their proper names.

The *instruments of music* mentioned in 1 Sam. xviii. 6, as used by women, are supposed to have been metallic triangles, as the name indicates.

The *instrument of ten strings* resembled a modern guitar, having its strings stretched over something not unlike a drum; and it was played with the fingers. (For description and engravings of several ancient musical instruments, see HEBREW CUSTOMS, pp. 79—87, by Am. S. S. Union.)

MUSTARD. (Matt. xiii. 31.) A species of the plant known to us by the same name, but of much larger size, and especially in the fertile soil of Judea. With us it is a small annual herb, but there it grew to the size of a fig tree, and was sufficiently large to bear the weight of a man to climb upon it. The seeds are very small; so that it proverbially expressed the least thing, or the minutest particle. It was the largest plant from the smallest seed which was then or is now known. Hence the figure used in our Saviour's parable forcibly illustrates the contrast between the infancy of his church and its final prosperity, as well as between the early fruits of God's grace in the soul, and the full developement of Christian character in the believer.

MYRA. (Acts xxvii. 5.) A seaport of Syria, and one of its principal cities, was situated near the southernmost cape of Asia Minor, where Paul embarked for Rome in a ship of Alexandria.

The magnificent ruins of Myra, now *Cacamo*, attest the opulence of the age of Adrian and Trajan. The *necropolis*, or place of interments, has of itself the appearance of a city.

MYRRH. (Gen. xliii. 11.) A medicinal gum, yielded by a thorny tree which grows eight or nine feet high, chiefly imported from Arabia to the East Indies. It was at a very early period an article of commerce, (Gen. xxxvii. 25,) and was an ingredient of the holy ointment. (Ex. xxx. 23,) and of the embalming substance. (John xix. 39.) It was also used as an agreeable perfume. (Esth. ii. 12. Ps. xlv. 8. Prov. vii. 17.) It was also regarded among

the valuable gifts which it was customary to present to kings, nobles, and others, as a token of respect in ancient times and countries. (Gen. xliii. 11. Matt. ii. 1. 11.)

In Matt. xxvii.34, it is said, that they gave Jesus to drink vinegar mixed with *gall*, which, in Mark xv. 23, is called wine mingled with *myrrh*. It was probably the sour wine which the Roman soldiers used to drink, mingled with myrrh and other bitter substances; very much like the *bitters* of modern times.

MYRTLE. (Isa. xli. 19.) A beautiful, fragrant, and ornamental evergreen. The seeds of one species of the myrtle, being collected and dried before they are ripe, are called *pimento*, or *allspice*. Groves of the myrtle are still found of spontaneous growth in Judea and corresponding latitudes; and for the rich hue of their green, polished leaves, their agreeable fragrance, and beautiful flowers, are used by the sacred writer, in contrast with the noxious, useless brier, to illustrate the prosperity and glory of the church. (Isa. lv. 13. See also Isa. xli. 19; and Zech. i. 8—11.)

The myrtle furnished the wreaths of ancient heroes and victors. Branches of the myrtle were gathered, among others, to cover the booths and tents of the Jews at the celebration of the feast of tabernacles. (Lev. xxiii. 40. Comp. Neh. viii. 15.)

MYSIA. (Acts xvi. 7.) A province of Asia Minor, and at this day a beautiful and fertile country. It has the sea of Propontis on the north, Lydia on the south, and Bythinia on the east. In the northern section of Mysia was the province in which the ancient city of Troy was situated, and not far distant was the Troas mentioned by Paul. (Acts xvi. 8; xx. 6. 2 Cor. ii. 12. 2 Tim. iv. 13.)

NAAMAN. (2 Kings v. 6.) A Syrian general of great distinction and bravery, (2 Kings v. 1,) who applied to the prophet Elisha to relieve him of the leprosy with which he was severely afflicted. He was induced to make the application in consequence of what was said to his wife, about the prophet, by a little girl, who had been taken captive from among the Israelites, and was living in the general's family. Taking with him a letter of introduction from the king of Syria to the king of Israel, (supposing, perhaps, that the king of Israel would know what prophet was meant, and would have influence over him,) Naaman ascended his chariot, and, with much pomp, (2 Kings v. 9. 13,) went to the king of Israel, who resided in Samaria.

The king of Israel expressed his surprise and grief that the king of Syria should send him such a letter; and it was soon noised abroad that the Syrian general was at the palace, and for what purpose he had come. Elisha sent word to the king that he need not be concerned. If the leprous stranger would come to him, he should see that there was a prophet in Israel. So Naaman applied to Elisha, and was directed merely to wash seven times in the river Jordan. This simple remedy seemed to Naaman altogether inadequate. If the mere washing of the body would suffice, there were waters in Syria purer and more salutary than all the waters of Israel.

Why, then, make a journey to Samaria to wash in the Jordan? He was about to leave the place in indignation, when some of his retinue very wisely suggested to him, that if the prophet had proposed some expensive or difficult remedy, he would have tried it at once; and surely he could not refuse to try one which was so simple, and which, whether successful or not, would cost neither toil nor money. Thus they persuaded him to follow the prophet's prescription; and, upon washing in the Jordan seven times, his flesh and health were perfectly restored.

Deeply impressed with the power of the God of Israel, by which his loathsome disease was thus suddenly cured, he offered a reward to Elisha, which he promptly declined. He then voluntarily renounced all his idolatrous practices; and asked for a quantity of earth from the soil on which the prophet and the people of God dwelt, perhaps that he might build with it an altar to the God of Israel; and so tender had his conscience become, that he feared even to attend his master the king in his idolatrous services, as his official duty required, without asking beforehand if such attendance might be pardoned. It seems that Elisha was disposed to trust him to the dictates of his own conscience, which was evidently under divine influence. We are not informed of his subsequent history. (For map, and particular history of this transaction, see ELISHA, ch. vi., by Am. S. S. Union.)

NABAL. (1 Sam. xxv. 3.) A very wealthy citizen of Maon. When David was in the wilderness of Paran, Nabal was in the vicinity of Carmel, a place west of the Dead Sea, shearing his sheep, of which he had no less than three thousand. David sent ten of his young men to ask him for supplies in the most courteous manner; but Nabal, who was proverbially churlish, refused, in the most offensive terms, to grant his request. David immediately ordered four hundred of his men to arm themselves and follow him to the place where Nabal lodged, intending to destroy him and all that pertained to him. When they drew near, Abigail, the discreet and beautiful wife of this son of Belial, was admonished of their purpose. She promptly made up a sumptuous present, and, without the knowledge of her husband, set forth to meet David, with her servants, and with asses to bear the gifts. When David met her, she showed him the most profound reverence, and so entirely conciliated him, that he received her present, and gave her his blessing. When Abigail returned, she found her husband at a feast which he had made at his own house; and she deferred communicating to him the history and result of her embassy until he should recover from the effects of his indulgence. He had no sooner received her statement, than he was seized with a severe illness, which proved fatal at the end of ten days. (For a full and interesting account of this scene, with cuts, &c., see LIFE OF DAVID, ch. xv., by Am. S. S. Union.)

NABOTH. (1 Kings xxi. 1.) An Israelite of the town of Jezreel, who owned a vineyard adjoining the palace of king Ahab. Anxious to secure this particular spot that he might use it for a garden, the king proposed to buy it, or give him some other property of equal value; but Naboth declined, to the great disappointment and mortification of the wicked monarch. Jezebel, his more

wicked wife, immediately formed a plan to take the life of Naboth, in which she succeeded; and so Ahab obtained possession of his inheritance. (See AHAB, JEZEBEL.)

NADAB. (1 Kings xv. 25.) son and successor of Jeroboam, king of Israel, reigned two years. His reign was wicked and corrupt, and he was finally assassinated while prosecuting the siege of Gibbethon, a Philistine city. (See ABIJAH.)

NAHASH. (See AMMONITES.)

NAHOR, (Gen. xi. 23,) or NACHOR, (Josh. xxiv. 2,) was the name of Abraham's grandfather, and also the name of one of Abraham's brothers, (Gen. xi. 26,) who married Milcah, the daughter of Haran. (Gen. xi. 29.) He lived at Haran; which is thence called *the city of Nahor*. (Gen. xxiv. 10.)

NAHUM. (Nah. i. 1.) A native of Elkosh, a village of Galilee, the ruins of which were plainly discernible as lately as the fourth century. There is considerable diversity of opinion as to the time in which he lived.

PROPHECY OF, is the thirty-fourth in the order of the books of the Old Testament. Though divided into three chapters, it is a continuous poem of unrivalled spirit and sublimity, and admirable for the elegance of its imagery. It relates chiefly to the destruction of the magnificent city of Nineveh, which had been prophesied by Jonah nearly a century before. These predictions (it is supposed) were made in the reign of Hezekiah, and have been remarkably fulfilled, both as to the fact and the manner of their fulfilment. The city of Nineveh was destroyed about a century after the prophecy of Nahum was uttered; and so complete was its overthrow, that the site on which it stood has been matter of mere conjecture for nearly or quite sixteen centuries.

NAIL. (Ezra ix. 8.) Travellers tell us, what we might infer from the frail materials and weak construction of eastern dwellings, that the nails or spikes which are necessary to hang up garments, curtains, and utensils of various kinds, are not driven in, but are built in firmly with the wall, in the process of its erection. They are large, and being quite conspicuous, are well finished. The force of the figure in the above passage is obvious, inasmuch as the nail being not, like ours, easily drawn and placed elsewhere, was a part of the fabric itself, and could only be removed with the wall itself, or some part of it. Hence the word in the margin is rendered *a constant and sure abode*. (See, also, Zech. x. 4.) The nail with which Jael killed Sisera was a tent pin, with which the cords of a tent are fixed to the ground.

NAIN. (Luke vii. 11.) A city of Galilee, south of Mount Tabor, and but a little distance from Capernaum. It is now a Turkish village, inhabited by Jews, Mohammedans, and a few Christians. The place is distinguished as the scene of one of Christ's most remarkable and affecting miracles. (Luke vii. 11—15.)

NAIOTH. (1 Sam. xix. 22.) A part of the town of Ramah, (or, as the word signifies, *the mansions of Ramah*,) where a school of the prophets was established.

NAME. (Gen. ii. 19.) This word, in some passages of Scripture, has a peculiar signification, as in Prov. xviii. 10, where the name means God himself, with all his attributes and perfections. See, also, Ps. xx. 1, 5, 7.) In the New

Testament, it usually means the character, faith, or doctrine of Christ. (Acts v. 41; viii. 12; ix. 15, and xxvi. 9.)

Names among the Jews were often given, in allusion to some peculiar circumstances in the character, birth, or destiny of the individual, (Ex. ii. 10, and xviii. 3, 4;) and sometimes it had a prophetic meaning. (Matt. i. 21.) Many instances occur in Scripture of the same person having two names. Names were changed, and are still, in eastern countries, for slight reasons. A change of office or station often occasioned a change of name.

And upon his thigh a name written. (Rev. xix. 16.) This phrase alludes to an ancient custom in the eastern nations of adorning the images of their gods and the persons of princes and heroes with inscriptions expressive of their character, titles, &c. They were made on the garment, or on one of the thighs; and several ancient statues have been discovered, with inscriptions of one or two lines, written sometimes horizontally and sometimes perpendicularly both on the inside and outside of the thigh, and sometimes upon both thighs. Men *surname* themselves *by the name of Israel*, when, having been before Gentiles and sinners, they join themselves to Jesus and his church. (Isa. xliv. 5. See STONE, THIGH.)

NAHSHON, (Num. vii. 12,) son of Amminadab, and head of the tribe of Judah, made the first offering for the tabernacle in the wilderness. He is the only one of the heads of tribes who is not called a prince in the history of this transaction. Probably the omission was designed, as, to be the head of the tribe of Judah was, from the commencement of that tribe, sufficient honour.

NAOMI. (Ruth i. 2.) The wife of Elimelech, and the mother-in-law of Ruth, who moved with their two sons from Judea to Moab. Elimelech died, and also his two sons, each leaving a widow; and Naomi, having thus been left alone, returned to her home in Judea. So severe had been her afflictions, that she proposed to her friends on her return to call her *Mara*, (which signifies *bitter*,) rather than Naomi, (which signifies *beautiful*.) (Ruth i. 19—21. See RUTH. See also AFFECTIONATE DAUGHTER-IN-LAW, by Am. S. S. Union.)

NAPHTALI, (Gen. xxx. 8,) or NEPHTHALIM. (Matt. iv. 15.) A son of Jacob by Bilhah.

TRIBE OF, received their portion of the promised land in the northern part, between the Jordan on the east, and the possessions of Asher on the west. It was one of the most fruitful sections of the country, and included the sources of the Jordan. (Josh. xxi. 32—39.) This tribe was peculiarly blessed of God, (Deut. xxxiii. 23;) and the figurative language in which the benediction of Jacob is expressed (Gen. xlix. 21) implies the increase, power, and prosperity of the family of Naphtali. The city of Capernaum, where Christ resided and taught so much, was situated in the borders of Zebulon and Naphtali, near Tiberias. Hence the language of the prophet. (Isa ix. 1. See HIND. See also YOUTH'S FRIEND, for December, 1828, by Am. S. S. Union.)

NATHAN. (2 Sam. vii. 2.) A distinguished prophet of Judea, who lived in the reign of David, and enjoyed a large share of his confidence. To him David first intimated his design to build the temple; and he was divinely instructed to inform the king that this ho-

nour was not for him, but for his posterity. Nathan was also charged with the divine message to David, upon the occasion of his sin against Uriah, which he conveyed under a most beautiful and significant allegory, by which he made the king to condemn himself. Nathan was one of David's biographers. (1 Chron. xxix. 29.) There are several others of this name mentioned in the Bible, of whose history we are uninformed. (2Sam. v. 14; xxiii. 36. 1 Chron. xi. 38. Ezra viii. 16. Luke iii. 31.)

NATHANAEL, (John i. 45,) one of the twelve disciples, is supposed to be the same with Bartholomew. (See BARTHOLOMEW.) He was called upon by Philip to go with him and see the Messiah, who had just appeared. Nathanael seems to have doubted his friend's testimony; but, to resolve his doubts, consented to accompany him. As they approached the Messiah, he received the most emphatic testimony to his integrity that can be found on record. (John i. 47.) Jesus on this occasion declared his omniscience; for he professes to know his character and heart at their first interview, and assures him that his eye was upon him under a fig tree, beneath the shade of which he had probably been engaged in religious exercises (John 50.) Nathanael was convinced; and acknowledged him as the true Messiah. Christ thereupon assured him in substance that he should see still more convincing evidences of his Messiahship in the progress of his ministry, in the doctrines he should teach; in the miracles he should work; and in the peculiar favour and protection of God which he should enjoy. Among those greater evidences may have been the events recorded, Matt. iii. 17; ix. 11; xvii. 5. John xl. 42; xii. 28—30.

NAZARENE. (Matt. ii. 23.) An inhabitant of Nazareth. The passage from the prophets, to which reference is here made, is not known; and the probability is, that the reference is rather to the general current of prophecy respecting the humble and despised condition of Christ. To *come out of Nazareth*, or to be a Nazarene, rendered one an object of reproach and contempt. (See CHRIST. Comp. Isa. liii. 2—12, and John i. 46; vii. 52.)

NAZARETH. (Matt. xxi. 11.) A town in Galilee, within the territory of Zebulon, from fifty to seventy miles north of Jerusalem, now known as *Nassera*, or *Naserah*. It was noted for its wickedness. (John i. 46.) It occupies an elevated site about midway between mount Tabor and Cana. Jesus spent much of his time here; and hence the title *Jesus of Nazareth*. (Matt. xxvi. Luke xxiv. 19. Acts ii. 22.)

A precipice of fifty feet, which lies about a mile from the village, is regarded as the place to which the people of the town carried Jesus, with the savage intention of casting him off. (Luke iv. 29.) There is a Roman Catholic church here, called the *Church of the Annunciation*, so called, as they say, on the spot where Mary received the divine message. It is the most magnificent church in the land, except that of the Holy Sepulchre at Jerusalem. The traditions of the inhabitants respecting the fountain of Mary, the house of Joseph, and the synagogue where Christ taught, are not worthy of remark.

A modern traveller describes Nazareth as situated upon the declivity of a hill, the vale which spreads out before it

encompassed by mountains. Fifteen mountains appear to meet to form an enclosure for this beautiful spot, around which they rise like the edge of a shell, to guard it against intrusion. It is a rich and beautiful field in the midst of barren mountains.

Another traveller speaks of the streets as narrow and steep, the houses, which are flat-roofed, are about two hundred and fifty in number, and the inhabitants he estimates at 2000. The population of the place is variously stated, though the average estimate is 3000; of whom about five hundred are Turks, and the residue nominal Christians.

As all testimony to the truth and fidelity of the sacred narrative is important, we have thought ourselves justified in connecting with this article a passage from the journal of Mr. Jowett, an intelligent modern traveller; especially as it is so full an illustration of the passage of Luke already cited.

"Nazareth is situated on the side, and extends nearly to the foot, of a hill, which, though not very high, is rather steep and overhanging. The eye naturally wanders over its summit, in quest of some point from which it might probably be that the men of this place endeavoured to cast our Saviour down, (Luke iv. 29,) but in vain: no rock adapted to such an object appears here. At the foot of the hill is a modest, simple plain, surrounded by low hills, reaching in length nearly a mile; in breadth, near the city, a hundred and fifty yards; but farther south, about four hundred yards. On this plain there are a few olive and fig trees, sufficient, or rather scarcely sufficient, to make the spot picturesque. Then follows a ravine, which gradually grows deeper and narrower towards the south; till, after walking about another mile, you find yourself in an immense chasm, with steep rocks on either side, from whence you behold, as it were beneath your feet, and before you, the noble plain of Esdraelon. Nothing can be finer than the apparently immeasurable prospect of this plain, bounded on the south by the mountains of Samaria. The elevation of the hills on which the spectator stands in this ravine is very great; and the whole scene, when we saw it, was clothed in the most rich mountain-blue colour that can be conceived. At this spot, on the right hand of the ravine, is shown the rock to which the men of Nazareth are supposed to have conducted our Lord, for the purpose of throwing him down. With the Testament in our hands, we endeavoured to examine the probabilities of the spot; and I confess there is nothing in it which excites a scruple of incredulity in my mind. The rock here is perpendicular for about fifty feet, down which space it would be easy to hurl a person who should be unawares brought to the summit; and his perishing would be a very certain consequence. That the spot might be at a considerable distance from the city is an idea not inconsistent with St. Luke's account; for the expression, *thrusting Jesus out of the city, and leading him to the brow of the hill on which their city was built*, gives fair scope for imagining, that in their rage and debate, the Nazarenes might, without originally intending his murder, press upon him for a considerable distance after they had quitted the synagogue. The distance, as already noticed, from modern Nazareth to this spot, is scarcely two miles; a space

which, in the fury of persecution, might soon be passed over. Or, should this appear too considerable, it is by no means certain but that Nazareth may at that time have extended through the principal part of the plain, which I have described as lying before the modern town. In this case, the distance passed over might not exceed a mile. I can see, therefore, no reason for thinking otherwise, than that this may be the real scene where our divine prophet Jesus received so great a dishonour from the men of his own country and of his own kindred."

Mr. Fisk, an American missionary, was at Nazareth in the autumn of 1823. His description corresponds generally with that of Mr. Jowett. He estimates the population to be from 3000 to 5000, viz. Greeks, three hundred or four hundred families; Turks, two hundred; Catholics, one hundred; Greek Catholics, forty or fifty; Maronites, twenty or thirty; say in all seven hundred houses.

(For a beautiful sketch of modern Nazareth, and the surrounding country, with particular descriptions, see VIEWS OF PALESTINE, pp. 23-27, by Am. S. S. Union.)

NAZARITES. (Num. vi. 2, &c.) The term is derived from a Hebrew word signifying *to separate*. A Nazarite, under the ancient law, was one engaged by a vow to abstain from wine and all intoxicating liquors, to let the hair grow, not to enter any house polluted by having a dead body in it, nor to be present at any funeral. If, by accident, any one should have died in his or her presence, the Nazarite was bound to recommence the whole term of consecration and Nazariteship. This vow generally lasted eight days, sometimes a month, and sometimes during life. When the time of Nazariteship had expired, the person brought an offering to the temple; the priest then cut off his hair and burnt it, after which the Nazarite was free from his vow, and might again drink wine. (Num. vi.) Perpetual Nazarites were consecrated as such by their parents from their birth, and continued all their lives in this state, neither drinking wine nor cutting their hair. Such were Samson and John the Baptist. (Judg. xiii. 4, 5. Luke i. 15; vii. 33.)

Those who made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow had expired, contented themselves with observing the abstinence required by the law, and cutting off their hair in the place where they were. The offerings and sacrifices prescribed by Moses, to be offered at the temple, by themselves, or by others for them, they deferred till a convenient opportunity. Hence Paul, being at Corinth, and having made the vow of a Nazarite, had his hair cut off at Cenchrea, but deferred the complete fulfilment of his vow till he came to Jerusalem. (Acts xviii. 18.)

Why this vow was made by Paul we know not, unless it was upon his deliverance from some imminent danger, and to conciliate the Jews by complying with a very solemn and salutary requirement of their ritual. The *charges* (Acts xxi. 24) were for offerings required at the completion of the vow. The Nazarites constituted a sect or a class by themselves, like the prophets, and were examples of self-denial and holy living. (Amos ii. 11, 12.)

NEAPOLIS (Acts xvi. 11) A city of Macedonia, on the Egean coast, known in modern times as Napoli. Paul visited it on his way to Philippi

NEBAIOTH, (Isa. lx. 7,) or NEBAJOTH. (Gen. xxv. 13.) A son of Ishmael, whose descendants are supposed to have settled in Arabia, and to have been the *Nabatheans* of Greek and Roman history. They were probably rich in flocks and herds; whence the beautiful figure of the prophet above cited, respecting the gathering of the Gentile nations to the sceptre of the Messiah.

NEBO. 1. (Deut. xxxii. 49.) One of the summits of the mountains of Abarim, the peak of which overlooked the whole length and breadth of the promised land. (Deut. xxxiv. 1—4.)

2. (Jer. xlviii. 1.) A town in the neighbourhood of mount Nebo, the name of which was derived from an idol worshipped there (Isa. xlvi. 1,) where Bel is supposed to mean the sun, and Nebo the moon. The possession of the place was contested by the tribe of Reuben and the Moabites. (Num. xxxii. 38. Isa. xv. 2. Jer. xlviii. 22.)

NEBUCHADNEZZAR, (2 Kings xxiv. 1,) king of Babylon, was son and successor of Nabopolassar. He lived about six hundred years before the birth of Christ, and shared in the administration of the government about two years before his father's decease. Hence there is some diversity in the chronological references to his reign; some computing it from the time of his association with his father, and others from the time his sole reign commenced. (Comp. Dan. ii. 1. Jer. xxv. 1.) We cannot but advert here to the casual evidence of the genuineness of the sacred history. The Jews compute the reign of Nebuchadnezzar from the time of his association with his father, which makes the fourth year of Jehoiakim, the first of Nebuchadnezzar. The Babylonians, on the other hand, begin his reign at the death of his father; and as Daniel wrote in Chaldea, he adopts the latter mode of computation, rather than the other.

The king of Egypt, having subjugated the Jews, and seeming inclined to extend his conquests to the Euphrates, Nebuchadnezzar not only checked his advance, but entirely defeated his army at Carchemish, dispossessing him of his newly-acquired dominions, leaving Jehoiakim at Jerusalem in a state of vassalage to Babylon, and taking with him, as captives, Daniel and other princes of Judah. (2 Kings xxiv.) In the reign of Jehoiachin, Nebuchadnezzar again invaded Judea, and took several of the royal family and a multitude of others captive, and carried them, with a part of the sacred vessels of the temple, to Babylon. In the ninth year of the reign of Zedekiah, the Jews attempted to throw off the yoke, but Nebuchadnezzar was too powerful to be successfully resisted. The Egyptians, on whom the Jews had relied for succour, failed to assist them, and were themselves defeated. The holy city was besieged, captured, and destroyed, and the magnificent temple burned; and Nebuchadnezzar carried their king and a multitude of his subjects as captives to Babylon. Elated by the success of his expedition, the haughty king gloried in his power, and in the wealth and magnificence of his capital, (Dan. iv. 30;) but his pride was suddenly humbled by a most wonderful visitation of God's hand. He was thrown into a state of delirium, madness, or idiocy, in which he continued seven years; as the companion of the beasts of the field living on grass or herbs. At the end of that term, his reason

was restored, and he was re-instated upon the throne, though in a very different state of mind from that in which he was deposed. The whole period of his reign was thirty-five or forty years, as he is supposed to have died B. C. 562. (See BABYLON, DANIEL. See also LIFE OF DANIEL, ch. i.—xi., ELISAMA, ch. i. v., and UNION QUESTIONS, vol. ix., all by Am. S. S. Union.)

NEBUZAR-ADAN. (2 Kings xxv. 8.) General of the armies of Nebuchadnezzar. He conducted the siege of Jerusalem to a successful issue; the particulars of which are given in 2 Kings xxv. 8—21.

NECHO. (2 Chron. xxxv. 20.) A king of Egypt, whose expeditions are often mentioned in profane history. As he was advancing upon Carchemish, an Assyrian city, he passed through the possessions of the king of Judah. Josiah, regarding his as an act of hostility, prepared to resist his progress. Necho sent ambassadors to inform him of the object of his expedition; but as he was already in his kingdom, and avowed his hostile purposes against an ally of the kingdom of Judah, Josiah thought himself justified in opposing him. There was no evidence to Josiah that Necho was under the divine guidance, though he claimed to be so. It may be regarded as precipitate in him to have opposed such a force upon such grounds; and the issue was fatal. The battle was fought at Megiddo, and Josiah lost his life. Necho, on his return from his expedition into Assyria, stopped at Riblah, in Syria, and sent for Jehoahaz, who had succeeded to the throne of Judah on the death of Josiah, and deposed him, binding him with fetters, and sending him into Egypt. He then put the land of Judah under a heavy tribute, making Eliakim (whose name he changed to Jehoiakim) king in the place of Jehoahaz. (See ELISAMA, by Am. S. S. Union, ch. i. ii. and iii.)

NECROMANCER. (Deut. xviii. 11.) One who pretends to divine future events by questioning the dead. The practice has prevailed from a very early period among the pagan nations of the east. It was forbidden by the Levitical law.

NEESINGS. (Job xli. 18.) By the force with which the leviathan breathes and throws forth water (in a manner not unlike sneezing) a light is caused. This is not impossible by the laws of nature, but perhaps the expression is poetical. Sneezing is occasioned by throwing the breath through the nose, and hence was an evidence of returning life. (2 Kings iv. 35.)

NEHEMIAH, (Ezra ii. 2,) son of Hachaliah, (Neh. x. 1,) was a Jew of distinguished piety and zeal, born in captivity, but raised to the honourable post of cupbearer to Artaxerxes, king of Persia. He used his influence with that monarch in behalf of his afflicted countrymen, and became their permanent benefactor. He was commissioned, at his own request, to visit Jerusalem and [illegible], which he accomplished under the most perplexing difficulties. Nehemiah, as the tirshatha or governor, and Ezra as the priest and scribe, (Neh. viii. 9,) were instrumental in restoring the worship of the Jews; and the sacred books were collected and compiled under their direction.

Nehemiah administered the government of Judea twelve years without salary, and in a manner most [illegible]. Neh. v. 14—

19;) and at the end of this period he returned to Persia, where he remained for an uncertain period. (Neh. xiii. 6.) He was absent long enough to allow great abuses to arise in Jerusalem, (Neh. xiii. comp. Mal. ii. 10–17; iii. 6–12,) which, on his return, he made it his first business to correct, especially the violation of the Sabbath. By these means he restored his people, in some degree, to their former happy condition, and probably remained in power till his death, which it is supposed took place in Jerusalem. (See ELISAMA, chap. xii. and xiii., and UNION QUESTIONS, vol. ix., both by Am. S. S. Union.)

BOOK OF, is the sixteenth in the order of the books of the Old Testament. It may be regarded as a continuation or supplement to the book of Ezra, which immediately precedes it; and in some Bibles it is called the second book of Ezra, though it is unquestionably the work of Nehemiah.

This book contains an account of the motives and designs of Nehemiah in wishing to restore Jerusalem, the place of his fathers' sepulchres; of the commission he received; his associates in the work; their various successes and difficulties; the introduction of a better order of things, both in the religious and civil departments of the government; and a census or register of the people. The Old Testament history closes with this book B. C. 420. After the death of Nehemiah, Judea became subject to the governor of Syria.

NEHILOTH, a word found at the beginning of the fifth Psalm, and which signifies probably the *flutes*, or *wind instruments*. The title of the fifth Psalm may be thus translated: 'A Psalm of David, addressed to the master of music, presiding over the flutes.'

NEHUSHTAN, (2 Kings xviii. 4,) *brazen*, a name given by Hezekiah king of Judah to the brazen serpent that Moses had set up in the wilderness, (Num. xxi. 8,) and which had been preserved by the Israelites to that time. The superstitious people having made an idol of this serpent, Hezekiah caused it to be burned, and in derision gave it the name of *Nehushtan*, i. e. little brazen serpent, or a piece of brass.

NEIGHBOUR. (Luke x. 29.) The Pharisees restrained the meaning of the word *neighbour* to those of their own nation, or to their own friends. But our Saviour informed them that all the people of the world were neighbours to each other; that they ought not to do to another what they would not have done to themselves; and that this charity extended even to enemies.

NERGAL. (2 Kings xvii. 30.) One of the gods of those heathen who were transplanted into Palestine. This idol probably represented the planet Mars, which was the emblem of bloodshed. The name *Nergal* appears also in the proper name *Nergalsharezer*. (Jer. xxxix. 3.)

NETHINIMS. (Ezra ii. 43. 58.) The word signifies *given* or *dedicated persons*. They were a remnant of the Gibeonites, and were given as sacred servants or bondmen to the priests, (1 Kings ix. 20–22,) and were employed as hewers of wood, and drawers of water for the house of the Lord. (1 Chron. ix. 2.) They were not the first, however, who were set apart as the Lord's bondmen; for Moses had previously mentioned vows, by which men devoted them-

selves or others—that is, children or servants—to God, to minister in the sanctuary. The number of these was greatly increased in later times by David and others. Their condition appears to have been easy. It was not till after the captivity that they were called *Nethinims*. (Neh. iii. 26; vii. 46. 60. 73; x. 28; xi 3. 21.)

The Nethinims were carried into captivity with the tribe of Judah, and great numbers were placed not far from the Caspian Sea, whence Ezra brought two hundred and twenty of them into Judea. (Ezra viii. 17–20.)

NETTLES. (Prov. xxiv. 31.) A well known, wild plant, the leaves of which are armed with stings, connected with a small bag of poison; and when the leaves are pressed by the hand, the stings penetrate the flesh, and produce a swelling with a sharp burning pain. The leaf when wet or dead does not possess this power. The presence of nettles betokens a waste and neglected soil; hence the figure in the passage above cited, and in Isa. xxxiv. 13. Hos. ix. 6. The word rendered nettles in Job xxx. 7, and Zeph. ii. 9, is supposed to refer to different species of nettles, or to some larger shrub of similar properties, else it could not afford shelter.

NEW MOON. (See Moon, Feasts, Month.)

NEW TESTAMENT. (See Scriptures.)

NIBHAZ. (2 Kings xvii. 31.) An idol god of the Avites. The signification of the original word is the *seeing barker*. Hence a connexion is traced between this idol and the *Anubis* of the Egyptians, representing a dog's head and a man's body.

NICODEMUS. (John iii. 1.) A ruler of the Jews, and a distinguished member of the sect of Pharisees, whose conversation with the Messiah, as recorded in this chapter, reveals one of the grand doctrines of the Christian system, viz. Regeneration by the Spirit of God. The simple but pointed instruction he received on this occasion seems to have been made effectual upon the heart and conscience of Nicodemus, as we find him afterwards evincing on more than one occasion his attachment to the Redeemer. (John vii. 45–53, xix. 39.)

NICOLAITANS, or NICOLAITANES. (Rev. ii. 6. 15.) An ancient sect, whose deeds are expressly and strongly reprobated. Some have supposed that the name is symbolical—Nicolans corresponding to Balaam, and that it denotes all false and seducing teachers like Balaam. (See Nicolas.)

NICOLAS. (Acts vi. 5.) One of the deacons of the church at Jerusalem in the days of the apostles. He was a native of Antioch, converted to Judaism, and thence to Christianity. It is supposed by some that he was the founder of the sect of Nicolaitans, but without sufficient warrant. (See Nicolaitans.)

NICOPOLIS, (Tit. iii. 12,) the place where Paul determined to winter, is now called *Nicopi*, or *Nicopoli*, a town upon the river Nessus, (now Karasu,) which divided Thrace from Macedonia. (See the subscription to the epistle.) Another town of the same name was in Epirus, opposite Actium, to which some have thought the apostle refers in the above passage.

NIGHT-HAWK. (Deut. xiv. 15.) A species of [illegible] by the Levitical law, (Lev. xi. [illegible] known to us by this name. Probably the night-owl is intended, which is described as of the size of

the common owl, and lodges in the large buildings or ruins of Egypt and Syria, and sometimes even in the dwelling-houses. It is extremely voracious.

NIMRIM. (Isa. xv. 6.) A stream in the north part of Moab, near to the village of *Beth-nimrah*, (Num. xxxii. 36,) the ruins of which now bear the name of Nimrein.

NIMROD. (Gen. x. 8.) The son of Cush. The Hebrews regard him as the leader of those who attempted to build the tower of Babel; and the orientals make him the author of idolatry. He was principally concerned in building both Babylon and Nineveh. (See ASSYRIA.) The expression a *mighty hunter* (or a *hunting giant*) *before the Lord* means that he was remarkably skilful and powerful in hunting wild beasts. *Before the Lord* is a figurative phrase, signifying *very powerful. The land of Nimrod* (Mic. v. 6) is the same with Babylon.

NINEVEH, (Jonah iii. 6,) the capital of Assyria, (2 Kings xix. 36,) and rival of Babylon, was situated on the Tigris, north-east of Babylon, probably near the modern village of Nania, opposite to Mosul. It signifies *the dwelling of Ninus*, and therefore we may presume was founded by Nimrod, also called Ninus, though some regard Ashur as the founder.

It was a city of nineteen miles in length and eleven in breadth, and from forty-eight to sixty miles in circumference, (as may be inferred from Jonah's account, Jonah iii. 3, confirmed by that of Strabo,) and contained a population of about six hundred thousand. (Jonah iv. 11.) It was surrounded by a wall one hundred feet high, and wide enough for three carriages to go abreast, fortified by fifteen hundred towers, of two hundred feet in height. For its luxury and wickedness the judgments of God fell upon it. (Nah. iii. 1. Zeph. ii. 13—15.)

Nineveh, which had long been mistress of the east, was first taken by Arbaces and Belesis, under the reign of Sardanapalus, in the time of Ahaz, king of Judah, about the time of the foundation of Rome, B. C. 753. It was taken a second time by Cyaxares and Nabopolassar, about B. C. 632, after which it no more recovered its former splendour. It was entirely ruined in the time of Lucian of Samosata, who lived under the emperor Adrian. It was rebuilt under the Persians, but was destroyed by the Saracens about the seventh century.

NISAN. (See MONTH.)

NITRE. (Jer. ii. 22.) An earthy alkaline salt, resembling and used like soap, which separates from the bottom of the lake Natron, in Egypt, and rising to the top, is condensed by the heat of the sun into a dry and hard substance, similar to the Smyrna soap, and is the *soda* of common earth. It is found in many other parts of the east. Vinegar has no effect upon common nitre, and of course this could not be meant by the wise man, who, in Prov. xxv. 20, says, *As he that taketh away a garment in cold weather, and as vinegar to nitre, so is he that singeth songs to a heavy heart.* Now as vinegar has no effect upon nitre, but on *natron* or *soda* its action is very obvious, it seems the English translation should have been natron. In Jeremiah, ch. ii. 22, the same word again is improperly used, *For though thou wash thee with nitre, and take thee much sope, yet thy iniquity is marked before*

me, saith the Lord God. The alkaline earth natron is obviously designed in this passage. It is found, as an impure carbonate of soda, on the surface of the earth in Egypt and Syria; and is, also, native in some parts of Africa, in hard strata or masses, and is called trona, being used for the same purposes as the barilla of commerce.

NO (Jer. xlvi. 25. Ezek. xxx. 14) is generally supposed to be the famous city of *Thebes*, in upper Egypt, extending itself on both sides of the Nile. (Nah. iii. 8.) The fact is so uncertain, however that we should not feel justified in introducing an article upon Thebes. Instead of *No*, in Jer. xlvi. 25, it should be rendered *Ammon of No*, or the seat or dwelling of the god Ammon. It was probably applied to two or three places. A distinction is sometimes made between the No spoken of in Nahum iii. 8—10, and the No mentioned by Jeremiah and Ezekiel. The destruction of the former (supposed to be Thebes) is described in detail as already past, while the doom of the other (which is supposed to have been in lower Egypt) is predicted by Jeremiah and Ezekiel as a future event.

NOAH, (Gen. vi. 8,) or, as the Greeks write it, Noe, (Matt. xxiv. 37,) the ninth in descent from Adam, is described as a just man, perfect (or upright) in his generations, and walking with God. (Gen. vi. 9.) In the midst of the universal corruption which overspread the earth, he found grace in the eyes of the Lord, and was not only warned of the approach of the general deluge, but instructed in the means of saving himself, and his family, and a sufficient number of the animal creation, to preserve the several tribes. (See ARK.) Believing the divine declaration, he prepared the ark, and diligently warned the world of the approaching judgment, but without effect. In due time it came. (See FLOOD.) Noah, and his wife, and his three sons, and their wives, and the required number of beasts and fowls, entered into the ark, and were saved. All the rest *in whose nostrils was the breath of life, of all that was in the dry land, died.* When the waters subsided, the ark rested on a mountain of Armenia. (See ARARAT.) Noah and his family went forth, and the creatures they had preserved. The first act of this new progenitor of the human race was to offer a sacrifice to God, which was acceptable in his sight, for he immediately entered into a covenant with him, that such a judgment should not again visit the earth, nor should the regular succession of the seasons be again interrupted while the earth remains. As a token of the covenant thus made, God established the rainbow. He also put the irrational creation in subjection to Noah, as he had originally done to Adam, and enacted some general laws for his government.

Noah became a husbandman, and partaking too freely of the fruit of the vine, exposed himself to shame. When in this state he was treated indecorously by one of his sons, who, on that account, was the subject of severe judgments; while his brothers, for an opposite course of conduct, received peculiar blessings. Noah lived three hundred and fifty years after the flood, but the place of his residence is matter of vain conjecture. (For a particular account of the settlement of Noah's fa-

mily, see EVENING RECREATIONS, by Am. S. S. Union, vol. ii. pp. 28—50.)

NOB (1 Sam. xxii. 19) was a city of the priests, in the territory of Benjamin, and within sight of Jerusalem on the north. To this place David fled from the fury of Saul, and obtained from Ahimelech, the high-priest, some of the shew-bread, to satisfy his hunger; and also Goliath's sword for his defence. For this act Saul caused the city and all that was in it to be destroyed. (See AHIMELECH.)

NOD, LAND OF, (Gen. iv. 16,) probably designates no particular place. It might be literally rendered (with reference to the doom of Cain) *land of wandering*, eastward of Eden.

NOPH. (Isa. xix. 13. Jer. ii. 16. Ezek. xxx. 13. 16.) The ancient *Memphis*, in middle Egypt, on the Nile, fifteen miles south of old Cairo. It was the residence of the earlier kings of Egypt, and is said to have been about twenty miles in circumference. In the seventh century it fell into the hands of the Saracens; and the predicted judgments of God, on account of its idolatry and general corruption, gradually effaced every trace of its ancient magnificence. In the time of Strabo, there were many splendid remains; among which, he describes a temple of Vulcan, of great magnificence; another of Venus: and a third of Osiris, where the Apis or sacred ox was worshipped. He also mentions a large circus: but he remarks, that many of the palaces were in ruins; and describes an immense colossus which lay prostrate in the front of the city; and among a number of sphinxes, some were buried in sand up to the middle of the body; while of others, only the heads were visible above the sand. Some monuments were to be seen six hundred years after the time of Strabo's visit, when the Saracens had possession of the country: but at present there is scarcely a vestige of its former grandeur to be found. This has led some to conjecture that its site was overflowed by the Nile; but it is much more probable that it has been covered by the continual encroachment of the sands, which, we see, were advancing in the time of Strabo. And it cannot be doubted, but that a large part of ancient Egypt has already been completely buried by the sands from the wilderness.

NORTH. (Jer. vi. 1.) *North* and *south* in the Scriptures are used relatively to the situation of countries in regard to Judea. Thus Syria is north; Egypt south; Babylon and Assyria lay to the north-east; but the Assyrian army always invaded Palestine from the north. Media was still farther to the north. (Jer. iii. 12. Dan. xi. 13, 14.)

NUMBERS. This is the fourth in order of the books of the Old Testament, and derives its name from the circumstance that it contains the *numbers* and ordering of the Hebrews and Levites, after the erection and consecration of the tabernacle. (For an account of their removal from Sinai, and their subsequent marches in the wilderness; and of the wonderful dealings of God with them, until their arrival on the borders of Moab, see UNION QUESTIONS, vol. iv., and TEACHERS' ASSISTANT in the use of the same. See, also, LIFE OF MOSES, all by Am. S. S. Union.)

NURSE. (Gen. xxiv. 59.) This domestic relation was and is still one of the most important in eastern families. In

Syria the nurse is regarded as a sort of second parent, always accompanying the bride to the husband's house, and ever remaining there an honoured guest. So it was in ancient Greece. And in Hindostan, the nurse passes her days among the children she has helped to rear; and in mosques and mausoleums are sometimes seen the monuments of princely affection towards a favourite nurse; and the relation on the part of the nurse must have corresponded in tenderness and affection; and hence the force of the figurative expressions, Isa. xlix. 23. 1 Thess. ii. 7.

NUTS (Gen. xliii. 11) are generally supposed to have been what are now known as *pistachio* or *pistacia* nuts, which were produced in great perfection plentifully in Syria, but not in Egypt. This nut is of an oblong shape, and, in its green state, of exquisite taste. When dried for exportation, they are very inferior.

OAK. (Gen. xxxv. 4. 8.) There is a word in the Hebrew Bible which is often translated in our version *oak*, but which is the name of a tree peculiar to the eastern world. This is the *terebinth*, or *turpentine tree*, which abounds in Syria, Mesopotamia, and Palestine. It grows to a considerable size, and has a rich and luxuriant foliage. From this tree is obtained the genuine turpentine of the ancients, and a rich and balsamic gum, which exudes from the trunk. It is said to live one thousand years, and when it dies the race is renewed by young shoots from the root; so that the tree may in a sense be called perpetual. Hence the figurative allusion in Isa. vi. 13, where the teil or linden tree might as well be rendered *terebinth*.

For the same reason it was an important landmark, and served to fix the topography of the lands, as we find *oaks* very often named for the purpose of designating the localities of great events. (Josh. xxiv. 26. Judg. vi. 11. 2 Sam. xviii. 9. 1 Kings xiii. 14. 1 Chron. x. 12.)

The strength of the oak is alluded to by the prophet, (Amos ii. 9,) and the district of Bashan is often mentioned as peculiarly favourable to the growth of this tree. (Isa. ii. 13. Zech. xi. 2.)

The word translated *plains* in several passages, (Gen. xii. 6; xiii. 18; xiv. 13; xviii. 1. Deut. xi. 30. Judg. ix. 6,) are places noted for clusters or groves of the terebinth or oak.

The wood of the oak was used for idols. (Isa. xliv. 14.)

OATH. (Heb. vi. 16.) To take an oath is solemnly to call on God to witness or take notice of what we affirm. It invokes the vengeance, or renounces the favour of God, if what is asserted is false, or if what is promised is not performed. It has been matter of doubt among some Christians, in almost all ages, whether the practice of taking an oath on any occasion is not a violation of the express command of our Saviour. (Matt. v. 34.) and there is great force in the arguments which are used in support of this opinion. Even those who allow the practice, require that it never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship. (Deut. vi. 13. Josh. xxiii. 7. Jer. v. 7. Matt. v. 34, 35. James v. 12.)

nor irreverently, without godly fear and awe of the Most High; and he is represented as a wicked man who is not deeply impressed with an oath, (Eccles. ix. 2;) nor rashly, without caution, (Gen. xxiv. 2—8. Lev. v. 4. Matt. xiv. 7;) nor falsely, nor deceitfully, affirming what is false, or without a sincere intention to perform. (Lev. vi. 3; xix. 12. Jer. xlii. 5.) But every oath ought to be sworn, *in truth*, and *with judgment*, having respect to the nature of an oath, and of the thing sworn; and with fear of God, by whom we swear; and only in things that are good, and for a good end. (Jer. iv. 2. 1 Cor. x. 31. Heb. vi. 17.) Oaths may be sinful, even when prescribed by the law of the land: they may contain things in themselves unlawful, which no human laws can render consistent with right; or they may be enjoined without necessity, and multiplied beyond reason; or administered in a manner so manifestly irreverent, that they are rather an insult to Jehovah, than a solemn act of worship. The very nature and terms of an oath show that atheists, who profess to believe that there is no God, and persons who do not believe in a future state of reward and punishment, cannot consistently take one. In their mouths an oath can be only vain mockery.

God himself is represented as confirming his promise by oath, which is a mere figurative allusion to what is practised among men. (Heb. vi. 13. 16, 17.)

The forms of swearing are various. Anciently the lifting up of one of the hands towards heaven, (Ps. cxliv. 8. Rev. x. 5,) and putting the hand under the thigh, (Gen. xxiv. 2,) were used. (See RIGHT HAND.)

OBADIAH. (1 Kings xviii. 3.) A godly man, and principal officer in the household of Ahab, by whose interposition one hundred prophets were preserved from the murderous persecution of Jezebel, and supplied with food.

Some have supposed that this was no other than the prophet of the same name; but there is better reason to suppose that Obadiah the prophet lived at the same period with Jeremiah and Ezekiel. There are several other persons of this name mentioned in the Old Testament.

PROPHECY OF, is the thirty-first in the order of the books of the Old Testament. It relates to the judgments impending over Edom, and to the restoration and prosperity of the Jews. Some portions of this prophecy are supposed to have relation to events still future. The similarity of a portion of Obadiah's prophecy and that of Jeremiah is striking. (Comp. Jer. xlix. 7—10, and 14—16. Obad. 1—9.)

OBED-EDOM. (1 Chron. xvi. 38.) A Levite who lived in David's time, and at whose house the ark was deposited, after the dreadful death of Uzzah. (2 Sam. vi. 6—10.) The blessing which came on the house of Obed-edom for the ark's sake, encouraged David to remove it to Jerusalem. (2 Sam. vi. 10—12.) Obed-edom and his sons were appointed keepers of the doors of the tabernacle, (1 Chron. xvi. 38,) and of the sacred vessels. (2 Chron. xxv. 24.)

OBLATIONS. (See OFFERINGS.)

ODED. (2 Chron. xv. 8.) A prophet, by whose instruction Asa, king of Judah, was induced to put away idols out of his kingdom and possessions, and to renew the worship of the true God. (2 Chron. xv. 1—

8.) Oded was at Samaria, and when the Israelites returned from the war against Judah, with their king Pekah, and brought two hundred thousand captives, he went to meet them, and remonstrated so effectually with them that the principal men in Samaria took care of them, gave them clothes, food, and other assistance, with asses to ride upon, because the greater part of them were exhausted, and unable to walk. Thus they conducted them to their brethren at Jericho.

OFFENCE. (Rom. ix. 33.) This term in the sacred writings often means that which causes or is likely to cause us to sin. Thus in Matt. v. 27, the right eye which would allure to sin is said to offend; and in Matt. xviii. 7, causes of sin, suffering, or wo are called offences: so in Matt. xvi. 23. In the same sense our Saviour is called, in the above passage from Romans, *a rock of offence*; whereby we understand, that to the Jews he was offensive in all the circumstances of his birth and history. They stumbled at his word, and were disobedient. A reference to Lev. xix. 14. Isa. viii. 14. Luke ii. 34. Rom. ix. 32, 33, will furnish a sufficient illustration of the word and its connexion. The *offence of the cross* (Gal. v. 11) is that, in the doctrines of Christ, or the cross, which is offensive to carnal men.

OFFERING, (Gen. iv. 3,) OBLATION. (Lev. ii. 7.) An offering, in a religious sense, is whatever one offers as a gift by way of reverence to a superior. (Matt. ii. 11.) The Jewish sacrifices, and in general all the religious sacrifices, are, properly speaking, *oblations*. Sometimes they seem to be used indiscriminately, as in Lev. iii. 1, *if his oblation be a sacrifice of peace-offering*, &c. The word sacrifice is sometimes used in a sense so general, as to embrace whatever is in any way devoted to the service of God; but, strictly speaking, offerings were simple, bloodless gifts, as all sorts of tithes, first-fruits in their natural state, meal, bread, cakes, ears of corn, parched grain, &c. To these oil was often added, and sometimes they were baked with oil. Proper sacrifices involved the destruction of animal life, or the shedding of blood; and also the entire or partial consumption of the victim by fire. Birds and quadrupeds constituted the sacrifices; hence their blood was forbidden to be drunk, but not that of fishes, which were not allowed to be brought to the altar. Probably all clean birds might be offered, (Lev. xiv. 4—7,) but not all clean beasts. The dove was the most common offering of birds, and oxen, sheep, and goats from among quadrupeds. No wild beast could be offered, and in killing and eating them all idea of sacrifice was to be avoided, (Deut. xii. 15. 22; xv. 22,) except that the blood was to be thrown away. (Deut. xv. 23.) Leaven and honey were excluded from all offerings made by fire, (Lev. ii. 11,) and salt was required in all. (Lev. ii. 13.)

Drink-offerings were a kind of accompaniment to the bloody and bloodless offerings. They consisted of [illegible] of wine, part of which was poured on the victim, and the residue was given to the priests. (Num. xv. [illegible]) Among the offerings [illegible] the Jewish law were the *burnt offering*, (Lev. i. 4,) so called because the thing offered was entirely consumed; the *trespass offering*, (Lev. v. 6,) in which the [illegible] of the offerer was confessed, and an atonement made; the *sin-offering*, (Lev. iv. 3,) the *meal-offering*. Lev.

ii. 1,) which was usually a compound of corn, flour, oil, and frankincense, prepared in various ways, and burnt on the altar of burnt-offering; the *peace-offering*, (Lev. iii. 1.) and the *consecration-offering*. The six foregoing are the offerings by fire, as expressly required. (Lev. vii. 37.) The *drink-offering*, which always attended the meat-offering, (Ex. xxix. 40;) the *heave-offering*, (Ex. xxix. 27,) and the *wave-offering*, (Ex. xxix. 24:) the last two are so called from a particular motion used in the presentation of them. The *oblation of the first-fruits* (Lev. ii. 12) was regarded as a meat-offering, and was presented before the harvest was ripe, the *fruit* being dried or parched. (Lev. ii. 14.)

The Jews were required, as a general rule, to bring all their offerings to an appointed place, first the tabernacle, and afterwards the temple; and the manner of presenting them is described in most minute details.

The *burnt-offering* was to be a male without blemish, of the herd and of the flock offered voluntarily at the door of the tabernacle, the hand of the offerer being upon the head of the victim. (Lev. i. 2—4.) The animal was then taken to the altar, slain on the north side, and the blood sprinkled about the altar. (Lev. i. 5. Comp. Heb. xii. 24.) The east side of the altar was appropriated to the ashes, &c. (Lev. i. 16.) On the south was the ascent to the altar, and on the west was the sanctuary. The body of the victim was flayed, opened, cut in pieces, salted, laid in order on the altar of burnt-offering, and consumed to ashes. (Lev. i. 5. 8. Comp. Heb. iv. 12.) So of killing and offering fowls. (Lev. i. 14—17.) The end of the burnt offering was an atonement for sin. (Lev. i. 4. Comp. Heb. x. 1—3. 11.) This offering constituted a morning and evening sacrifice, and was often made on other prescribed occasions.

The *meat-offering* consisted of flour prepared with oil and frankincense. (Lev. ii. 1.) It was to be free from leaven and honey, but was to have salt. (Lev. i. 11. 13.) With this was connected the drink-offering, which, as before observed, was never used separately, but was an appendage of wine to some sacrifices. Hence the condemnation of their superstitious practice of using blood for a drink-offering. (Ps. xvi. 4.)

In this, and other sacrificial observances, it would appear, that generally the offerer was to kill the victim, take off the skin, cut up the body, and wash the different parts. The priest was to sprinkle the blood, prepare the fire, and lay the sacrifice upon the altar. The Levites, and afterwards the Nethinims, assisted in these labours.

The *meat-offering* was presented on prescribed occasions. It always attended burnt-offerings and peace-offerings, and also the sin-offering and trespass-offering of the leper. A handful of the composition was burned by the priest upon the altar, (Lev. ii. 16,) and the residue was for his own and his family's use.

The *peace-offerings* were vows of thanksgiving, or a supplication for mercies, and were similar in kind, and manner of presentation, with the burnt-offering. (Lev. iii.)

The *sin-offering* had peculiar respect to sins committed ignorantly, and was modified according to the persons presenting it. (Comp. Lev. iv. 3. 13. 22. 27.) Part of the blood of the victim was poured out at the bottom of the altar; a

part was sprinkled on the horns of the altar of incense; and a part was carried by the priest into the most holy place. (Lev. xvi.)

The *trespass-offering*, the manner and occasion of which are described, Lev. v.—vii., seems to have differed but slightly from the last. It may be remarked, that all the blood of the trespass-offering appears to have been sprinkled around the altar, and that it was offered only for individuals, and never (as the sin-offering) for the congregation. The *burnt*, *sin*, and *trespass-offering* were of an expiatory character, though not exclusively so.

The *consecration-offerings* were made at the time of consecrating the priests, (Lev. viii. 22;) from which circumstance (and not from any thing peculiar in the ceremony) the name is derived. (See SACRIFICES. See also BIBLICAL ANTIQUITIES, by Am. S. S. Union, vol. ii. ch. v., for a clear and most interesting history of the subject.)

OG. (Deut. iii. 1.) A king of Bashan, of gigantic stature, (Deut. iii. 11,) who opposed the passage of the Israelites through his territories. Moses, being divinely admonished of his success, attempted to force his way through the country, and succeeded in capturing the king, and ultimately became master of the whole country (Deut. iii. 3—5.)

OIL. (Ps. xcii. 10.) Among eastern nations the practice has prevailed, from the earliest periods, of anointing the head with oil, made fragrant with the richest aromatics of the east, especially on festivals and other joyous occasions. The Greeks and Romans applied oil to the whole body, and the modern orientals anoint their beards. Hence the use of oil is significant of joy and gladness, (Ps. xxiii. 5,) and the omission of it betokened sorrow. (2 Sam. xiv. 2. Matt. vi 17. See OLIVE.)

OIL TREE (Isa. xli. 19) is probably the same with the *olive tree*, (1 Kings vi. 23;) but whether the olive, properly speaking, is intended in these passages, admits of some doubt.

OINTMENT. (See ANOINT.)

OLIVE. (Job xv. 33.) The soil and climate of Syria were very favourable to the production of the olive. (Deut. vi. 11; vii. 13; viii. 8; xi. 14; xxviii. 40. 1 Kings v. 11.) The fruit is like a plum in shape and colour; being first green, then pale, and, when ripe, nearly black. They are sometimes plucked in an unripe state, and put into some pickle, or other preserving liquid, and exported. For the most part, however, they are valuable for the oil they produce, and which is expressed from the fruit in various ways, and constitutes an important article of commerce and luxury. (Job xxiv. 11. Ezek. xxvii. 17.) The fruit is gathered by beating (Deut. xxiv. 20) or shaking the tree, (Isa. xvii. 6;) and gleanings were to be left for the poor. A full-sized tree in its vigour produces a thousand pounds of oil.

The olive is a beautiful and durable tree, and the fruit rich and valuable; hence the frequent figurative allusions to it, which are self-explanatory. (Judg. ix. 9. Ps. lii. 8; cxxviii. 3. Jer. xi. 16. Hos. xiv. 6.) The olive branch is regarded universally as an emblem of peace. (Gen. viii. 11.)

The wild olive (Rom. xi. 17) is smaller, and its fruit, if it produces any, far inferior to the cultivated.

The olives, from which oil is to be expressed, must be gathered by the hand, or softly shaken from the trees before

they are fully ripe. The best oil is that which comes from the fruit with very light pressure. This is sometimes called in Scripture *green oil*, not because of its colour, for it is pellucid, but because it is from unripe fruit. It is translated in Ex. xxvii. 20, *pure oil-olive beaten*, and was used for the golden candlestick. For the extraction of this first oil, panniers or baskets are used, which are gently shaken. The second and third pressing produces inferior oil. The best is obtained from unripe fruit; the worst, from that which is more than ripe. The oil of Egypt is worth little, because the olives are too fat. Hence the Hebrews sent it as a present to the Egyptian kings. (Hos. xii. 1.) The inferior quality is used in making soap. But the Hebrews used oil not merely in lamps, and with salads, but in every domestic employment in which butter is serviceable, and in the meat-offerings of the temple. It is observed by travellers, that the natives of oil countries manifest more attachment to this than to any other article of food, and find nothing adequately to supply its place.

A press was also used for the extraction of the oil, consisting of two reservoirs, usually eight feet square and four feet deep, situated one above the other. The berries, being in the upper one, were trodden out with the feet. Mic. vi. 15.

OLIVES, MOUNT OF, (Matt. xxvi. 30,) or OLIVET, (2 Sam. xv. 30,) or MOUNT OF CORRUPTION, (2 Kings xxiii. 13,) overlooks Jerusalem on the east, so that every street, and almost every house may be distinguished from its summit. It doubtless had its name from the abundance of olives which grew upon it; some of which, of remarkable age and size, are still standing.

A late traveller describes the mount of Olives as about a mile in length, and about seven hundred feet in height. To a spectator on the west, it has a gently waving outline, and appears to have three summits of nearly equal height. On the top of the centre one is a church, erected over the spot where, they inform us, our Saviour ascended into heaven; and, in confirmation of the tradition, point to a stone with the impression of the left foot, made, as they pretend, when he was about leaving the earth; that of the right foot having been carried away by the Turks. On Ascension-day they come up in great crowds, and have service here. The chapel had been shaken down by a recent earthquake, and the floor was covered by rubbish, so that he did not see the stone of such sacred pretensions. In Luke xxiv 50, it is very clearly stated, that the ascension occurred near Bethany, which is on the eastern side of the mountain, more than a mile from this. (Comp. this passage with Acts i. 12, where the ascension is also spoken of.) There are two roads to Bethany; one around the southern end of the mount of Olives, and one across its summit; the latter being considerably shorter, but more difficult. It was probably on this latter road, in the descent to Bethany, that the Saviour was taken up from the apostles.

"From this central height a ridge stretches off towards the east for a distance of three-fourths of a mile, when it terminates by a bold descent. We were conducted to the end of it in order to enjoy the view eastward, which is very extensive. The plain of Jordan, the mountain beyond, the Dead Sea, and the dark and singular chain of mountains on the east of it, were in full view, as well

as all the country intermediate between them and us. Some of us thought that we could see the waters of the Jordan; but, although this was uncertain, we could easily trace the course of the river, through the plain, by the verdure; and, where this failed, by the broken nature of the ground. Beyond it towered the lofty mountains of Moab, rising peak above peak in great majesty, including among them mount Nebo."

(For a minute description of the geography and scenery of mount Olivet, see SELUMIEL, ch. viii. pp. 154—169, by Am. S. S. Union.)

OMEGA. (See ALPHA.)

OMER. (See MEASURES.)

OMRI. (1 Kings xvi. 16.) An officer in the army of Israel. He was engaged in the siege of Gibbethon, a Philistine city, when he received intelligence that Zimri, another officer of the army, had assassinated the king, and had usurped the throne. The army, by general acclamation, made Omri king, and, raising the siege of Gibbethon, they forthwith marched to Tirzah, where Zimri resided, and captured it. Zimri set fire to the house he occupied, and was consumed. The Israelites were then divided into two parties; but, after a short struggle, Omri prevailed, and took the throne, which he polluted and disgraced through a reign of twelve years. Omri built Samaria, which thereafter became the capital of the ten tribes.

ON, (Gen. xli. 45,) or AVEN, (Ezek. xxx. 17,) is the same with *Bethshemesh*, or *house of the sun*, (Jer. xliii. 13,) and was called by the Greeks *Heliopolis*, or *city of the sun*. These names are given to the place because it was the principal seat of the Egyptian worship of the sun. It was one of the oldest cities in the world, and was situated in Egypt, in the land of Goshen, on the east of the Nile, about five miles above modern Cairo. Eighteen centuries ago, this city was in ruins, when visited by Strabo.

According to Josephus, this city was given to the family of Jacob, when they first came to sojourn in Egypt; and we know that it was a daughter of the priest of the temple situated here who was given in marriage to Joseph. Here also, in the time of Ptolemy Philadelphus, Onias, a Jew, obtained leave to erect a temple similar to the one at Jerusalem, which was for a long time frequented by the Hellenist Jews. There is an apparent reference to it by several of the prophets. (See passages above cited.)

The ruins of this ancient city lie near the modern village *Matarea*, about six miles from Cairo, towards the northeast. Nothing now remains but immense dikes and mounds, full of pieces of marble, granite, and pottery, some remnants of a sphinx, and an obelisk, still erect, of a single block of granite, fifty-eight feet above ground, and covered with hieroglyphics.

ONESIMUS. (Col. iv. 9.) A servant of Philemon, at Colosse, who, having been guilty of some dishonesty, had fled to Rome; and, being converted under the preaching of Paul, was sent back to Philemon with a most affectionate letter, commending the penitent, not only to the forgiveness of Philemon, but to his love and confidence as a fellow-disciple. (See PHILEMON.)

ONESIPHORUS. (2 Tim. i. 16.) A primitive Christian, resident at Ephesus, where he ministered very [illegible] the needs of Paul (2 Tim. i. 18). When Paul

imprisoned at Rome, Onesiphorus came thither, and again afforded timely relief to the afflicted apostle; for which he expresses his gratitude in the warmest terms in the passage above cited.

ONION. (Num. xi. 5.) A well known garden vegetable, which grew in great perfection in Egypt. The onions of Egypt are described by travellers as of large size and exquisite flavour; differing (says one) from the onions of our country as much as a bad turnip differs in palatableness from a good apple.

ONO. (Neh. vi. 2.) A city and its suburbs, occupying a small section of the plain of Sharon. It was about five miles from Lod, or Lydda, (1 Chron viii. 12,) and is called *the valley of Charashim*, or *the craftsmen*. (1 Chron. iv. 14. Neh. xi. 35.)

ONYCHA. (Ex. xxx. 34.) An ingredient of the sacred incense, which was prepared under divine direction. It was probably an odoriferous shell or gum. A species of muscle is still found in the Red Sea, the shell of which, when burnt, emits a smell not unlike musk.

ONYX, (Ex. xxviii. 20,) or *banded agate*. A precious stone (Ex xxv. 7) or gem, (Ezek. xxviii. 13,) exhibiting two or more colours disposed in parallel bands or zones. It was obviously of high value, from the uses made of it, (Ex. xxviii. 9—12. 20; xxxix. 6. 13,) and from its being named with other highly valuable substances. (Job xxviii. 16.) Perhaps the onyx used in the construction of the temple (1 Chron. xxix. 2) was a species of marble resembling the onyx.

OPHEL. (2 Chron. xxvii. 3.) In the angle formed by the eastern extremity of mount Zion, and the southern extremity of mount Moriah, or, in other words, at the outlet of the valley of Cheesemongers, there was a considerably elevated point, called Ophel. It was strongly defended by its natural position, and by a tower, and was separated from mount Zion by a wall. (2Chron. xxxiii. 14.) This tower is perhaps intended in Mic. iv. 8. In some modern maps this is called Ophlas.

OPHIR. (1 Kings ix. 28.) A country of the east, celebrated for its production of gold and precious stones. (1 Kings x. 11. 2 Chron. viii. 18; ix. 10.) It is supposed to have been settled by the descendants of Joktan. (Gen. x. 29.) It is certain that its gold was renowned in the time of Job, (Job xxii. 24; xxviii. 16;) and that, from the time of David to the time of Jehoshaphat, the Hebrews traded with it, and that Uzziah revived this trade when he made himself master of Elath, a noted port on the Red Sea. In Solomon's time, the Hebrew fleet took up three years in their voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony, and almug trees.

The articles imported from this place, the port from which the ships sailed engaged in the trade, and the time required for the performance of the voyage, all go to prove that Ophir could not be anywhere in the west of Asia, or on the continent of Europe; and some of these facts are also sufficient to render it entirely improbable that it was anywhere on the coast of Arabia, or even anywhere on the coast of Africa. It seems far more probable that this place was situated somewhere in the East Indies; but the precise spot, or even district, cannot now be ascer-

tained. Not fewer than sixteen different countries have been regarded as the site of Ophir.

OPHNI. (Josh. xviii. 24.) A city of Benjamin, latterly called Gophna between Shechem and Jerusalem. It is mentioned by profane historians among the places through which Vespasian and Titus passed in their march of conquest.

OPHRAH, (Judg. vi. 11,) or APHRAH. (Mic. i. 10.) There were two cities of this name; one in the territory of Benjamin, (Josh. xviii. 23. 1 Sam. xiii. 17;) and the other in that of Manasseh, where Gideon was born. (Judg. vi. 11; viii. 27; ix. 5.)

ORACLE. (2 Sam. xvi. 23.) This term is sometimes applied to the most holy place, whence God declared his will to ancient Israel. (1 Kings vi. 5. 19—23; viii. 6.) It is also applied to the sacred writings, which were intrusted to the nation of Israel. (Acts vii. 38. Rom. iii. 2.) It is probable that the oracles of the heathen world were invented in imitation of the responses given by Jehovah to the patriarchs and priests of ancient days.

ORDINANCES. (Ex. xviii. 20.) As used by the sacred writers, the term generally denotes established laws, rules, or appointments of God's government.

OREB. (Judg. vii. 25.) A prince of Midian, whose fate is alluded to, Ps. lxxxiii. 11; and Isa. x. 26.

ORGAN. (Gen. iv. 21.) The *organ*, as it is called, is thought to have been what the ancient Greeks called the *pipe of Pan*. It consisted of seven or more reeds of unequal length. These are still used by the shepherds of the east, and, in skilful hands, produce quite tolerable music.

ORION. (Job ix. 9.) A constellation of about eighty stars, seen in the southern hemisphere about the middle of November; and hence associated with cold and frost, figuratively represented as bands which no human power can dissolve. (Job xxxviii. 31.)

ORNAN. (See ARAUNAH.)

OSEE. (Rom. ix. 25.) The Greek form of writing Hosea.

OSPRAY, OSSIFRAGE, (Lev. xi. 13,) are both reckoned among unclean birds, and probably both belonged to the eagle family. The black eagle of Egypt might have been the *ospray*; and the sea eagle of modern science, the *ossifrage*.

OSTRICH (Job xxxix. 13.) A remarkable bird, of the hot regions of Africa and Arabia, often attaining the height of seven feet, of which the head and neck make three. It is also seven feet from the head to the end of the tail, when the neck is stretched horizontally on a line with the body. It loves solitary and desolate places; and is the bird intended in Job xxx. 29. Isa. xiii. 21; xxxiv. 13. Jer. l. 39. (though called the owl,) and its cry is piercing and mournful.

The plumage of the ostrich is white and black. Its weight, (which is often seventy-five or eighty pounds,) and the construction of its body, prevent its flying.

The habits of this bird are described with scripture accuracy, Job xxxix. 13—18. Its timidity is such, that the least noise frightens it from the nest, which is often made on the ground, and in the most exposed places; and from the same cause the young of the ostrich are often suddenly abandoned. Hence she seems to be regarded as lacking the usual share of instinct or natural affection. (Lam. iv. 3.) A modern traveller tells us that the Arabs must sometimes

with whole nests of these eggs, containing from thirty to fifty in number,) five inches in diameter, and weighing several pounds; some of them are sweet and good, others are addled and corrupted; others, again, have their young ones of different growth, according to the time, it may be presumed, since they have been forsaken of the dam. They often meet with a few of the little ones no bigger than well-grown pullets, half starved, straggling and moaning about, like so many distressed orphans, for their mother. In this manner, the ostrich may be said to be *hardened against her young ones, as though they were not her's; her labour*, in hatching and attending them so far, *being vain, without fear*, or the least concern of what becomes of them afterwards.

The most remarkable characteristic of the ostrich is the rapidity with which it runs, and which the fleetest horse cannot equal. The surprising swiftness of this bird is expressly mentioned by Xenophon. Speaking of the desert of Arabia, he states that the ostrich is frequently seen there; that none could take them, the *horsemen* who pursue them soon giving it over; for they escaped far away, making use both of their feet to run, and of their wings, when expanded, as a sail to waft them along. This representation is confirmed by the writer of a voyage to Senegal, who says, "She sets off at a hard gallop; but, after being excited a little, she expands her wings as if to catch the wind, and abandons herself to a speed so great, that she seems not to touch the ground. I am persuaded," continues that writer, "she would leave far behind the swiftest English courser."

The Persians call the ostrich the camel-bird. (See PEACOCK. For a full description of the ostrich, and illustrative cut, see YOUTH'S FRIEND, vol. iv. pp. 28—30. See, also, BEDOUIN ARABS, p. 36, both by Am. S. S. Union.)

OTHNIEL. (Judg. i. 13.) The son of Kenaz, who displayed his valour in seizing the city of Debir, or Kirjath-sepher, for which exploit he was rewarded by the gift of the daughter of his uncle, Caleb, in marriage. Afterwards he was made the instrument of delivering the Israelites from the oppression of the king of Mesopotamia. (Judg. iii. 8, 9.)

OUCHES (Ex. xxxix. 6) were probably sockets for fastening the precious stones into the shoulder-pieces of the high-priest's ephod. These ouches, with their stones, are supposed to have served for buttons to confine the golden chains whereon the breast-plate was hung. (Ex. xxviii. 11. 25.)

OUTER. (Matt. viii. 12.) This word, when connected as it frequently is with darkness, implies the uttermost degree or very extreme of darkness, both as it respects depth, or intensity, and duration.

OVENS. (Ex. viii. 3.) In the eastern cities the ovens, at the present day, are not materially different from our own. The more common way of constructing them in the country, however, is to take a jar, or pot, of a cylindrical shape, and after having partly filled it with pebbles, to apply heat, and use it for baking. The dough is plastered upon the outside, and, when baked, (as it is almost instantly,) comes off in thin cakes. All eastern bread is of this thin sort. The bread made in this way is clean and white. The Bedouin Arabs use three or four different

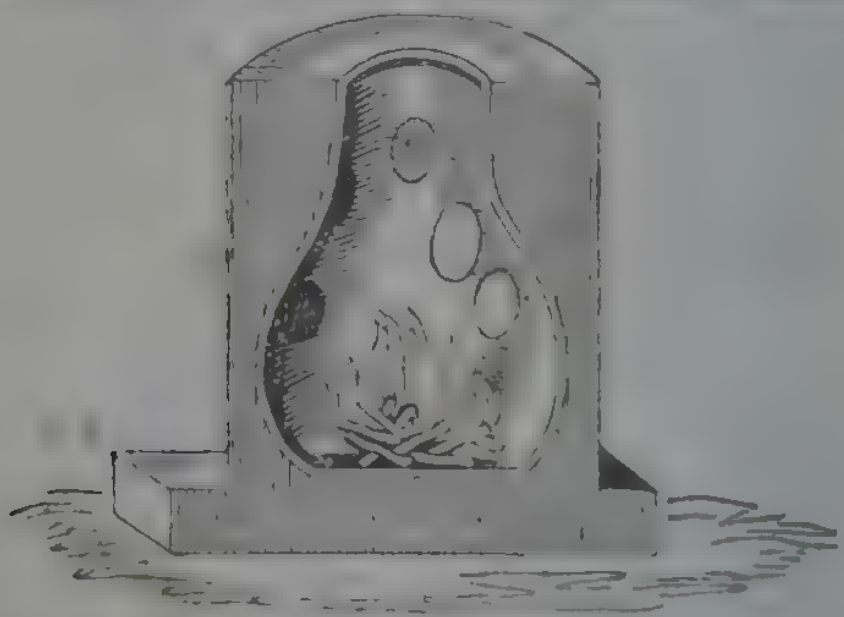
ovens, the description of which may throw some light upon the oven of the Bible.

1. *The sand oven.*—This is nothing more than the sand of the earth, upon which a fire is made, until it is supposed to be sufficiently heated. The fuel and fire are then cleared away, and the dough is laid on the hot sand, in flat pieces, about the thickness of a plate. (Isa. xliv. 15. 19.) These are the *ash-cakes*. (Gen. xviii. 6. 1 Kings xvii. 13; xix. 6. See CAKE.)

2. *The earth oven* is a round hole in the earth Stones are first put into this, and a fire is kindled upon them. When the stones have become thoroughly hot, the fire is removed, and the dough spread in thin flakes upon the heated stones, and turned as often as may be necessary. A modern traveller tells us that this kind of bread is left all night in the earth oven; and the ovens used in Persia are about two and a half feet wide, and not less than five or six feet deep. Le Bruyn tells us that they resemble pits or wells, and that sheep are hung lengthwise in them, and cooked whole. These may be what are rendered in our version *ranges for pots*. (Lev. xi. 35.)

3. *Portable oven.*—This is an earthen vessel, without a bottom, about three feet high, smeared outside and inside with clay, and placed upon a frame, or support. Fire is made within it, or below it. When the sides are sufficiently heated, thin patches of dough are spread on the inside, and the top is covered, without removing the fire as in the other cases; and the bread is quickly baked To this we may refer the phrase *baken in the oven*. (Lev. ii. 4.) The following representation of it is taken from Niebuhr.

Convex plates of iron, pans



or plates, flat stones, &c are often used for baking (See BAKE, BREAD.)

OWL. (Lev. xi. 16.) Though the owl is frequently mentioned in our Scriptures, it seldom if ever denotes the bird known to us by this name. The allusions of the sacred writers are evidently to some bird that loves solitary and desolate places. Some versions render the original words translated *great owl*. Lev. xi.

17) the ibis, and the *little owl* in the same passage some kind of water-bird. The *screech owl* (Isa. xxxiv. 14, rendered *night-monster* in the margin) must have resembled the barn owl, known to us as the common screech or white owl. It haunts deserted barns, and old and decayed buildings; and in Europe, old towers and buildings in the vicinity of churchyards. By night it seeks its prey, and often makes a doleful and even frightful sound, rendered more so by the surrounding stillness. (See OSTRICH.)

OX. (Isa. i. 3.) A well known domestic animal, clean by the Levitical law, strong and patient of labour, of great use in agricultural pursuits, and forming a large item of the wealth of the patriarchs. (Gen. xxiv. 35; xxx. 43. Job i. 3.) They were used for ploughing, (Deut. xxii. 10. 1 Kings xix. 19. Job i. 14. Prov. xiv. 4. Isa. xxx. 24;) for drawing, (Num. vii. 3. 7, 8;) for threshing or treading out grain, (Deut. xxv. 4. 1 Cor. ix. 9,) and for food. (1 Kings xix. 21. 1 Chron. xii. 39, 40. Matt. xxii. 4.)

The *wild ox* is mentioned Deut. xiv. 5, and the *wild bull*, Isa. li. 20; the former is thought to be a species of the stag or goat; but there is no reason to doubt that the animal might be found in a wild state in Judea, or some of the mountainous districts in its vicinity.

PADAN-ARAM, (Gen. xxv. 20,) or *the plain of Syria*, one of the Hebrew names of Mesopotamia. (See MESOPOTAMIA.)

PALESTINA. (Ex. xv. 14.) The country lying along the Mediterranean coast, between Joppa and Gaza, was inhabited by the Philistines, and was hence called Palestina; but in the above passage, and in Isa. xiv. 29—31, it seems to denote the whole of Judea, as the word Palestine does in its modern acceptation.

PALM TREES. (Ex. xv. 27.) The palm tree abounds in Arabia, Egypt, and the whole of southern Asia, from the Indus to the Nile, but is rare in Palestine. Yet, in ancient times, when the land was peopled with many industrious inhabitants, it was very common. (Lev. xxiii. 40. Deut. xxxiv. 3. Judg. i. 16; iii. 13; iv. 5.) Ancient historians corroborate these statements, and inform us that the region of the Dead Sea was noted for the palm, of which there were groves twelve miles in extent.

The palm tree is found upon ancient Hebrew coins, as the symbol of Judea; and Roman coins, struck after the conquest of Judea, have a palm with an inscription commemorating that event.

The general figure and appearance of this tree is familiar to our minds, from pictures and descriptions. It grows in sandy soils, in hot and dry climates, but flourishes best in the vicinity of streams, and where it can be watered, and in valleys and plains, especially where the water is moderately salt or brackish. It is always green, and grows to a great height, from sixty to one hundred feet. Its straight and slender trunk rises very high before it puts forth any branches, and its foliage is in one mass at the top. (Sol. Song vii. 7. Jer. x. 5.) This evergreen and stately tree is the emblem of the righteous. (Ps. i. 3, and xcii. 12.) The co-

lumns of costly edifices were sometimes hewn in imitation of its trunk, as may be observed in some of the ruins of Egypt. Palm trees were carved upon the doors of the temple. (1 Kings vi. 32. Comp. Ezek. xli. 19.)

Strictly speaking, the palm has no branches; but at the summit, from forty to eighty

twigs, or leaf-stalks, spring forth, which are intended in Neh. viii. 15. The leaves are set around the trunk in circles of about six. The lower row is of great length, and the vast leaves bend themselves in a curve towards the earth; as the circles ascend, the leaves are shorter. In the month of February, there sprout from between the junctures of the leaf stalks and the trunk little scales, which develope a kind of bud, the germ of the coming fruit. These germs are contained in a thick and tough skin, not unlike leather. According to the account of a modern traveller, a single tree in Barbary and Egypt bears from fifteen to twenty large clusters of dates, weighing from fifteen to twenty pounds each. The palm tree lives more than two hundred years, and is most productive from the thirtieth until the eightieth year. The Arabs speak of three hundred and sixty uses to which the different parts of the palm tree are applied.

The inhabitants of Egypt, Arabia, and Persia depend much on the fruit of the palm tree for their subsistence. Camels feed on the seed, and the leaves, branches, fibres, and sap are all very valuable.

When the *dates* are ripe, they are plucked by the hand, or are shaken into a net which is held below. The person who ascends the lofty trunk is assisted by the ragged processes or scales with which the body of the tree is armed. (For an illustrative engraving of the process of gathering dates, see Hebrew Customs, Am. S. S. Union, pp. 73—75.) The dates ripen at different times, so that a tree is commonly ascended two or three times in a season. When gathered, they are spread upon mats in the open air, and after a few days begin to be used. Some are eaten fresh, and some laid aside for future use. Others yield a rich syrup, which being expressed, the remaining mass is steeped in hot water, and, after being macerated and cleansed, affords a pleasant drink. These different kinds of syrup are the celebrated *date wine*, which was greatly prized in ancient times by the Orientals. Some suppose it to be the *strong drink* often named in the Scriptures; but this term rather designates all intoxicating liquors except wine. (See Wine.)

The shoots, which are annually cut away from the bottom of the tree, and the leaves themselves, are used for making ropes, baskets, sacks, mats, fans, hats, and sandals. The Hebrews were accustomed to carry these branches in the solemn festivities of the feast of tabernacles, and to strew them in the way of triumphal processions. Thus branches were strewed in the way of Christ, upon his entry into Jerusalem. (John xii. 13.)

The branches of the palm were anciently used as a symbol of victory, and carried before the conqueror in triumphal processions. Hence the force and beauty of the figure, Rev. vii. 9.

The word Tamar, signifying a palm, was a common female name among the Hebrews, and was derived from the tall, straight, and graceful appearance of the tree.

PALMER-WORM. (Joel i. 4.) A destructive insect of the caterpillar or locust tribe, figuratively spoken of in these passages, as an instrument employed to afflict the rebellious Jews. (Amos iv. 9.)

PALSY. (Matt. iv. 24.) A disease which deprives the part affected of sensation, or

the power of motion, or both. As the term is used in the New Testament, it imports apoplexy, or paralysis of the whole system; paralysis of one side; a paralysis affecting the whole body below the neck, and a paralysis caused by a contraction of the muscles, so that the limbs can neither be drawn up nor extended, and soon become emaciated and dried up. (1 Kings xiii. 4—6. Matt. xii. 10—13. Luke vi. 6. John v. 5—7.)

A fearful disease called palsy, is known in eastern countries. The limbs remain immoveably fixed in the position in which they were at the time of the attack; and the suffering is so exquisitely severe, that death is often occasioned in a few days. (Matt. viii. 6.)

PAMPHYLIA. (Acts xiii. 13.) A hilly province of Asia Minor, lying north of the Mediterranean, between Cilicia and Lycia. Perga was once its chief town, and was twice visited by the apostle Paul.

PAPER, PAPER REEDS. (See Book.)

PAPHOS. (Acts xiii. 6.) A celebrated maritime city, lying at the western extremity of the island of Cyprus, now called *Baffa*. It was the place where Barjesus, or Elymas the sorcerer, was struck with blindness: and where Sergius Paulus was converted to Christianity. (See Cyprus.)

PARABLE, (Num. xxiii. 7,) or PROVERB, (John xvi. 29,) is a form of speech, in which something is presented to us in lieu of some other thing which it resembles, and which we wish to illustrate. (Matt. xiii. 3—52.) It is derived from a Greek word signifying *to compare together*. Thus a narrative of events, either real or supposed, is made the medium by which the attention is arrested, offence is avoided, conviction is secured, and important truth is illustrated and enforced with great power upon the heart and conscience. (Judg. ix. 7—20. 2 Sam. xii. 1—9. 2 Kings xiv. 9. Eccl. xii. 1—7.) Our Saviour's parables are remarkable for clearness, force, simplicity, and appropriateness; and they are always employed to convey truths of the first importance. They relate to daily objects; (Matt. xx. 1—14. Mark iv. 26—29;) to domestic labours, (Matt. xiii. 33;) to common occurrences, (Luke vii. 36—50; x. 25—37;) and to the scenery by which he and his audience were surrounded. (Matt. xiii. 47—50. Luke xiii. 6—9. John iv. 35—38.) Thus they were especially adapted to his unlearned and prejudiced hearers, and, being easily apprehended, the force of them was instantly felt and acknowledged.

PARADISE. (Luke xxiii. 43. Rev. ii. 7.) This is a word of Persian origin, and means a garden, orchard, or other enclosed place, filled with objects fitted to regale the senses. Hence it is used figuratively for any place of peculiar happiness, and particularly for the kingdom of perfect happiness which is the abode of the blessed beyond the grave. (2 Cor. xii. 4. See Eden.)

PARAN, WILDERNESS OF, (Gen. xxi. 21,) was situated south of Jordan, and extended to the peninsula of Sinai, and from the Dead Sea to the desert of Egypt; so that, in its largest sense, it included the deserts of Kadesh and Zin. It was in this wilderness that Hagar dwelt with Ishmael, and to this place David retired after the death of Samuel. (1 Sam. xxv. 1.) Nearly all the wanderings of the children of Israel were in the great and terrible wil-

derness of Paran. (Deut. i. 19. Comp. Num. x. 12, and xii. 16.) It is now a dreary expanse of calcareous soil, covered with black flints.

Mount Paran was within the wilderness of Paran. A modern traveller represents its appearance as singular and indescribably grand. Its sides are formed of precipitous rocks, and three sharp-pointed summits rise like towers. When seen, as it reflects the rich beams of the rising or declining sun, the sublime description of the prophet forces itself upon the mind. (Deut. xxxiii. 2. Hab. iii. 3.)

PARCHMENTS. (2 Tim. iv. 13.) The skins of beasts were early and extensively used for writing. Herodotus says that the Ionians, who received the art from the Phenicians, wrote upon sheepskins, which, he adds, the barbarians also do, (B. C. 500.) Very slight preparation was used, until under *Eumenes*, a king of *Pergamus*, a mode of preparing fine parchment was discovered, whence the prepared skins were called by the Latins *pergamena*, which is translated parchments. (See Book.) The mode of preparing it is to remove the wool or hair and every particle of flesh from the skin; then scrape it with an iron instrument while wet, and stretch it tight on a frame, and then rub and smooth it with a pumice stone; after which it is fit for writing.

Vellum is prepared in nearly the same manner, from the skins of very young calves. It is much finer and whiter, and was formerly in common use.

PARDON. (Ps. xxv. 11.) The scriptural import of this term is very imperfectly indicated by the common acceptation of it among men. In the dispensation of grace, pardon is inseparably connected with justification. Hence it is spoken of as the *covering of sin*, (Ps. lxxxv. 2,) the non-imputation of it, (Ps. xxxii. 2;) a blotting out, (Ps. li. 1. 9. Isa. xliii. 25;) forgetting it, (Heb. viii. 12;) passing by it, or removing it to an immeasurable distance from us. (Ps. ciii. 12. Mic. vii. 19.)

It is evident that God only has power to bestow pardon, (Mark ii. 7. 10—12;) and that it proceeds from free, sovereign grace, (Eph. i. 6, 7,) through the mediation and atonement of Jesus Christ. (Heb. ix. 9—28. 1 John i. 7.)

Men are commissioned to preach pardon and salvation through the blood of Christ; but no man can forgive sin, or pretend to the right and power of absolution, without direct and daring blasphemy.

PARLOUR. (See Dwellings.)

PARTHIANS, (Acts ii. 9,) or the inhabitants of Parthia, originally a province of Media, on its eastern side, situated between the Persian Gulf and the Tigris. The Parthians seem to have resembled the Cossacks of our day, and were celebrated for their skill in archery, and especially for shooting as they fled, and were a part of the Scythian horde who so long disputed with Rome for the dominion of the east. Parthia was united to the Persian empire, A. D. 226. The Persian language was spoken there; and indeed in Scripture and other ancient writings, Persia and Parthia are often used as synonymous.

PARTITION, MIDDLE WALL OF, (Eph. ii. 14,) is supposed to have reference to the wall in the temple which separated the court of Israel from the court of the Gentiles. In this passage it is figuratively used to denote whatever in their laws or customs separated the

Jews from the Gentiles, and rendered the former any more the objects of divine favour than the latter.

PARTRIDGE. (Jer. xvii. 11.) The bird commonly known by this name is also known in the east. Travellers tell us that the Arabs esteem their flesh a luxury, and pursue them until they are weary with flying, when they kill them with the hand. The figurative allusion in 1 Sam. xxvi. 20, may express the laborious and persevering zeal with which Saul pursued David; and in Jer. xvii. 11, reference is probably made to the exposure of the partridge's nest, which is built on the ground, and is exposed to be trampled on and destroyed, and from which she is also liable to be driven suddenly by similar causes.

PAS-DAMMIM. (1 Chron. xi. 13.) A valley in the north-west of Judah, the same with *Ephes-dammim*, (1 Sam. xvii. 1.)

PASSENGERS, VALLEY OF THE. (Ezek. xxxix. 11.) A plain on the east of the Jordan, at the southern extremity of the sea of Tiberias, where there is a ford or passage over the river.

PASSION. (Acts i. 3.) The word, in this connexion, denotes the last sufferings of Christ, or rather his death, as the consummation of his sufferings. The expression in Acts xiv. 15, and James v. 17, signifies like propensities, feelings, and susceptibilities.

PASSOVER. (Lev. xxiii. 5.) A Jewish feast, appointed to commemorate the exemption or *passing over* of the families of the Israelites, when the destroying angel smote the first-born of Egypt; and also their departure from the land of bondage.

On the fourteenth day of the first month, (Nisan,) between the evenings, the passover was to be celebrated; and on the fifteenth day commenced the seven days' feast of unleavened bread. The term *passover* is strictly applicable only to the meal of the paschal lamb, or the fourteenth day; and the feast of unleavened bread was celebrated on the fifteenth onward, for seven days, to the twenty-first, inclusive. This order is recognised, Josh. v. 10, 11. But, in the sacred history, the term passover is used to denote the whole period; the fourteenth day, and the festival of the seven days following. (Luke ii. 41. John ii. 13. 23; vi. 4; xi. 55.)

This mode of expression is recognised by Josephus, the Jewish historian, who uses the expression, "the festival of unleavened bread, which is called the passover." (Luke xxii. 1.)

As to the time of the celebration of the passover, it is expressly appointed *between the evenings*, or, as it is elsewhere expressed, *at even, at the going down of the sun*. (Deut. xvi. 6.) This is supposed to denote the commencement of the fourteenth day of Nisan, or at the moment when the thirteenth day closed, and the fourteenth began. The twenty-four hours, reckoned from this point of time to the same period of the next day, or fourteenth, was the day of the passover. At sunset of the fourteenth day, the fifteenth began, and with it the feast of unleavened bread. The lamb was to be selected on the tenth day, by each individual or family, and kept up till the fourteenth day, in the evening of which day it was to be killed. (Ex. xii. 3—6.) Then followed the feast of unleavened bread, occupying seven days; the first and last of which were peculiarly holy, like the Sabbath (Lev. xxiii. 15, 16.)

The *preparation of the pass-*

over, (John xix. 14,) or *the day of the preparation*, (Matt. xxvii. 62,) was the fourteenth day, or the day preceding the first day of unleavened bread. At the time of our Saviour's passion, it so happened that the fifteenth of the month, or the first day of the festival, was also the proper Sabbath. Hence we find, upon comparing the various histories of this event, and its attendant circumstances, that at the close of the thirteenth day of the month, when the feast of unleavened bread, called in the largest sense, the *passover*, (Luke xxii. 1,) approached, Jesus directed the lamb for the paschal sacrifice to be prepared for himself and his disciples. This being done immediately after sunset of the thirteenth, which was the beginning of the fourteenth, the paschal supper was eaten. After this supper, and in the course of that night, Christ was arrested, the next morning was tried, and in the afternoon was crucified and buried. This was on the eve of preparation for the Sabbath, and also for the festival, (which fell on the same day,) towards the close of the fourteenth. The whole series of events occurred between what we should call Thursday and Friday evening.

The facts of chief importance in reconciling all the evangelists are, that the word passover is applied sometimes strictly to the fourteenth day, and at other times to the whole festival of unleavened bread; that the passover, or paschal supper, strictly speaking, was celebrated at the beginning of the fourteenth day of the month, or immediately after sunset of the thirteenth; and that the fourteenth, or Friday of passion week, happened to be the day of preparation for the feast of unleavened bread, and also for the Sabbath. (For a particular account of the mode of celebration, see FEASTS. See also BIBLICAL ANTIQUITIES, vol. ii. ch. vi. § 4; SELUMIEL, pp. 72—82. 99; and YOUTH'S FRIEND, 1835, p. 186—188, all by Am. S. S. Union.)

PASTOR. (See SHEPHERD.)

PASTURE. (Isa. xxxii. 14.) This word is used by the sacred writers chiefly in a figurative sense. The *places of pasturage* in Canaan were chiefly those uninhabited spots which are called deserts, or wildernesses, in the sacred writings. These were sometimes hilly ranges, abounding in herbage and shrubbery; sometimes sandy plains, in which, here and there, in moist places, a little green grass is found. These meagre spots are better for sheep, goats, and camels, than rich meadows, which are necessary for kine.

These tracts belong to no persons in particular, but are commons which all may use; though sometimes they are the property of tribes of people, as such. The whole land of Canaan was originally such a possession, and as such was occupied by Abraham, Isaac, and Jacob. When the country became settled by the Israelites, they had particular pasturages connected with their farms. *Sharon* and *Achor* (Isa. lxv. 10) are named as affording good pasturage for flocks, and Gilead and Bashan for neat cattle. (Mic. vii. 14.) Among these widely scattered and numerous pastures, the shepherds and herdsmen of Palestine wandered, as their descendants continue to do. In summer they migrate northward, to the hill country; in winter southward, to the plains: thus not only avoiding the winter's cold and the heat of summer, but finding ample

sustenance for their cattle at both seasons.

PATARA. (Acts xxi. 1.) A large, rich, seaport town of Lycia, lying over against Rhodes, at the mouth of the Xanthus, called by Ptolemy Philadelphus, Arsinŏe, in honour of his queen. Here Paul took ship for Phenicia, when going from Philippi to Jerusalem.

PATHROS. (Isa. xi. 11. Comp. Jer. xliv. 1. 15. Ezek. xxix. 14—xxx. 14.) The *Thebais* of the Greeks, and *Said* of the Arabs, the same with upper or southern Egypt. Some of the Jews had withdrawn to this region, and there given themselves up to idolatry; but Jeremiah forewarns them of the tremendous judgments which awaited them. The *Pathrusim*, its inhabitants and early settlers, were descendants of *Mizraim*. (Gen. x. 14.)

PATHRUSIM. (See PATHROS.)

PATMOS. (Rev. i. 9.) An island in the Egean Sea, now called *Patimo* or *Patinosa*, situated near the promontory of Miletus, between Samos and Naxos, about twenty or twenty-five miles in circumference. It was used by the Romans as a place of exile for convicts, and is distinguished as the place to which John the Evangelist was banished by Domitian, A. D. 94.

Its soil is very thin and sterile, lying on a rugged rock, probably of volcanic origin. About a mile back from the beach is a chapel, enclosing the cave which, it is said, John occupied when writing the book of Revelation during his banishment.

PATRIARCH. (Acts ii. 29.) In the early history of the Jews, we find the ancestor or father of a family retaining authority over his children, and his children's children, so long as he lived, whatever new connexions they might form. When the father died, the branch-families did not break off and form new communities, but usually united under another common head. The eldest son was generally invested with this dignity. His authority was paternal. He was honoured as the central point of connexion, and as the representative of the whole kindred. Thus each great family had its patriarch or head, and each tribe its prince selected from the several heads of the families it embraced. These princes were called *elders of Israel*. (See ELDERS.) The word patriarch is also applied to the founder of a family, or any illustrious ancestor. (Acts ii. 29.) In later ages of the church, the same title is found, but is applied to ecclesiastical dignitaries, and denotes the supposed paternal character of their authority. The sons of Jacob, as the progenitors of the Jewish nation, are called, by way of distinction, *the twelve patriarchs*. (Acts vii. 8.)

PAUL, or SAUL, (Acts xiii. 9,) was a native of Tarsus, in Cilicia, and inherited the privileges of a Roman citizen. (Acts xxii. 28, 29.) His descent and education were wholly Jewish, and the latter was of the highest order. Under the instruction of Gamaliel, a distinguished Jewish Rabbi at Jerusalem, (Acts v. 34,) he became master of the Jewish law, (Acts xxii. 3. Gal. i. 14;) and was also taught a useful mechanical trade, according to the custom of the Jews, (Acts xviii. 3.) His residence at Jerusalem commenced at an early period, (Acts xxvi. 4,) and he was probably from [illegible]

old when Christ commenced his public ministry. He belonged to the sect of the Pharisees, as did also his father. (Acts xxiii. 6.)

The preaching of the gospel by the apostles, and especially the fact of Christ's resurrection from the dead, on which they placed their chief stress, excited, of course, a violent opposition among the Jews, which, before long, broke out in open violence. Stephen, an eloquent and powerful advocate of the new religion, was seized and stoned to death. Among the spectators, and perhaps promoters, of this bloody deed, was Paul; who, we may suppose, from the manner in which he was regarded by the murderers, and, indeed, from his own confession, was fully with them in the act. (Acts vii. 58. Comp. xxii. 20.) His temperament, talents, and education fitted him to become a leader in the persecution of the apostles and their adherents; and he commenced his career with a degree of zeal bordering on madness. He even sought for authority to go to Damascus, whither many of the disciples had fled after the murder of Stephen, and bind and drag to Jerusalem, without distinction of age or sex, all the followers of Christ whom he could find. Just before he reached Damascus, however, he was arrested by a miraculous light, so intense as to deprive him of sight. (Acts xxii. 11.) At the same time Christ revealed himself as the real object of his persecution. (Acts xxvi. 15. Comp. 1 Cor. xv. 8.) From this time he became a new man, and received from the lips of Christ himself his commission as an apostle to the Gentiles. (Acts xxvi. 16.) The miraculous restoration of his sight, his baptism, and the gifts of the Holy Spirit, followed in quick succession: and we soon find him zealously preaching the faith he had set out to subvert. (Acts ix. 20, 21. Gal. i. 16.) To this one purpose he thenceforth gave all the energies of his mind and all the affections of his heart. Forsaking, and indeed forgetting, all other purposes and pursuits, he seems to have resolved to crowd into the residue of his life whatever he could do to repair the injury he had done to the cause of Christ, and to show his strong and exclusive attachment to the interests of his kingdom. The miracles he wrought; the churches he gathered; his sermons, orations, and letters; the extent and success of his missionary tours; the visions and revelations with which he was favoured, and the final attestation which it is generally supposed he gave to the faith he had preached, by the suffering of martyrdom, (2 Tim. iv. 6, 7,) all place him among the very chief of the apostles.

The following chronological arrangement will enable the student to connect the principal events in the life of Paul.

	A.D.
Paul's conversion, (Acts ix. 21st year of Tiberius)	36
He goes into Arabia, (see *Arabia*,) and returns to Damascus, (Gal. i. 17.) After the end of three years in all, he escapes from Damascus and goes to Jerusalem. (Acts ix. 23. &c.)	39
From Jerusalem Paul goes to Cilicia and Syria. (Acts ix. 30. Gal. i. 21.) From Antioch he is sent with Barnabas to Jerusalem to carry alms. (Acts xi. 30.)	45
The first missionary journey of Paul and Barnabas from Antioch, continued about two years, (Acts xiii. xiv.,) commencing	45
After spending several years in Antioch, (Acts xiv. 28,) Paul and Barnabas are sent a second time to Jerusalem, to consult the apostles re-	

	A.D.
specting circumcision, &c. (Acts xv. 2.)	52
The Jews expelled from Rome, A. D. 52—54; Paul, on his second missionary journey, (Acts xv. 40,) after passing through Asia Minor to Europe, finds Aquila and Priscilla at Corinth. (Acts xviii. 2.)	54
Paul remains eighteen months in Corinth. (Acts xviii. 11. After being brought before Gallio, he departs for Jerusalem the fourth time, and then goes to Antioch. (Acts xviii. 22.)	56
The apostle winters at Nicopolis, (Tit. iii. 12,) and then goes to Ephesus. (Acts xix. 1.)	57
After a residence of two years or more at Ephesus, Paul departs for Macedonia. (Acts xx. 1.)	60
After wintering in Achaia, Paul goes the fifth time to Jerusalem, where he is imprisoned. (Acts xx. xxi.)	60
The apostle remains two years in prison at Cesarea, and is then sent to Rome, where he arrives in the spring, after wintering in Malta. (Acts xxiv. 27; xxvii—xxviii.	63
The history in Acts concludes, and Paul is supposed to have been set at liberty	63
Probable martyrdom	64

The places visited by the apostle, in his various journeys, are presented at one view in the following sketch.

After he was recognised as a disciple by the brethren at Jerusalem, he became so bold an advocate for the truth, as to excite the anger of the Grecians, who were taking measures to slay him. This led to his *first journey* from Jerusalem, in the course of which he visited Cesarea, Tarsus, (where he continued four years,) Antioch in Syria, (where he tarried one year,) thence to Jerusalem.

Second journey.—From Jerusalem to Antioch, Seleucia, Salamis, and Paphos in the island of Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, Pisidia, Pamphylia, Perga, Attalia, Antioch in Syria, Phenice, Samaria, and thence to Jerusalem.

Third journey.—From Jerusalem to Antioch, Syria, Cilicia, Derbe, Lystra, Phrygia, Galatia, Mysia, Troas, (where he was joined by Luke,) Samothracia, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Cenchrea, Ephesus, Cesarea, and thence to Jerusalem.

Fourth journey.—From Jerusalem to Antioch, Galatia, Phrygia, Ephesus, Macedonia, Greece, Philippi, Troas, Assos, Mitylene, Chios, Samos, Trogyllium, Miletus, Coos, Rhodes, Patara, Tyre, Ptolemais, Cesarea, and thence to Jerusalem.

Fifth journey. From Jerusalem to Antipatris, Cesarea, Sidon, Myra, Fair Haven, Melita, Syracuse, Rhegium, Puteoli, Appii Forum, Three Taverns, Rome, where the narrative in the Acts ends.

Probable journeys from his first to his second imprisonment in Rome.—Spain, France, Britain, Jerusalem, Antioch in Syria, Colosse, Ephesus, Philippi, Corinth, Troas, Miletus, Ephesus, Colosse, Laodicea, Hierapolis, Colosse, Philippi, Troas, Miletus, Corinth, Nicopolis, Crete, Ephesus, Macedonia, Rome.

For a full discussion of the chronology of the apostle Paul's travels, and a table of his travels, see LIFE OF PAUL, UNION QUESTIONS, Vol. V., and HELPS TO BIBLE STUDY, Acts, part I., and see also a table of the dates of Paul's travels, drawn up and published by the S. S. Union.

Luke's [illegible] Paul's [illegible] in number, and [illegible] many things [illegible] the premises [illegible] Christ [illegible] Although they have reference [illegible] stances and [illegible] tions, yet they [illegible] bear the stamp [illegible] and original mind [illegible]

1 Jerusalem
2 Antipatris
3 Samaria
4 Cesarea
5 Ptolemais
6 Tyre
7 Sidon
8 Antioch in Syria
9 Seleucia
10 Salamis
11 Paphos
12 Tarsus
13 Derbe
14 Lystra
15 Iconium
16 Antioch in Pisidia
17 Perga
18 Attalia
19 Myra
20 Patara
21 Cnidus
22 Miletus
23 Tregyllium
24 Ephesus
25 Mitylene
26 Assos
27 Troas
28 Samothracia
29 Neapolis
30 Philippi
31 Amphipolis
32 Apollonia
33 Thessalonica
34 Berea
35 Athens
36 Corinth
37 Cenchrea
38 Phenice
39 Fair Havens
40 Syracuse
41 Rhegium
42 Puteoli
43 Appii Forum
44 Three Taverns
45 Rome

tle, as purified, elevated, and sustained by the influences of the Holy Spirit. (For the order in which these letters were written, and the date of them, see EPISTLES.)

PAVEMENT. (John xix. 13.) An area in Pilate's court-room, the floor of which was paved with marble or other stones. (Esth. i. 6.)

PAVILION. (Jer. xliii. 10.) A small moveable tabernacle or tent, chiefly used for a king, prince, or general. (1 Kings xx. 12. 16.) Jahn thinks it was the cloth used for Jewish meals, and which, when done with, was drawn up by a cord, like a wine-skin or bottle, and hung upon a nail.

The psalmist sublimely describes Jehovah as surrounding himself with dark waters, and thick clouds of the skies, as with a tent or pavilion. (Ps. xviii. 11.)

PEACOCKS. (1 Kings x. 22.) This singular and beautiful bird is mentioned among the articles imported by Solomon, though some suppose the original word might be more properly rendered *parrots*. In Job xxxix. 13, also, the word peacocks would be better rendered *ostriches*, and the word ostrich should be translated (as it is elsewhere) *stork*. The wings of the ostrich cannot raise it from the ground; yet, in running, it outstrips, or, as the word rendered *goodly* imports, *derides* the wind. The construction of the ostrich and the stork are thus contrasted, as are also their habits; for the stork is as proverbial for her tenderness to her young, as the ostrich for her seeming indifference. (Job xxxix. 14—16. See OSTRICH. See, also, for description and engravings, [illegible] and NATURAL HISTORY OF BIBLE, art. PEACOCK. both by [illegible])

PEARLS (Matt. xiii. 45, 46) are produced by a shell-fish of the oyster species. It is a malady of the animal, which completely develops itself in seven years. If not secured at or about the end of that period, the animal dies, and the pearl is lost. The pearl oysters are found in clusters on rocks, (hence called *pearl banks*,) in the Persian Gulf, on the western coast of Ceylon, and on the coasts of Java, Sumatra, &c., and in some parts of Europe. The shells are obtained by diving, and this is done by a class of persons trained to the business. The Ceylon pearl-fishery bank is about fifteen miles from the shore, and seventy-two feet deep on an average. The fishery begins in April, when the sea is most calm, and continues five or six weeks. One shell contains from eight to twelve pearls. The largest are of the size of a walnut, but they are rarely as large as a cherry stone. The shells of the pearl oyster, or, more properly, the interior coat, is called *mother of pearl*. A single pearl has been valued at $250,000.

In our version of the Old Testament, this word occurs only in Job xxviii. 18. In Prov. iii. 15; viii. 11; xx. 15; xxxi. 10. Lam. iv. 7, the word translated *rubies* some suppose means *coral*, but it probably means pearls; and in the passage last cited, reference is probably had to the beautiful red blush of some species of the pearl.

Pearls were anciently used in the east as personal ornaments, (1 Tim. ii. 9; Rev. xvii. 4, xviii. 12, 16,) and are so used now. From the various illustrations in which the pearl is introduced, it was evidently regarded as among the most precious substances. (Matt.

vii. 6; xiii. 45, 46. Rev. xxi. 21.)

PEKAH. (2 Kings xv. 25.) A general of the Israelitish army. He assassinated the king *Pekahiah* in his palace, and usurped the government. His reign, which lasted twenty years, was highly inauspicious; the country was invaded and greatly harassed by the Assyrians, and Pekah himself was the victim of a conspiracy.

PEKAHIAH. (See PEKAH.)

PELATIAH (Ezek. xi. 1) was one of the five-and-twenty men who withstood the prophet, and counselled the people of Israel wickedly. He was suddenly struck dead, while the prophet was uttering his prediction. (Ezek. xi. 13.)

PELETHITES. (See CHERETHIMS.)

PELICAN. (Deut. xiv. 17.) A voracious water bird, unclean by the Levitical law, (Lev. xi. 18,) of singular construction and habits, resembling the goose, though nearly twice as large. Its bill is fifteen inches long. The female has a large pouch, or bag, capable of containing two or three gallons of water, and food enough for six common men. Out of this pouch she feeds herself and her young, whence the vulgar notion that she feeds them on her own blood. It is classed with the bittern, and other birds who delight in solitary and desolate places, and its cry is harsh and melancholy, (Job xxx. 29. Ps. cii. 6. Isa. xxxiv. 11. Zeph. ii. 14;) in some of which passages the same word is translated *owl*, *cormorant*, or *bittern*, which, in others, is translated *pelican*. (For description and engraving, see YOUTH'S FRIEND for July, 1829, by Am. S. S. Union.)

PEN (Jer. xvii. 1.) The instruments with which the characters were formed in the writing of the ancients, varied with the materials upon which the letters were to be traced. (1.) Upon hard substances, such as stone or metallic plates, a *graver* of steel was used, the same which Job calls *an iron pen*. It is possible that an instrument pointed with diamond, such as glaziers now use, was not unknown, as *the sin of Judah is written with a pen of iron, and with a point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars*. (Jer. xvii. 1.) Pliny gives an account of such an instrument as having been long in use. (2.) Upon tablets of wax a metallic pen or *stylus* was employed, having one end pointed to trace the letters, the other broad and flat, to erase any erroneous marks by smoothing the wax. We have seen a *copper style*, several inches in length, now used by the natives of Ceylon in writing upon the leaves of trees.

Upon paper, linen, cotton, skins, and parchments, it was in very early times common to paint the letters with a hair pencil, brought to a fine point, as the Chinese do at this day. Afterwards, however, the *reed pen* was introduced, which was at first used without being split at the point. The reed pen is used by the modern Turks, Syrians, Persians, Abyssinians, Arabs, and other orientals, as their languages could not be written without difficulty with pens made, like ours, from quills. A particular kind of knife is used to split the reed. (Jer. xxxvi. 23. See BOOK.)

PENIEL, (Gen. xxxii. 30,) or PENUEL. (Judg. viii. 9.) The place at the ford of the Jabbok, east of Jordan, where Jacob wrestled with the angel on his return from Mesopotamia. There was a town built here, the tower of which

was beaten down by Gideon. (Judg. viii. 17.) Jeroboam rebuilt and fortified the place. (1 Kings xii. 25.)

PENNY. (See MEASURES, &c.)

PENTECOST. (See FEAST.)

PENUEL. (See PENIEL.)

PEOR, MOUNT. (Num. xxiii. 28.) A rise of ground east of the Jordan, and part of the same chain with Nebo and Pisgah. It is supposed to have been the site of an idol temple. (Num. xxv. 3. Deut. iv. 3. 46.)

PERAZIM, MOUNT. (See BAAL-PERAZIM.)

PEREZ. (See MENE.)

PERFECTION. (Ps. l. 2.) That which is entire and complete in all its parts, without defect, blemish, or redundancy, is called perfect. The word *perfection* is used in various senses, which can generally be determined by the subject and connexion. The most desirable things in the view of worldly men, are honour, wealth, pleasure, learning; and to *see an end of these*, is to see how insufficient any thing but God himself is, to satisfy an immortal soul. (Ps. cxix. 96.) The word also means the more mysterious principles of the Christian faith, (Heb. vi. 1,) or the full measure and degree of excellence, holiness, or happiness. (2 Cor. xiii. 9.)

PERGA. (See PAMPHYLIA.)

PERGAMOS, (Rev. i. 11,) now *Bergamo*. A city of the province of Troas, in *Asia Minor*, about sixty miles north of Smyrna. Here was one of the seven churches of Asia addressed by John, from whose language we infer that the city was infested by false teachers, who grossly corrupted the people, and led them into many abominable errors. There are still to be seen evidences of the former magnificence of this place, such as granite walls and marble columns, and the ruins of what is said to have been the temple of Esculapius.

The population of the modern city is variously estimated from 15,000 to 30,000, and among them 3000 nominal Christians. It was the birthplace of Galen. There was once at Pergamos a royal library, containing 200,000 volumes, which were added by Cleopatra to the Alexandrian library. It is said that *pergamentum*, the Latin word for parchment, is derived from this place. (See PARCHMENT.) Pergamos was visited by Messrs. Fisk and Parsons, American missionaries, in November, 1820. The people of the place pretend to show the very church where the disciples assembled, to whom John' message was addressed, (Rev. ii. 12,) and also the tomb of Antipas. (Rev. ii. 13.)

PERIZZITES, (Gen. xxxiv. 30,) signifying *lowlanders*, inhabitants of the plain, or of unwalled villages: a tribe of the Canaanites, or a people mingled with them, and scattered over the land. (Gen. xiii. 7. Josh. xvii. 15. Judg. iii. 5. 1 Kings ix. 20. 2 Chron. viii. 7. Ezra ix. 1.)

PERSIA. (Ezek. xxvii. 10.) An ancient kingdom of Asia whose limits have varied considerably at different periods. The kingdom, as such, was founded by Cyrus, its inhabitants having been anciently called Elamites, from their ancestor Elam the son of Shem, and in later times Parthians. The thrones of Media and Persia were united under Cyrus, [illegible] Dan. vi. 8. 12, and indeed the whole country, from Egypt to the Ganges, became incorporated in what was called the Persian empire.

This empire was overthrown

by Alexander's invasion, and in the seventh century fell into the power of the Saracens, subject to the caliphs of Bagdad, until the middle of the thirteenth century, when it was taken by Gengis Khan, and in the close of the fourteenth by Timour, or Tamerlane.

Modern Persia is bounded north by Georgia, the Caspian Sea and Tartary, east by Afghanistan and Beloochistan, south by the Persian Gulf and straits of Ormus, and west by Turkey. But the district known to the Hebrews as *Persia* is the modern *Farsistan*, bounded by Irak-Adjemi on the north, Kerman on the east, Saristan and the gulf on the south, and Khusistan on the west; and is about equal in extent to France.

For some time, the Persians have been governed by their own kings; and no country has ever been the theatre of more cruelty and confusion; but still it has, as a country, retained its name and integrity; and modern travellers are of opinion, that the manners described in the Bible are nowhere upon earth so perfectly retained as in Persia, of which they give many illustrations.

An interesting American mission is now in successful progress in Persia. The translation of the Bible into the language of the Nestorians has been commenced, and schools have been opened with flattering prospects.

PESTILENCE, (Jer. xxi. 6,) or *plague*, expresses all sorts of distempers and calamities. The Hebrew word, which properly signifies the *plague*, is applied to all epidemical and contagious diseases.

Pestilences are still very common in Asia and Africa. It is supposed to have been by a species of pestilence that the first-born of Egypt were cut off. (Ps. lxxviii. 50, 51.)

A *pestilent* fellow is one who is mischievous, and disposed to corrupt and ruin a multitude. (Acts xxiv. 5.)

PETER, (John i. 40,) the son of Jonas, or Jona, and brother of Andrew, was a native of Bethsaida. His original name was Simon, or Simeon. The name Cephas (a Syriac word signifying a rock, and in Latin Petra, translated Peter) was given him when he was called to the apostleship. (John i. 42. Comp. Matt. xvi. 18.) He had a family resident at Capernaum, (Matt. viii. 14. Mark i. 29. Luke iv. 38,) and was by occupation a fisherman. (Luke v. 1—3.) The religious life of this apostle, from its commencement to its close, is filled with the most interesting incidents. He was with Christ during his ministry, probably, more than any other man. He was the most decided and forward of the disciples, followed his Divine Master in his most eventful journeys, and was with him when he performed his most wonderful miracles; and though he fell into some dreadful sins, he probably did more to extend the religion of the Redeemer than almost any other man that ever lived.

From the beginning to the end of his illustrious course, we are struck with Peter's fearlessness and simplicity; his strong faith and ardent love; the promptness and decision with which he carried out his Master's instructions; and the distinguished regard in which he was held by his fellow apostles.

That Peter was too forward and positive in his professions of attachment to Christ may be admitted, without any impeachment of his motives, or

doubt of his sincerity. Certainly, we see nothing in him like cunning or hypocrisy. The general impression made on the mind of a superficial reader of the Bible respecting Peter's character, might, however, be unfavourable; and, besides this general impression against him, which is confirmed and strengthened by the frequent and severe reproofs he received from the lips of Christ, there is the one deep and aggravated sin of denying him. Peter was alone in denying his Master; but he was not alone in forsaking and fleeing from him. *Then* ALL *the disciples forsook him, and fled*, is the mournful record of inspiration. The fulness of Peter's forgiveness exceeded, immeasurably, all the guilt and aggravation of his sin; and the history of his life and apostleship is, of itself, an eternal monument of the purity, consistency, and elevation of his Christian character.

It is quite uncertain when or where Peter died. It is supposed that he suffered martyrdom: and the circumstances of his arrest, imprisonment, and crucifixion are related very particularly by some of the ancient historians. There is, however, so little confidence to be placed in these accounts, that we shall present only one of them to the reader, and that rather as a matter of curiosity.

There is an ancient prison in Rome called the Mamertine prison. It is considered the oldest building of any kind in the city, and derives its name from Martius, or Mamertius, the fourth king of Rome, by whom it was built.

The tradition is, that Peter and Paul were both confined in this prison by order of Nero, the Roman emperor, and it is not improbable that they both suffered martyrdom here about the year 65. But few can be found credulous enough to believe the guides in the Mamertine prison, when they pretend to show the very pillar to which Peter was fastened when he sealed his faithfulness as an apostle of the Lord Jesus with the blood of a martyr. (For a full history of Peter, and his letters, with a beautiful view of his birthplace, and illustrative maps and cuts, see LIFE OF PETER, by Am. S. S. Union.)

EPISTLES OF. They are called epistles *general* because they were not addressed to any particular church or community of believers. They are supposed to have been written in a time of violent persecution, by which the converts were scattered abroad. (1 Pet. i. 1; iv. 16, 19.) The date usually assigned to them is between A. D. 64 and 66. Babylon, from which the first of these epistles was written, (1 Pet. v. 13,) is supposed to be Babylon on the Euphrates, which, though in ruins, contained many thousand inhabitants, among whom were very many Jews. There is no reason to believe that this Babylon is not intended; and, in the absence of all evidence in favour of any other place, it is safest to take the place which is most generally known and mentioned by that name. Both the epistles of Peter express the noble vehemence and fervour of his spirit; his full knowledge of the genius and tendency of Christianity, and his strong assurance of the truth and certainty of all it taught. (See preface to the letters of Peter in LIFE OF PETER, pp. 213, 214, by Am. S. S. Union.)

PETHOR. (Deut. xxiii. 4.) A city of Mesopotamia, and the residence of the prophet Balaam. (Num. xxii. 5.)

PHARAOH. (Gen. xii. 15.)

An Egyptian word signifying *king*, adopted into the Hebrew, and applied to eight or ten different persons mentioned in the Bible as kings of Egypt. (Gen. xii. 17; xxxix. 1. Ex. i. 8. 11. 1 Kings iii. 1; xi. 19—21. 2 Kings xxiii. 29. Jer. xliv. 30.) After the subjugation of Egypt, the word Ptolemy was substituted. The Pharaoh who is distinguished as the oppressor of Israel, and the object of such signal judgments from the Almighty, is supposed to have reigned from B. C. 1493 to 1473. It is said by the sacred historian that God hardened his heart, (Ex. iv. 21;) by which we are to understand simply that he did not impose upon him those providential gracious restraints by which men are often kept from the commission of crimes, but suffered him to become the slave of his own heart's lusts, (Ex. viii. 15,) and to be led captive by Satan at his will. To one thus abandoned, all the dealings and dispensations of God serve only as occasions of increasing obduracy, and pride, and obstinacy, and presumption. In the case of Pharaoh, God simply let him alone; forebore to extend to him the gracious influences of his Spirit, and suffered his character to develope itself under the circumstances in which he was placed.

PHARAOH-HOPHRAH, against whom several of Ezekiel's prophecies are uttered, (Ezek. xxix. xxxii.,) and with whom Zedekiah formed an alliance against Nebuchadnezzar king of Babylon, reigned over Egypt twenty-five years. The prophecy against him (Jer. xliv. 30) was literally fulfilled. He was unfortunate in an expedition against Cyrene, and his army was discontented. Amasis, one of his generals, was sent to suppress a rebellion which had broken out; but, instead of submitting to his expostulations, the army made him king, and he marched at their head against Pharaoh, and finally took him prisoner. Amasis was disposed to save him; but the enraged soldiery forced the unhappy monarch from under his protection, and strangled him.

PHARISEES. (Matt. xxiii. 26.) A famous sect which arose among the Jews after their return from their long captivity in Babylon. Their name is derived from a Hebrew word which signifies *to separate;* but the history of their origin is buried in obscurity. Pride and hypocrisy were their prominent characteristics. They affected uncommon sanctity, and abounded in rites of purification, which they received on the authority of tradition, (Matt. ix. 11;) but in many cases they made void the law of God by their superstitious observance of the commandments of men, and were the slaves of lust, and avarice, and pride. They were reproved by our Saviour, particularly for ostentation in their prayers and alms, (Matt. vi. 2. 5;) for pride in dress, salutations, titles, broad phylacteries, and taking the highest seats at feasts and in the synagogues. (Matt. xxiii. 2—36.) On account of the detection of their hypocrisy and the open denunciation of their crimes, they became almost universally the bitter enemies of Christ. Their theological opinions were more correct than those of the Sadducees; as they believed in the resurrection of the body, and in a future state of rewards and punishments, as also in the existence of angels and spirits. (Acts xxiii. 8.)

PHARPAR. (See ABANA.)

PHEBE. (Rom. xvi. 1.) A

distinguished member of the church at Cenchrea, a city of Corinth. She is called a *servant of the church*, (see DEACON;) and the strong commendation of the apostle shows her to have been prominent in works of faith and labours of love.

PHENICE. (Acts xxvii. 12.) A winter harbour on the southern shore of Crete. (See CRETE.)

PHENICIA. (Acts xxi. 2.) A province of Syria, and, in the largest extent of the term, embracing a strip of land adjoining the eastern coast of the Mediterranean, eighty miles long and twelve broad. Properly, however, it included only the territories of Tyre and Sidon. The Phenicians were descendants of the Canaanites, and a Syro-phenician was a Phenician of Syria. Phenicia was also subject to the Greek government in the time of our Saviour, and hence Tyre and Sidon might be regarded as Greek cities. (Comp. Matt. xv. 22. Mark vii. 26.) The Jews regarded all the rest of the world as Greeks. (See GREECE.) Phenicia is now subject to the Turks, and is included in the pashalic of Acre.

Phenicia is considered as the birthplace of commerce, if not of letters. The soil is still fertile, producing a rich variety of grains and fruits; but all the enterprise and prosperity of the people is blasted by the despotism of the government.

Carthage was established by a colony of Phenicians; and Cadiz, in Spain, is also supposed to have been settled by the same people about one thousand years before Christ.

PHILADELPHIA. (Rev. iii. 7–13.) A city in the province of Lydia, in Asia Minor, about seventy miles east of Smyrna. Its modern name is *Allah-shehr*, or *Alah-sher*, (*city of God.*) It contains a population of about fifteen thousand, one-twelfth of whom are nominal Christians. This church was highly commended; more than any of the seven churches of Asia, and while her sister cities have fallen into decay, she still survives, with the remains of her Christian temples and worship. Her population is said to be the purest in Asia Minor. Even Gibbon says of her: "Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins."

This place was visited by Messrs. Fisk and Parsons, American missionaries, in the autumn of 1820. The inhabitants pretend to show the church in which the disciples, to whom the message of John was addressed, formerly assembled.

PHILEMON (Phile. 1) is generally supposed to have been a resident at Colosse, and a Christian of some distinction, who was probably converted under Paul's preaching. (Phile. 19.)

EPISTLE TO, was written by Paul from Rome, where he was detained as a prisoner. Onesimus, a servant of Philemon, had fled to that city, and was there converted to the faith of the gospel. Being about to return to Philemon, Paul wrote this letter, chiefly with a design to conciliate the feelings of Philemon towards his penitent servant, and now fellow disciple. The letter has been regarded by learned critics as a master-piece of epistolary composition. An eminent critic of ancient days says of it: "The apostle craves pardon in behalf of a fugitive and pilfering slave, whom he sends back to his master, yet while he pleads for his cause, he discourses with so much weight

respecting the rules of Christian kindness, that he seems to be consulting for the whole church, rather than managing the business of a particular individual. He intercedes for the humble man so modestly and submissively, as to show, more clearly than almost anywhere else, the gentleness of his nature, which is here drawn to the life."

PHILIP, (1.) THE APOSTLE, (John i. 43,) was a native of Bethsaida, and a firm believer in the messiahship of Christ. (John i. 45.)

(2.) THE EVANGELIST, (Acts xxi. 8,) one of the seven persons appointed to the office of deacon in the primitive church in Jerusalem, (Acts vi. 3—5,) and who afterwards went to Samaria, and there preached the gospel with great success. (Acts viii. 6—8.) While in Samaria, Philip received a divine intimation (comp. Acts viii. 26. 29 and 39) to go southward from Samaria, to the road leading from Jerusalem to Gaza. In the course of this journey, he found a distinguished Ethiopian traveller on his way home from Jerusalem. He was, probably, either a Jew or a proselyte to the Jewish religion; and had been to the city of their solemnities to celebrate some feast. He was an officer of high rank, in the court of Candace, queen of Ethiopia; and as he was sitting in his chariot, in the leisurely pursuit of his journey, he read aloud a portion of the Jewish Scriptures. At this time Philip saw him, and was divinely admonished to approach him. Philip, without hesitation, obeyed the suggestion, and ran to overtake the chariot. He overheard him reading Isa. liii. 7, 8, and immediately inquired of him if he understood the force and scope of the passage. The traveller meekly acknowledged his need of instruction, and invited Philip to take a seat with him in the chariot. The latter improved the opportunity to explain the great subject of redemption, to which the passage so naturally led; and the result was, that the traveller became a convert to the faith of the gospel, and was baptized. Philip, again divinely directed, immediately separated himself from the traveller, who pursued his journey towards Egypt, while he himself proceeded to Azotus, about forty miles from Gaza, in the opposite direction. He afterwards settled, it is supposed, in Cesarea. (Acts xxi. 8.) He had four daughters, who were endued with gifts of prophecy. (Acts xxi. 9.)

3. THE TETRARCH. (Luke iii. 1. See HEROD.)

4. THE HUSBAND OF HERODIAS. (Matt. xiv. 3. See HEROD.)

PHILIPPI. (Acts xvi. 12.) A city of Macedonia, formerly called Dathos; but being rebuilt and greatly magnified by Philip, father of Alexander the Great, it took from him the name Philippi. It is at the head of the Egean Sea, nine or ten miles north-west of Neapolis, and its modern name is *Diliba*. It is a place of great celebrity in profane history, and is called *the chief or first city of that part of Macedonia, and a colony*. The latter expression denotes that it enjoyed the privileges of a Roman colony, a fact established by ancient medals; and the former may mean either that Philippi was the first city they arrived at in that part of Macedonia, or that it was the chief city of that district of the country.

About A. D. 50, a church was gathered in Philippi by Paul and Silas, the former of whom

addressed to them the affectionate and grateful letter called the Epistle to the Philippians. This was the first apostolic labour on European ground.

At Philippi, Lydia was converted under Paul's preaching, (Acts xvi. 14—16,) and hospitably entertained the apostles at her house. The populace became excited against them, however, and they suffered scourging and imprisonment in the most cruel form. By miraculous power the prison doors were all opened at midnight, and the bands of the prisoners were all loosed, though none escaped. The jailer, fearing that the prisoners had escaped, and knowing that death might be the penalty for his seeming neglect, (Acts xii. 19,) was about to commit suicide. At Paul's entreaty he desisted, and immediately applied to the apostles to teach him the way of salvation. This they did, and their teaching being made effectual by the Spirit of God, he and all his were immediately baptized. (Acts xvi. 22—34.) At the solicitation of the magistrates, they soon after left the city.

Two American missionaries visited the site of Philippi in May, 1834. They describe some of the monuments of the former magnificence of the city. They saw the ruins of what might have been the forum or market-place, where the apostles were beaten, (Acts xvi. 19;) and, also, the fragments of a splendid palace. The road by which Paul went from Neapolis to Philippi, they think, is the same that is now travelled, as it is cut through the most difficult passes of the mountains, and is now paved throughout.

PHILIPPIANS, EPISTLE TO, is the eleventh in the order of the books of the New Testament, and was addressed by Paul to the Christians at Philippi. It was probably written about A. D. 62, when Paul was a prisoner at Rome. (Phil. iv. 22.) The Philippians had kindly ministered to his necessities, by sending Epaphroditus to him with the fruits of their benevolence. (Phil. iv. 18.) On his return to Philippi, Paul acknowledged their kindness in grateful and affecting terms, and mingled with his thanks some of the most sublime and animating exhibitions of divine truth that are to be found in the sacred pages.

PHILISTIA, (Ps. lx. 8,) or *the land of the Philistines,* (Ex. xiii. 17,) was situated on the coast of the Mediterranean, between Joppa and the border of Egypt. It is supposed that the Philistines were of Egyptian origin, (Gen. x. 14,) and that they came to Canaan from *Caphtor,* or Crete, (Amos ix. 7,) whence they are called Caphtorims. (Deut. ii. 23.) When the Hebrews took possession of Canaan, Philistia was divided into five districts, or satrapies. (Josh. xiii. 3.) The historical books of the Old Testament abound with accounts of the conflicts of the Philistines and the Hebrews, and their alternate victories and defeats. (1 Sam. iv. vii. xvii. 2 Sam. v. 17; viii. 1; xxiii. 9. 2 Kings xviii. 8; 2 Chron. xxi. 16; xxvi. 6, 7; xxviii. 18. Isa. xx. 1.) They are the subject of several remarkable prophecies, (Jer. xlvii. Ezek. xxv. 15—17. Amos i. 6—8. Zech. ix. 5,) which were fulfilled to the very letter; and they are scarcely mentioned as a distinct people after the destruction of Gaza by Alexander the Great.

Volney describes the former land of the Philistines particularly, and he says, that

except the immediate environs of a few villages, the whole country is a desert abandoned to the Bedouin Arabs, who feed their flocks on it. (Zeph. ii. 5, 6.) Another traveller tells us, that while Gaza still subsists, and Ashkelon and Ashdod retain their names in their ruins, the very name of Ekron is missing. (Zeph. ii. 4.)

PHILOSOPHY. (Col. ii. 8.) This term denotes the system of opinions embraced by various sects, both among Jews and Gentiles, as the Epicureans, Stoics, &c., in the apostolic age. (Acts xvii. 18.) As their system was framed according to human traditions and the principles of worldly science, and not according to the doctrine of Christ, it was vain and false, and therefore a proper subject of caution. (1 Tim. vi. 20.)

PHINEHAS. 1. (1 Sam. i. 3.) A son of Eli, and noted for his wickedness. (See ELI.)

2. (Ex. vi. 25.) A son of Eleazar and grandson of Aaron. He filled the office of high-priest of the Jews for nearly twenty years. His zeal and promptitude in punishing the sin of Zimri, a distinguished Simeonite, turned away the anger of the Lord against the nation, and secured to him and his family the right of perpetual succession in the Jewish priesthood. This promise was fulfilled; for, except the interval from Eli to Zadok, the priesthood continued in the family of Phinehas until the destruction of the temple and the captivity of the nation. Phinehas was remarkable for his zealous attachment to the purity and integrity of the Jewish church. (Num. xxv. 7. Josh. xxii. 30, 31. See ELEAZAR.)

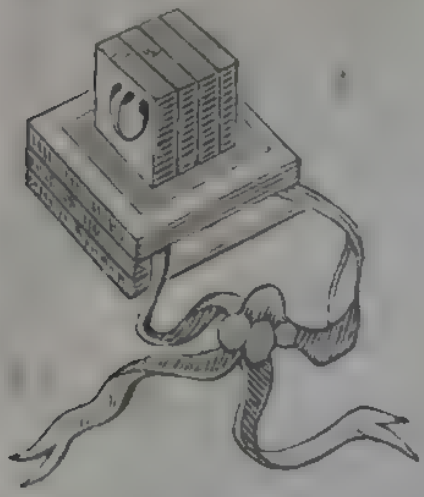
PHRYGIA. (Acts ii. 10.) The largest province of Asia Minor, having Bythinia north, and Lycia south. Its chief towns were Colosse, Laodicea, and Hierapolis. Some of its inhabitants were at Jerusalem, and among the converts, on the day of Pentecost. The province was more than once visited by the apostle Paul. (Acts xvi. 6; xviii. 23.)

PHUT, (Gen. x. 6,) or PUT, (Nah. iii. 9,) was the third son of Ham; and his descendants, sometimes called *Libyans*, are supposed to be the Mauritanians, or Moors of modern times. They served the Egyptians and Tyrians as soldiers. (Jer. xlvi. 9. Ezek. xxvii. 10; xxx. 5; xxxviii. 5.)

PHYLACTERIES. (Matt. xxiii. 5.) The original word denotes *preservation;* and may indicate either the preserving of the words of the law in the memory, or the preservation of the person from danger, as by the amulets or charms of modern superstition.

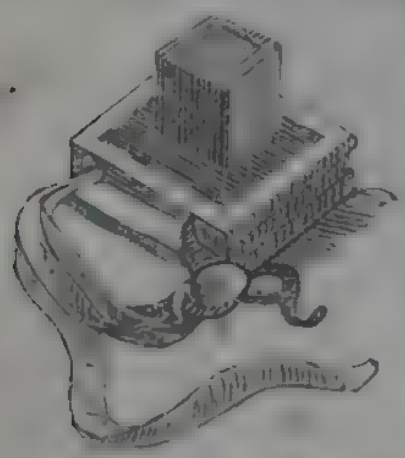
The practice of using phylacteries was founded on a literal interpretation of that passage, where God commands the Hebrews to have the law as a sign on their foreheads, and as frontlets between their eyes. (Ex. xiii. 16. Comp. Prov. iii. 1. 3; vi. 21.) It is probable that the use of phylacteries came in late with other superstitions; but it should be remembered, that our Lord does not censure the Pharisees for wearing them, but for making them broad, out of ostentation; and it is still uncertain whether the words referred to ought not to be taken literally. One kind of phylactery was called a *frontlet*, and was composed of four pieces of parchment; on the first of which was written, Ex. xii. 2—10; on the second, Ex. xiii. 11—21; on the third, Deut. vi. 4—9; and on the fourth, Deut. xi. 18—21. These pieces of parchment, thus inscribed, they enclosed in a piece of

tough skin, making a square, on one side of which is placed the Hebrew letter *shin*, ש, and



bound them round their foreheads with a thong or riband, when they went to the synagogue. Some wore them evening and morning; and others only at the morning prayer.

As the token upon the hand was required, as well as the frontlets between the eyes, the Jews made two rolls of parchment, written in square letters, with an ink made on purpose, and with much care. They were rolled up to a point, and enclosed in a sort of case of black calfskin. They then were put upon a square bit of the same



leather, whence hung a thong of the same, of about a finger in breadth, and about two feet long. These rolls were placed at the bending of the left arm, and after one end of the thong had been made into a little knot in the form of the Hebrew letter *yod*, י, it was wound about the arm in a spiral line, which ended at the top of the middle finger. (See OMAR, p. 23. by Am. S. S. Union.)

PHYSICIAN. (Mark v. 26.) Physicians are mentioned in the time of Joseph, (Gen. l. 2;) and many suppose that medicine was among the professions of Egypt, and that Moses was learned in it. There is abundant evidence that the healing art, in some branches, was a profession. (2 Chron. xvi. 12. Prov. xvii. 22. Jer. viii. 22; xlvi. 11. Ezek. xxx. 21. Matt. ix. 12. Luke iv. 23. Col. iv. 14.)

PIBESETH. (Ezek. xxx. 17.) The *Bubastis* of modern geographers, the ruins of which are supposed to be discernible between Cairo and Sin, or Pelusium.

PIGEON. (See DOVE.)

PILATE, (John xix. 1,) or PONTIUS PILATE, (Matt. xxvii. 2,) was appointed the Roman governor or procurator of Judea, A. D. 29, and was in office at the time of Christ's trial, and some years after. His proper residence was Cesarea; but he went up to Jerusalem at stated periods, and though his chief duty respected the revenues, he exercised his judicial authority there (John xix. 10) in a palace or government house provided for the purpose. (John xviii. 28.) His administration was exceedingly offensive. Profane history tells us that he was accustomed to sell justice, and, for money, to pronounce any sentence that was desired. It recounts his rapines, his injuries, his murders, the outrages he inflicted on the innocent, and the persons he put to death without form or process. In short, he seems to have been a man that exercised excessive cru-

elty during all the time of his government. (Luke xiii. 1.) He was finally recalled, and banished, and died in exile, probably by suicide.

The character of Pilate renders more remarkable the fact, that when Jesus was arraigned before him, he was not only anxious to avoid trying him, (Luke xxiii. 4. 7,) but he once and again, in the most solemn and impressive manner, even in presence of his malicious and bloodthirsty persecutors, declared his conviction of his perfect innocence. (Luke xxiii. 14. John xix. 6.) He even remonstrated with them on the iniquity and unreasonableness of their conduct, and would fain throw upon them the whole responsibility of the deed they were about to perpetrate. This they assumed in the most dreadful imprecation ever uttered by human lips. (Matt. xxvii. 25.) Pilate, moved probably by a fear of losing his office, (John xix. 12,) notwithstanding his full conviction of his innocence, scourged him, and then resigned him to the hands of the enraged multitude to be crucified.

He directed the form of inscription which was placed on the cross; and when the Jews would persuade him to alter the phraseology, so as to represent him claiming to be king of the Jews, and not as being so in fact, Pilate, conscious probably of having already sacrificed justice to expediency or popularity, peremptorily refused to do it. (John xix. 19—22.) He gave Joseph the privilege of removing the body from the cross, and placing it in his own tomb; and, at the solicitation of the Jews, he appointed a guard to protect it from violation. (Matt. xxvii. 57—66.)

PILLAR. (Ex. xlii. 21.) This word is used in the Bible for the most part metaphorically. Thus a *pillar* of fire, cloud, smoke, &c., denote a fire, a cloud, or a column of smoke in the form of a pillar. (Ex. xiii. 21. Judg. xx. 40.) It was common to erect a pillar as a monument of some distinguished person or event. (Gen. xxviii. 18; xxxv. 20. Josh. xxiv. 26.)

PILLAR OF SALT. (See SALT.)

PILLAR OF ABSALOM. (2 Sam. xviii. 18.) This proud prince, during his own life, erected in the valley of Jehoshaphat a pillar, or column, as a monument to himself, to perpetuate the remembrance of his name; as at that time he had no children to preserve it.

PILLED. (Gen. xxx. 37.) The same with *peeled*.

PILLOWS. (Ezek. xiii. 18.) In this passage those women are intended who utter false prophecies, and use every art and device to allure to luxury and voluptuousness. 'Wo to those who sew or embroider luxurious cushions for all arms, making pillows, bolsters, headcoverings, &c., for persons of every stature, age, and conditions: so nicely adapted in their dimensions as to suit all leaning arms, and produce their full voluptuous effect, thus making effeminacy more effeminate. These are like toils and snares, by which hunters secure their game.' (Comp. Amos vi. 4.)

PINE. (Neh. viii. 15.) The original word denotes a class of oily or gummy plants or trees, and probably means here the cypress, or some tree of that family. The pine is a stately and beautiful tree, and hence is used as an emblem of the flourishing state of a church. (Isa. xli. 19; lx. 13.)

PINNACLE. (Matt. iv. 5.) The word translated *pinnacle* signifies not a summit, but a wing; and the part of the tem-

ple to which our Lord was taken by Satan, was probably the elevation over the roof of Solomon's porch, to which there was a passage by stairs, and which overlooked the valley of the east, and had beneath a perpendicular depth of six or seven hundred feet; for at this part of the valley a wall had been carried up to a level with the ground on which the temple stood, (some historians say seven hundred and fifty feet.)

PIPE. (See FLUTE.)

PISGAH. (See ABARIM.)

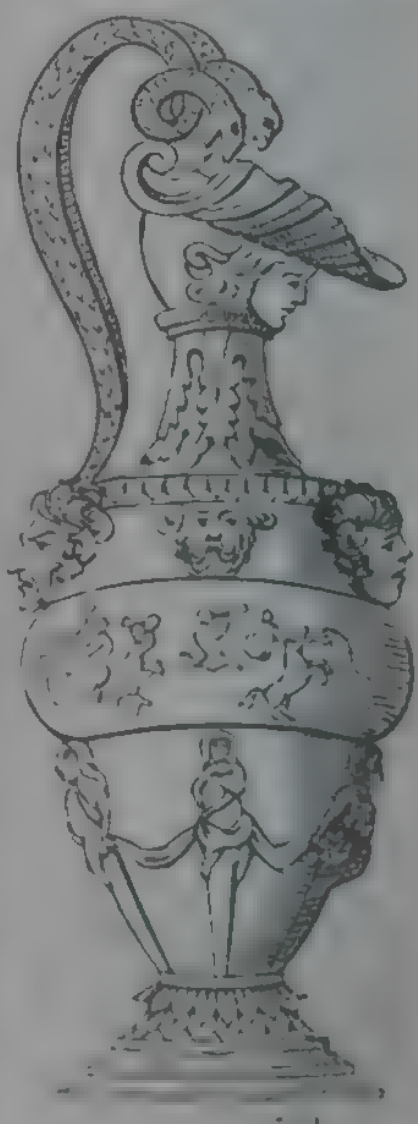
PISIDIA. (Acts xiii. 14.) A province of Asia Minor, north of Pamphylia. Antioch, though within the province of Phrygia, belonged to Pisidia, and was called Antioch in (or of) Pisidia, to distinguish it from Antioch in Syria. Paul laboured in the gospel not only at Antioch, but throughout the province. (Acts xiv. 24.)

PIT. (Gen. xxxvii. 20.) This is spoken of an empty cistern, or a reservoir, which the eastern people are in the habit of preparing in those regions where there are few or no springs, for the purpose of preserving rain water for travellers and cattle. These cisterns and trenches are often without water, no supply being to be had for them, except from the rain.

It was in such a dry cistern that Joseph was cast. In old decayed cisterns, the water leaks out, or becomes slimy. (Jer. ii. 13.) The word is often used for the grave, (Ps. xxviii. 1; xxx. 3. 9; lxxxviii. 4,) and for the place used to entrap game. (Ezek. xix. 8.) The pit here spoken of is used at this day in all wild countries. A deep hole in the earth is covered very slightly with boughs or shrubs, upon which is placed a living lamb, which by its cries allures the lion or wolf; and when the beast makes a sudden spring upon his prey, he is caught in the pit below. This affords a significant figure of the devices of crafty men and devils. (Ps cxix. 85. Prov. xxvi. 27. Ezek. xix. 4. See BIBLICAL ANTIQ., ch. vii. § 2, by Am. S. Union.)

PITCH. (See after PITCHER.)

PITCHER. (Gen. xxiv. 14.) The custom of drawing water in pitchers still prevails in the east, an earthen vessel with two handles being used for the purpose; and the *letting down of the pitcher upon the hand* (Gen. xxiv. 18) justifies the inference that it was carried upon the head, or left shoulder,



and balanced with the right hand, and, when presented, was rested on the left hand. The preceding cut of an ancient pitcher shows their size, shape, and beauty of workmanship.

PITCH. (Gen. vi. 14.) This word is supposed to be used in the above passage, and in Ex. ii. 3, for a sort of bitumen or *asphaltum*, elsewhere called *slime*. (Gen. xi. 3; xiv. 10.) It is obtained in a soft or liquid state, in pits, and on the surface of the Dead Sea, (hence called *the lake of Asphaltites*,) and becomes dry and hard, like mortar, when exposed to the weather. It is found at this day in masses of wall and other ruins on the supposed site of Babylon, and is now employed for the like purpose in that part of the world.

PITHOM. (Ex. i. 11.) One of Pharaoh's treasure-cities, public granaries, or places for the storage of grain. It is supposed, from its relative situation, to be the *Patoumos* of the Greeks, inasmuch as the facilities of access to it, and transportation from it, would lead to its selection for this purpose.

PLAGUE. (Ex. xi. 1.) An eminently contagious and destructive disease, prevalent in the east from the earliest ages. It has ranged over the principal parts of the habitable world, and sometimes for many successive years. The sacred writers employ the word to express any terrific and desolating disease, (Lev. xiii. 3. 1 Kings viii. 37;) and not unfrequently as a general term for the judgment of God. (Ex. ix. 14.) It is also used to denote any severe calamity or scourge. (Mark v. 29. 34. Luke vii. 21.) The judgments of God on Pharaoh are called plagues. (See PHARAOH. See also BIBLICAL ANTIQUITIES, ch. vii. § 6, by Am. S. S. Union.)

PLAIN. (Deut. i. 1; ii. 8.) This word is often used alone, leaving the particular plain intended to be inferred, as in the above passages, from the connexion. So of Gen. xiii. 12. 2 Kings xxv. 4, &c., where the plain of Jordan is obviously intended.

PLAITING. (1 Pet. iii. 3.) Weaving or braiding the hair. The business of dressing the hair is mentioned by Jewish writers as an art by itself, practised by women. It was folded up in curls, tied up in knots, and put into the form of horns and towers, made by their crisping-pins, with their cauls and round tires, like the moon, (Isa. iii. 18—22,) as was the custom of those times, and still is.

PLANETS. (See STARS.)

PLATTED. (Matt. xxvii. 29.) Woven together.

PLEDGE. (Ezek. xxxiii. 15.) That which is given as security for the performance of a contract. The Jewish law contained many wise and benevolent provisions on this subject, (Ex. xxii. 25, 26. Deut. xxiv. 6. 10. 12. 17;) and any thing like oppression in respect to pledges was severely reprobated. (Job xxii. 6; xxiv. 3. 7.) For a Jew to be obliged to give these pledges, and then to see them used by idolaters in their vain worship, was a sore grief to him. (Amos ii. 8.)

PLEIADES. (Job ix. 9; xxxviii. 31.) A cluster of stars, placed in modern times in the neck or near the shoulder of the constellation Taurus. They appear about the middle of April, and hence are associated with the return of spring, the season of sweet influences.

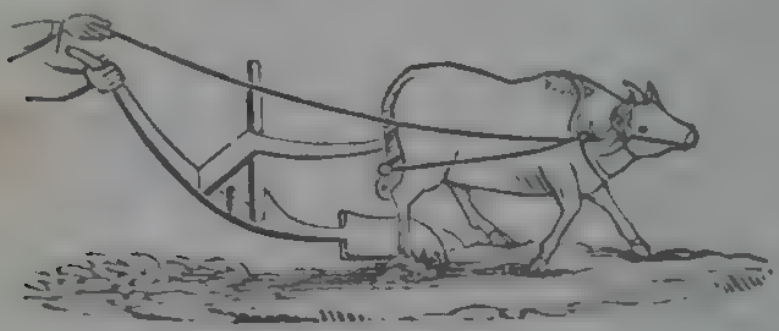
PLOUGH. (Luke ix. 62.) The process of ploughing is mentioned so early as the time of Job. It is also mentioned in Gen. xiv. 6; for *earing* properly means *ploughing*, and the

original word is elsewhere translated so. (1 Sam. viii. 12.)

Considering the shape of the share and coulter, we may see that the prophecy, Isa. ii. 4, and Joel iii. 10, might well have been literally fulfilled. The proper direction of so light a plough requires constant and close attention; and the least diversion of the husbandman from his work would not only make a crooked furrow, but probably his whole weight was required to secure the entrance of so light an implement into the soil. Hence the figure in the above passage from Luke.

In the first instance the plough was probably nothing more than the bough of a tree, from which another limb or piece projected, which was sharpened, and tore up the earth in a rude manner. At the present day they have in eastern countries ploughs which are entirely wooden. Travellers describe ploughs of the former construction as usual in Syria. They are drawn chiefly by cows and asses. In Persia one ox or one ass is used. The next improvement was the addition of handles or stilts, by which it might be more easily directed. In process of time, the various forms of the implement, as known among ourselves, were added; though it is probable that the best of ancient ploughs was inferior to the worst which we have ever seen.

The following cut represents the form, &c. of the eastern plough.



PLUMB-LINE, (Amos vii. 7, 8,) PLUMMET. (Isa. xxviii. 17.) A line by which a plummet or leaden weight hangs, and by the application of which, the exactness of perpendicularity may be ascertained.

POETS. (Acts xvii. 28.) The poet referred to in this verse is supposed to be Aratus, a citizen of Cilicia, and of course a townsman of Paul. Aratus was speaking of a heathen deity as the author and upholder of all things; and Paul attempts to persuade them that, if this sentiment is true, (as it em; h tically is when applied to the true God,) we should worship him, and not a senseless image, graven by art and man's device.

POLL, POLLED. (Num. iii. 47.) When used as a noun, *poll* means a head; and when used as a verb, it means to cut the hair from the head. (2 Sam. xiv. 26.)

POLLUX. (See CASTOR.)

POMEGRANATE, (Num. xiii. 23,) or *granate apple*, grows wild in Palestine, (Num. xx. 5. Deut. viii. 8. 1 Sam. xiv. 2,) and Syria, as well as in Persia, Arabia, Egypt, and some parts of Europe Africa, and the United States. The fruit is of the size of an orange, flattened at the ends like an apple, and when cultivated, is

of a beautiful colour, (Sol. Song iv. 3; vi. 7,) and of a highly grateful flavour. (Sol. Song iv. 13.) It was sometimes used, perhaps, as lemon-juice is at the present day, to which reference may be had in Sol. Song viii 2. The rind is at first green; but, in August and September, when the fruit is ripe, it assumes a brownish-red colour, becomes thick and hard, yet easily broken. The inside of the pomegranate is of a bright pink, with skinny partitions like those of the orange; abounds with a juice which is both sweet and acid, and a great multitude of little white and purplish-red seeds. Henry IV. of Spain chose this fruit for his royal arms, with the motto, "Sour, yet sweet;" intimating that in a good king severity should be thus tempered with mildness.

Figures resembling the pomegranate in appearance were worked into the high-priest's robe, (Ex. xxviii. 33,) and were also used in the ornamental work of architecture. (1 Kings vii. 18. For a full description and beautiful engraving of the pomegranate, see YOUTH'S FRIEND for Nov. 1829, by Am. S. S. Union.)

PONTUS. (1 Pet. i. 1.) The north-eastern province of Asia Minor, lying along the Black Sea, having Colchis on the east, Cappadocia south, and Paphlagonia west. Many Jews resided here in the time of Christ, (Acts ii. 9.) and the gospel was early introduced and entertained by many, whom Peter addresses in his first epistle.

Aquila, Paul's companion, was of this province (Acts xviii. 2.) It became a province of Rome in the time of Pompey.

POOLS OF WATER. (Eccl. ii 6. See CISTERNS. WATER.)

POOLS OF SOLOMON (See SOLOMON.)

POOR. (Matt. xxvi. 11.) Under the Jewish dispensation, God accommodated almost every kind of *offering* to the case of the poor; he seems to take special notice of them; he appointed the gleanings of fields and vineyards, and the increase of the seventh year, and part of the third tithe, to be their's. (Lev. xix. 10; xxv. 25—47.) Christians are also charged to provide for them; and a blessing is promised on such as wisely consider their case and help them. (Ps. xli. 1—3. Gal. ii. 10.) Judges are charged to do them justice, but not unjustly to favour them for their poverty. (Ex. xxiii. 6. Lev. xix. 15. Ps. lxxxii. 4.) God claims to be the special protector of them. (Prov. xiv. 31.)

POPLAR. (Hos. iv. 13.) Probably the white poplar, common in the south of Europe, is here meant, as it is a handsome shade-tree; and hence might be chosen for idolatrous worship.

PORCH. (See DWELLINGS.)

SOLOMON'S PORCH. (See TEMPLE.)

PORTERS. (1 Chron. xvi. 42.) Such as attend the gate of a city or house, to open and shut it. (2 Sam. xviii. 26. 2 Kings vii. 10.) The temple had four thousand of them. (1 Chron. xxiii. 5.) They were classified, and had leaders or directors. (1 Chron. xxvi. 1—13. 2 Chron. viii. 14.)

PORTION. (Neh. viii. 10.) Among the Egyptians, Greeks, and Hebrews of ancient times, the portion of food intended for every guest was set before him separately. Something of the same kind is common at the court of Persia. When it was intended to confer special honour upon any one, a portion much greater than common was given to him. (Gen.

xliii. 34.) A *worthy portion* (1 Sam. i. 5) means, literally, a *double portion*.

POSSESSED. (Matt. iv. 24.) The possession of devils, which is often mentioned in the sacred Scriptures, is generally regarded as an actual and complete possession of the faculties, held by one or more evil spirits, and manifesting itself in various diseases of the mind and body, such as melancholy, madness, epilepsy, &c. They are represented as going out of persons, and entering into them. They speak and are spoken to, ask and answer questions, express their knowledge and fear of Christ, are threatened and commanded, and, indeed, are always treated and regarded as living, active, sensible beings. The same degree of power which was given to Satan in the case of Job, may be exercised in various forms, and with greater or less malignity, on others. Nor is there any thing more irrational or anomalous (so far as we know) in the fact that evil spirits should have power, under the government of God, to execute his will in one form, than that holy angels should be employed to minister to his purposes in another. (Heb. i. 14.) It is much more difficult to reconcile the language of the sacred writers with the idea that possessions so called were merely bodily diseases affecting the mind, and leading the sufferer to suppose himself possessed, than it is to admit that the possession was real; though an entire ignorance of the nature of spiritual existences prevents us from understanding how it could be. (Comp. Matt. x. 1. Mark vi. 12, 13. Luke ix. 38—42. x. 17—20. See Bibl. An. Antiquities, vol. i. ch. vii. § 1. by Am. S. S. Union.)

POST. (Job ix. 25.) A messenger or bearer of tidings (2 Sam. xviii. 27. Jer. li. 31.) There is reason to believe that persons, fleet of foot, were trained to the business of running; and we are told, by profane historians, of those who travelled from Tyre to Jerusalem, a distance of one hundred miles, in twenty-four successive hours. To convey intelligence quickly, the Persian kings had sentinels placed at proper distances, who, by crying one to another, gave notice of public occurrences. This method, however, was impracticable for secret intelligence. Cyrus therefore settled posts that rode night and day, in the manner of our expresses. (Esth. iii. 13.) Nothing swifter was known for a journey by land.

The expression (Ezek. xliii. 8) that the Jews set up their *posts by God's post*, figuratively alludes to their varying and observing their idolatries and traditions equally with his statutes and worship.

POT. (Job xli. 20.) The word here translated *pot* is translated *basket*, (Jer. xxiv. 2,) *kettle*, (1 Sam. ii. 14,) and *caldron*. (2 Chron. xxxv. 13.) In Ps. lxxxi. 6. reference is probably had to the *close wicker* baskets which the eastern travellers now use as we do the hod for carrying mortar. The same vessel is probably intended in Judg. vi. 19. 2 Kings x. 7. Jer. vi. 9.

Ranges for pots (Lev. xi. 35) probably means the excavations for the fire over which the pots were placed. Such excavations are still found in Persia and Arabia, and are used in like manner. See Oven.

POTIPHAR (Gen. xxxvii. 36.) A high officer of state in Pharaoh's court, who elevated Joseph to a place of trust, and committed to him the charge of the household.

POTIPHERAH (Gen. xli.

45.) A priest or prince of On, and father-in-law of Joseph.

POTSHERD. (Isa. xlv. 9.) The fragment of an earthen vessel. (Job ii. 8.) When such fragments are brought into collision, being alike brittle, each breaks the other into pieces. Not so in the unequal contest between man and his Maker.

POTTAGE. (Gen. xxv. 29.) At this day, in many parts of the east, lentiles are boiled or stewed like beans with oil and garlic, and make a dish of a chocolate colour, which is eaten as pottage. Other ingredients were used, as in soups of modern times. (2 Kings iv. 39.)

POTTER. (Rom. ix. 21.) A manufacturer of earthen ware. The manner of working the clay into shape is alluded to by the prophet, (Jer. xviii. 3,) and may be seen in some branches of the modern manufacture. The freedom of the potter to make what sort of vessel he chooses, and to mould or mar it at his pleasure, is used as an illustration of God's dominion over the works of his hands. (Ps. ii. 9. See also the passages before cited from Jeremiah and Romans.)

POTTER'S FIELD. (See ACELDAMA. See also SELUMIEL, pp. 187—194, by Am. S. S. Union.)

POUND. (See MEASURES.)

PRAISE. (Ps. xxxiii. 1.) In the ordinary Scripture use of the term, it denotes an act of worship, and is often used synonymously with thanksgiving. It is called forth by the contemplation of the character and attributes of God, however they are displayed; and it implies a grateful sense and acknowledgment of past mercies. Expressions of praise abound in the Psalms of David, in almost every variety of force and beauty; and the nature of the duty, as well as the proper manner of its performance, may be best ascertained by a diligent study of his language and spirit.

PRAYER (2 Sam. vii. 27) is the expression of our desires unto God. It is a privilege with which our Maker has favoured us, and a necessary part of that obedience which he has required of us, to pray without ceasing; in every thing, by prayer and supplication, with thanksgiving, letting our requests be made known unto God; praying always with all prayer and supplication. (Eph. vi. 18. Phil. iv. 6. 1 Thess. v. 17.) Considered as a duty of worship, prayer has been regarded as consisting of *invocation*, (Ps. v. 2;) *adoration*, (2 Chron. xx. 6;) *confession*, (Ezra ix. 6;) *petition*, (Ps. vii. 1;) *pleading*, (Jer. xii. 1;) *profession* or *self-dedication*, (Ps. lxxiii. 25;) *thanksgiving*, (Ps. cxlvii. 1 Tim. ii. 1;) *blessing*. (Ps. ciii. 20—22.)

God is the only object of prayer. His throne of grace is to be approached by sinful and dying men, through Christ the one Mediator between God and man, and in entire dependence on the Holy Spirit to help our infirmities. This is not the place to enter upon the consideration of the kinds, forms, and postures of prayer. (For postures in prayer, with illustrative cuts, see YOUTH'S FRIEND for Aug. 1836, by Am. S. S. Union.)

PREACH. (Isa. lxi. 1.) To preach is to discourse publicly on religious subjects. From the earliest period of associations for the worship of God, preaching has been the chief instrument by which the knowledge of the truth has been spread, (2 Pet. ii. 5. Jude 14, 15;) and is still to be so. (1 Cor. i. 21.) We have a beautiful account of the ancient mode of preaching in Neh. viii., from which time till the appearance

of Christ, public preaching was universal; synagogues were multiplied and well attended, and officers were duly appointed for the purpose of order and instruction. John the Baptist was especially commissioned to preach the coming of Christ, the great teacher sent from God. Since the introduction of the gospel, the preaching of it has been generally regarded as a sacred profession, and has, for the most part, been confined to an appointed order of men.

PREPARATION. (Matt. xxvii. 62.) The first day of the feast of the passover was called *the day of preparation*, because all things were on that day made ready for the solemnities of the paschal week. (See PASSOVER.)

PRESBYTERY. (1 Tim. iv. 14.) A court or council of ecclesiastics, for ordaining officers, and governing the church.

PRESENTS (1 Sam. ix. 7.) Gifts or offerings with which men in authority or high esteem are approached. In many eastern countries at this day, even the common people, in their familiar visits, take a flower, or an orange, or some other token of respect, to the person visited.

PRESSES, (Isa. xvi. 10,) or PRESSFATS, (Hag. ii. 16.) were vessels or cisterns placed in the side of a hill, into which the juice of grapes flowed when it was pressed out by treading them with the feet, or by pressing them with a machine. (Prov. iii. 10. Matt. xxi. 33.) Such are now used in Persia. The upper vessel, being eight feet square and four deep, is used to press out the juice, which runs into another cistern below. (See WINE.)

PRETORIUM. (Mark xv. 16.) The palace in Jerusalem where the pretor or Roman governor resided, and in the hall of which he sat to administer justice. (Comp. Matt. xxvii. 27. John xviii. 28. 33.) There was a similar place at Cesarea (Acts xxiii. 35.)

PRICKS, (Acts ix. 5,) or *goads*. Long, sharp-pointed sticks, which were used to drive cattle, &c., by pricking them. The expression in this passage was a proverb, and originated in this, that restive oxen often push themselves or kick back against the goads, and thus wound themselves the more deeply. Hence the the proverb is used to denote the folly and madness of resisting lawful authority. A great number of heathen writers use the proverb familiarly, and always to signify the absurdity of such rebellion.

PRIEST. (Gen. xiv. 18.) This is the general name for ministers of religion in all ages and countries. In the sacred Scriptures it denotes one who offers sacrifice. Previous to the Mosaic ritual, the offering of sacrifices pertained to private individuals. Fathers were the priests of their own families. Perhaps a more general priestly office existed, such as that exercised by Melchizedek. But when the dispensation by Moses was introduced, a particular order of men were appointed to that special service, (Ex. xxviii.) with very solemn and imposing ceremonies, and from that time the offering of sacrifices was chiefly restricted to those who were duly invested with the priestly office. (2 Chron. xxvi. 18.) All the male descendants of Aaron were priests, and the first-born of every family of his descendants in succession sustained the dignified and important office of high-priest. (See HIGH-PRIEST.) The principal employments of the priests, next to attending on the sacrifices and the temple service, con-

sisted in the instruction of the people and the deciding of controversies and questions arising under the administration of the Jewish law, which were very numerous. In time of war their duty was to carry the ark of the covenant; to consult the Lord; to sound the holy trumpets, and to encourage the army. (Num. x. 8, 9. Deut. xx. 2. For a full account of the manner of their consecration, dress, duties, &c. see Ex. xxix. 1—35. Lev. viii. 1—36. See also BIBLICAL ANTIQUITIES, ch. iv. § ii. and iii., and EVENING RECREATIONS, vol. iv. pp. 26—43, both by Am. S. S. Union.)

PROPHECY, (Matt. xiii. 14,) PROPHETS, (1 Sam. x. 5,) or SEERS. (1 Sam. ix. 9.) To prophesy is to foretell, under divine inspiration, certain things which are to happen. Of course prophecy is a revelation from God, made through man to man, respecting future events. (2 Pet. i. 21.) In a strict sense, a prophet is one to whom the knowledge of secret things is revealed, whether past, (John iv. 19,) present, (2 Kings v. 26,) or to come. (Luke i. 76—79.)

Different modes seem to have been employed to convey to the prophets the knowledge of future events. Some suppose that the events passed before their minds like a picture or panorama, and that they describe its parts in succession, as one would an extended landscape. This, it is supposed, will account for their often speaking of the occurrences which they predict as passing at the moment, or already passed: as, for instance, in the liii. chapter of Isaiah. Objects and symbols were presented to the prophetic eye waking and sleeping, and sometimes there was probably an articulate audible voice; but in whatever form the communication was made, the impression was doubtless as distinct and vivid as were objects of ocular vision. The spirit of prophecy, seating itself in the rational powers, informed, enlightened, and employed them to understand and declare to others the will of God.

Some think it uncertain whether the prophets always or even generally knew the time of the future events, or the meaning of what was communicated to them. Hence it is said that Daniel and John made inquiries as to the meaning of certain portions of their revelations, and they were distinctly explained to them. (Dan. viii. 15, &c. Rev. xvii. 7, &c. Comp. Dan. xii. 8, 9. 1 Pet. i. 11.)

Others, on the contrary, maintain that there is no sufficient ground for this opinion, and that there is every reason to believe that the faculties of the prophets were purified, strengthened, and elevated, in a supernatural degree; that they understood distinctly the subject of prophetic revelation; and that the obscurity in which the prophetic writings are involved in our view, arises from our imperfect conceptions, and not from any want of clearness in the prophecies themselves.

The predictions were sometimes announced by the prophets to the people, both in assemblies and by writing. (Isa. viii. 2; lviii. 1, &c. Jer. vii. 2.) Sometimes they were posted up on the public gates, and sometimes announced with the most affecting tokens upon the persons or in the conduct of the prophets, that the predictions they uttered were true. (Isa. xx. Jer. xix. and xxvii.)

The heathen poets are called prophets, because it was sup-

posed they wrote under the influence of the gods. (Tit. i. 12.) Aaron is called the prophet of Moses, (Ex. vii. 1,) because he declared the communications of Moses to the people.

The term *prophesy* is also used analogically, (1 Cor. xi. 4, 5; xiv. 1, &c.,) probably because those who exercised these functions were regarded as under the direction of the Holy Spirit. So it is said that Judas and Silas were prophets; and in Acts xiii. 1, that there were in the church at Antioch certain prophets and teachers; that is, official instructers. (Comp. 1 Cor. xii. 28. See also Acts xxi. 9. Eph. ii. 20. Rev. xviii. 20.) It is also applied to the sacred musicians. (1 Chron. xxv. 1.) It may be only because Miriam led the concert (Ex. xv. 20, 21) that she is reckoned as a prophetess.

Isaiah, Jeremiah, Ezekiel, and Daniel are called the greater prophets from the size of their books, and the extent and importance of their prophecies. The others are called the minor or lesser prophets.

The supposed chronological arrangement of the prophecies, and the order in which they may be most intelligibly read, is as follows.

Jonah	B. C. 856—784
Amos	810—785
Hosea	810—725
Isaiah	810—698
Joel	810—660
Micah	756—699
Nahum	720—698
Zephaniah	640—609
Jeremiah	628—588
Habakkuk	612—596
Daniel	606—534
Obadiah	588—583
Ezekiel	595—536
Haggai	520
Zechariah	520—518
Malachi	436—420

A useful classification of the prophets assigns the first eight to the period before the Babylonian captivity; the five next to a period near to and during the captivity; and the three last after the return of the Jews from Babylon. The historical books of these three periods illustrate the prophetical. They were all uttered within a period of about four hundred years.

The prophets were the divines, the philosophers, the instructers, and the guides of the Hebrews in piety and virtue. They generally lived retired. Their habitations and mode of life were plain, and simple, and consistent.

SONS OF THE PROPHETS. (2 Kings ii. 3. 5.) Probably pupils of the prophets, trained up by them in a knowledge of religion, and in habits of devotion and piety. Perhaps they were employed as assistants to the prophets, and stood in the relation which evangelists are supposed by some to have borne to the apostles.

The phrase, *that it might be fulfilled which was spoken*, &c., (Matt. i. 22,) does not always mean that the event happened, or was brought about, in order to make good the prediction; but often merely that thus, or in this manner, a certain prophecy was accomplished. See FULFILLED.

PROPHETESS. (Ex. xv. 20.) Prophetess signifies not only the wife of a prophet, (Isa. viii. 3,) but also a woman that has the gift of prophecy. Among these were Miriam, Deborah, Hannah, and Anna.

PROPITIATION. (Rom. iii. 25.) The word, wherever it occurs in our Scriptures, (1 John ii. 2; iv. 10,) is of like derivation, and denotes, in the original use of it, the action of a person who in some appointed way averts the wrath of a deity, or pacifies an offended party. A word of kindred origin is elsewhere translated mercy-seat, Heb. xiii. 11.

and xlv. 19;) and *atonement*, Num. v. 8;) the *mercy-seat*, (Heb. ix. 5;) or the place or instrument of propitiation, where the blood of the sin-offering was sprinked by the high-priest to make an atonement for sin. (Lev. xvi. 14.)

PROSELYTE. (Matt. xxiii. 15.) A name given by the Jews to such as were converted from heathenism to the Jewish faith. The Jewish Rabbins mention at least two classes. Proselytes of righteousness, who fully embraced the Jewish religion, were admitted to the enjoyments of all its rites and ordinances; (proselytes of this class are described in Ezra vi. 21;) and proselytes of the gate, who renounced heathenism, and conformed in some respects to the Jewish religion, and were allowed only limited privileges. (See BIBLICAL ANTIQUITIES, vol. ii. ch. vii., by Am. S. S. Union.) It seems to be the better opinion, however, that this distinction is without authority, and that the only proselytes were such as embraced the whole system of Jewish worship.

PROVERB. (1 Sam. x. 12.) This word is sometimes used as synonymous with parable. (John xvi. 29.) Strictly speaking, a proverb is a short moral sentence, expressing an important principle in a striking and forcible manner.

THE PROVERBS OF SOLOMON constitute an important portion (and the twentieth in order of the books) of the Old Testament. It is a collection of wise maxims or sayings, chiefly of Solomon, concerning almost every duty and relation of life. It is indeed a storehouse of wisdom, and abounds with the most plain and practical rules for the regulation of the life and heart.

The first ten chapters contain cautions and exhortations on a variety of subjects. From ch. x. to ch. xxii. 16, we find what are, strictly speaking, proverbs. From ch. xxii. 17, to ch. xxiii. we have important instruction addressed in a connected form to a pupil supposed to be present. Ch. xxiii.—xxix. constitute a collection of inspired proverbs, which there is some reason to believe were derived not exclusively from the lips of Solomon. Ch. xxx. contains the admonitions of Agur, and ch. xxxi the counsels given to king Lemuel by his mother. The general similarity of the matter which constitutes the book of Proverbs may well account for the mingling of authors, without resorting to the presumption that Agur and Lemuel were none other than Solomon himself, under a fictitious name. It is said by judicious critics that the canonical authority of no part of the Old Testament is better ratified by the evidence of apostolic quotations than the book of Proverbs.

PSALMS, (Luke xxiv. 44,) or *holy songs*. A psalm is a poetic composition adapted to music, vocal or instrumental, but especially the latter. When *psalms*, *hymns*, *and spiritual songs* are mentioned together, *psalms* may denote such as were sung on instruments; *hymns*, such as contain only matter of praise; and *spiritual songs*, such as contain doctrines, history, and prophecy for men's instruction. (Eph. v. 19.)

THE PSALMS OF DAVID constitute the nineteenth in the order of the books of the Old Testament, and their right to a place in the canon has never been disputed. They consist of inspired hymns and songs, meditations and prayers, chiefly of David. It is supposed they were collected into one book by Ezra, though without

any regard to chronological order. They are a complete and perfect manual of devotional exercises; and there is scarcely a grief or disease of the soul, for which there is not in this divine book a present comfortable remedy always to be found by those who rightly seek it.

They are sometimes called *The Psalter*, from the psaltery, a musical instrument used to accompany them when sung.

The titles of the Psalms sometimes have reference to a choice of tunes, or instruments, or contain some directions to persons appointed to set them to music, or to the leaders of the choir, or something peculiar in the subject, season, or style of the composition. The conjectures as to their meaning are various.

This book was once published in five parts, each concluding with a doxology, viz. i.—xli.; xlii.—lxxii.; lxxiii.—lxxxix.; xc.—cvi; cvii.—cl.; but it is cited as one book, Luke xx. 42.

The *original collection* would seem to have comprised psalms i.—lxxii. (See the subscription, Ps. lxxii. 20. And for a chronological arrangement of the Psalms, with the occasion which led to the composition of them, see LIFE OF DAVID, by Am. S. S. Union, pp. 273—275.)

PSALTERY (Ps. xxxiii. 2) was a Babylonish instrument. In our version of the Bible the name is given to other instruments: but the genuine psaltery was a stringed instrument, as far as we can learn, like the ten-stringed lyre, or harp. (See HARP.)

The modern instrument called *psaltery* is flat, and in the form of a trapezium, or triangle cut off at the top, and is strung with thirteen strings. It is struck with a plectrum, or small iron rod.

PTOLEMAIS. (See ACCHO.)

PUBLICAN. (Matt. xviii. 17.) An inferior collector of the Roman tribute. The principal farmers of this revenue were men of great credit and influence; but the under-farmers, or publicans, were remarkable for their rapacity and extortion, and were accounted as oppressive thieves and pickpockets. Hence it is even said that the Jews would not allow them to enter the temple, or the synagogues; to partake of the public prayers, or offices of judicature; or to give testimony in a court of justice.

There were many publicans in Judea in the time of our Saviour. Zaccheus, probably, was one of the principal receivers, since he is called *chief among the publicans*, (Luke xix. 2;) but Matthew was only an inferior publican. (Luke v. 27.) The Jews reproached Jesus with being a *friend of publicans and sinners*, and eating with them. (Luke vii. 34.)

PUL. (2 Kings xv. 19.) The first king of *Assyria*, who invaded Canaan, and by a present of one thousand talents of silver, (equivalent to nearly two millions of dollars in our day,) was prevailed on by Menahem to withdraw his troops, and recognise the title of that wicked usurper. This is the first mention of Assyria in the sacred history after the days of Nimrod, and Pul was the first Assyrian invader of Judea. A town of this name is mentioned Isa. lxvi. 19; which is supposed, with great probability, to be the island of Philæ, in the Nile, not far from Syene, where are found magnificent ruins.

PULSE. (2 Sam. xvii. 28.) Coarse grain, as peas, beans, and the like. (Dan. i. 12, 16.)

PUNON. (See PURIM, FEAST OF. (See FEASTS.)

PURPLE. (Exod. xxv. 4.) The

the orientals in ancient days, was much used by the Babylonians. (Jer. x. 9. Ezek. xxiii. 15; xxvii. 16.) The hangings of the temple and some of the priests' garments were of this colour. (Ex. xxv. 4; xxxv. 6; xxxix. 29. 2 Chron. iii. 14.) It was imported from some country beyond Persia, and there is good reason to believe that it was obtained from the body of an insect. The robes of royalty and distinction were of purple, and hence the intended grossness of the insult and mockery of our Saviour. (John xix. 2. 5.) The colour called purple was probably scarlet. The term purple was applied to any colour into which red entered.

PURSE. (Mark vi. 8.) A sort of girdle, such as is often found at the present day in eastern countries. A part of the girdle, sufficient to encompass the body, is sewed double, and fastened with a buckle. The residue is wound around above or below the first fold, and tucked under. The first fold has an opening, closed with a leathern cover and strap, through which the contents of the purse are passed. (See CLOTHES.)

A modern traveller says—"I bought to-day in the bazaar a woollen girdle, whose construction amply explains the phrase so often occurring in oriental tales, of "*carrying money in the belt.*" On one end being passed once round the waist, it is fastened by a buckle; and this entire portion, being sewed double all round, contains the money, which is extracted by means of a small opening in the front, closed with a leathern cover and strap. This being secured, the remainder of the zone is folded around the body till the successive envelopements take up all the cloth, the end of which is then tucked in at the side so as to secure the folds."

The word translated *purses*, in Matt. x. 9, signifies literally girdles; and from their adaptation to the use pointed out by our Saviour, were undoubtedly of the same fashion with that which is above described.

PUTEOLI, (Acts xxviii. 13,) or *the wells*, now *Pozzuoli*, a city eight miles north-west from Naples, containing about ten thousand inhabitants, formerly celebrated for its warm baths and springs. The harbour was once regarded as the best in Italy.

PYGARG (Deut. xiv. 5) is the name of a bird of the eagle kind; but here, probably, denotes a beautiful species of the gazelle, or the mountain goat, found in Africa and Asia.

QUAILS, (Ex. xvi. 13,) or partridges, as they are called in some parts of the United States, were a part of the food miraculously supplied to the Israelites in the wilderness. (Ps. lxxviii. 27.) Quails are still common in the deserts of Arabia, and are brought to the market at Jerusalem by thousands. The supply to the Israelites was furnished on two occasions. (Ex. xvi. 13. Num. xi. 31.) Both were at the season when the quails pass from Asia into Europe, and are found in immense flocks on the coast of the Mediterranean and Red Sea. That they were thrown in such vast quantities into the camp of the Israelites as to suffice for the food of perhaps a million of persons for more than a month, is certainly supernatural. The description of the quantity is lia-

The Common Quail.

ble to misapprehension. The original does not represent the exact height, as our translation does; and some suppose it has no reference at all to quantity; nor does it mean that the least amount gathered was exactly a homer. In the latter instance a large but indefinite quantity is intended. They were probably dried in the sun and salted, as many kinds of provisions are at this day. Hence the expression, *they spread them abroad for themselves round about the camp.* (Num. xi. 32.)

QUATERNION. (Acts xii. 4.) When Peter is said to have been delivered to four quaternions of soldiers, it is to be understood that he was guarded by four men at a time, viz. two in the prison with him, (ver. 6,) and two before the doors, and that they were relieved every three hours, or at each successive watch of the night, by four others; making in all sixteen men. (See LIFE OF PETER, pp. 194—196, by Am. S. S. Union.)

QUEEN OF HEAVEN. (Jer. vii. 18.) The title under which the moon was worshipped by the heathens. Cakes having the image of the moon stamped on them are supposed to have been presented in sacrifice, as a part of their idolatrous worship.

QUICKSANDS. (Acts xxvii. 17.) Reference is had in this passage (as it is supposed) to two very dangerous sandbars on the coast of Africa, over against Sicily, which were continually shifting their position, and forming powerful currents, by which ships were drawn from their course.

QUIVER. (Ps. cxxvii. 5.) The box or case for arrows. The word is often used figuratively. (Isa. xlix. 2. Lam. iii. 2.) In Jer. v. 16, the slaughter and desolation which should be brought upon the Israelites by the invasion of the Chaldeans, is expressed by calling their quivers *an open sepulchre*, or their arrows certain death. (See ARMOUR.)

RAAMAH. (Ezek. xxvii. 22.) A country or district of Arabia, trading with Tyre in spices, stones, and gold; and is supposed to have been settled by the descendants of Raamah, grandson of Ham. (Gen. x. 7.)

RAAMSES or RAMESES. (Gen. xlvii. 11. Ex. xii. 37. Num. xxxiii. 3.) One of Pharaoh's treasure-cities, or public [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a

mass of ruins found at the modern village of *Aben-keyshid*, about forty miles from Suez, and near the canal connecting that city with the Nilé. The central and convenient location of this place points it out as the probable site of the ancient city. (See PITHOM.)

RABBATH, *of the children of Ammon*, (Deut. iii. 11,) was the chief city of the land of the Ammonites, and was situated in the mountains of Gilead, not far from the source of the Arnon. It was here that Uriah lost his life in the siege of the city by Joab, (2 Sam. xi. 17;) and afterwards it was captured, David himself taking the head of the army. (2 Sam. xii. 29.) As the capital of the Ammonites, the severest judgments are denounced against it in several prophecies. (Jer. xlix. 1—3. Ezek. xxi. 20; xxv. 5.) Its modern name is *Ammon*, about twenty miles south-east of Szalt, where extensive ruins are now found. (See AMMONITES.)

RABBATH-MOAB. (See AR.)

RABBI. (Matt. xxiii. 7.) A title of dignity, literally signifying *great* or *chief*. It was given by the Jews to distinguished teachers of their law.

RABBONI. (John xx. 16.) A Hebrew word signifying *my master*, and regarded as the highest title of honour among the Jews.

RABSHAKEH, (2 Kings xviii. 17,) or *the chief butler* or *cup-bearer*, was sent with Rabsaris, or *the chief of the eunuchs*, and Tartan, messengers of the king of Assyria, to Hezekiah, summoning him, in the most indecent and blasphemous manner, to surrender his capital. The history is recorded in 2 Kings xviii. 17—37.

RACA. (Matt. v. 22.) A Syriac term denoting perfect contempt of the individual to whom it is applied.

RACE. (1 Cor. ix. 24.) The word which is rendered *race* (Ps. xix. 5) signifies *way*, *road*, or *path*. Races were known to the Hebrews. (Eccl. ix. 11.) The eastern couriers are usually taken from among the strong or distinguished officers of the king's forces. Hence the sun, in the above passage from Psalms, is represented as an officer honoured by the Almighty to bear the announcement of his power through every clime of his dominion, in language silent, but expressive, and equally intelligible to all.

When the word occurs in the New Testament, it alludes to the Grecian games for the trial of strength and skill in running on foot or horseback, or in chariots. To win a prize at these games was considered as the highest honour to be attained on earth. The most strict and laborious preparation was made for it, (1 Cor. ix. 24—27,) and the contest was governed by established rules. (2 Tim. ii. 5.) Those who contended for the prize were divested of clothing; every impediment was removed; the prize was in full view; and the crown was placed upon the conqueror's head the moment the issue was proclaimed. (Phil. iii. 12—14. 2 Tim. iv. 6—8. Heb. xii. 1.)

RACHEL. (Gen. xxix. 6.) The daughter of Laban, the wife of the patriarch Jacob, and the mother of Joseph and Benjamin. (See JACOB.) The name of Rachel is used by the prophet (Jer. xxxi. 15) figuratively, as the maternal ancestor of the tribes of Ephraim and Manasseh; and the prophecy he uttered is supposed to have been fulfilled when those tribes were carried into captivity beyond the Euphrates. A similar use is made of her name by the evangelist, (Matt. ii. 18,) where Rachel, who was buried in tha'

vicinity, is supposed to renew her lamentations at the slaughter of so many of her descendants as fell under the barbarous edict of Herod. (See RAMA.)

RAGUEL. (See JETHRO.)

RAHAB. (Josh. ii. 1.) A woman of Jericho, who kept a public house, and, as some suppose, was of depraved character. She had heard of the Israelites, and of the favour of God towards them, (Josh. ii. 8—11;) and when the two spies sent out by Joshua came to Jericho to explore the land of promise, she concealed them from the officers who were sent in search of them, and at a convenient time let them down by a cord, upon the outside of the city wall, to which her house joined; and following her directions, they escaped. It was agreed between her and the spies, that she should take a scarlet thread and fasten it in the window or aperture through which they had escaped; and when the city was destroyed, her house and all that were in it should be protected. (Josh. ii. 17—23.) The intelligence received from Rahab induced Joshua to go forward at once to the siege of Jericho; and when the city was taken and burnt, Rahab and her family were rescued and preserved, according to the promise of the spies. (Josh. vi. 17—25.) The faith of Rahab is commended, (Heb. xi. 31. James ii. 25;) and it is supposed she married into a noble family of the tribe of Judah. (Matt. i. 5.) The term Rahab is used poetically as descriptive of Egypt, in Ps. lxxxvii. 4; lxxxix. 10. Isa. [illegible] 9. (See EGYPT.)

RAIMENT. (See CLOTHES.)

RAIN. (Gen. ii. 5.) The force of the various allusions to this subject cannot be apprehended without some knowledge of the seasons in Judea. (See SEASONS.) Rain falls very frequently during what we call the cold months, from November to April. Sometimes it rains powerfully for several days, with thunder and lightning, and a strong wind. In the summer season, from May to October, the earth is parched, verdure is destroyed, and vegetation languishes. The first rain after the summer drought usually falls in October, and is called the former or autumnal rain, because it preceded seed-time, and prepares the earth for cultivation. The latter rain falls in April, just before harvest, and perfects the fruits of the earth. (Hos. vi. 3. Joel ii. 23. See EVENING RECREATIONS, vol. i. p. 82, and BEDOUIN ARABS, ch. i.; both by Am. S. S. Union.)

RAINBOW. (Rev. iv. 3.) A natural phenomenon which consists of two arches, and is always formed in the part of the sky which is opposite to the sun. It is never seen except when the sun shines while rain is falling, through which the rays of the sun pass, and are so reflected as to produce the rainbow. The same phenomenon is produced by the spray of a water-fall, and even by throwing water up from a brush or syringe, when the sun's rays can pass through, and be reflected on an opposite surface. The same laws by which this effect is produced were probably in operation before the deluge, and we may suppose, therefore, that the bow was then employed or appointed as a sign of the covenant that the earth should not be again destroyed by a flood. The phrase, *I do set my bow in the clouds*, (Gen. ix. 13,) might with equal propriety be translated, *I HAVE set*, &c. The language of the covenant would be in substance, 'As [illegible] bow is the result of [illegible] which must

continue as long as the sun and atmosphere endure, so surely shall the world be preserved from destruction by a deluge. Its preservation shall be as necessary an effect of my promise as that bow is the necessary effect of the shining of the sun upon the falling drops of rain.'

RAISINS. (See GRAPES.)

RAM. (Mic. vi. 7.) A clean animal by the ceremonial law, and used for sacrifice. (Gen. xv. 9.) In prophetic language the ram denotes power and wealth, and also cruelty and oppression.

The *ram of consecration*, (Ex. xxix. 26,) was sacrificed when the priests were invested with their office; and the putting of part of the blood of this sacrifice on the three extremities of the body, aptly denoted the consecration of the whole body to the service of the Lord.

RAM SKINS. (Ex. xxv. 5.) Probably the beautiful article common at this day in Asiatic Turkey and Morocco, made of goat skins and dyed red. (Comp. 2 Kings iii. 4.)

RAM, BATTERING. (See BATTERING RAM.)

RAMA, (Matt. ii. 18,) or RAMAH, (1 Sam. i. 19,) was a small town, situated on an eminence in the territory of Benjamin, (Josh. xviii. 25,) and about six miles north of Jerusalem, on the way to Bethel. The name Rama, or Ramoth, signifies *an eminence*, and hence is a constituent part of the names of several places, and is sometimes used generally for any high place. It was here that the Jews were assembled after the destruction of Jerusalem by Nebuzaradan, (Jer. xl. 1,) to take their departure from their beloved country, and to go as captives into a land of strangers, if not of tyrants. It was this place that Baasha, king of Israel, once possessed and fortified; but the king of Judah by stratagem wrested it from him. (1 Kings xv. 17.) Near to Ramah Rachel was buried; and she is represented by the prophet (Jer. xxxi. 15) as weeping over the loss of her children, and refusing to be comforted because of their captivity. This, though called Ramathaim-zophim, was also the place of Samuel's birth, residence, death, and burial, and where he anointed Saul as king. (1 Sam. i. 1. 19; ii. 11; vii. 17; viii. 4; xix. 18; xxv. 1.) Ramah, or Ramathaim, or Ramathaim-zophim of the Old, is the *Arimathea* of the New Testament, where dwelt Joseph, in whose tomb the body of Christ was buried. (John xix. 38.) There is now a village on the hill which was the site of Ramah, called *Samuele* by the Arabs. Jerusalem is easily seen from this height.

There was another Rama in Naphtali. (Josh. xix. 36.) Mr. King, an American missionary, was at Arimathea, now *Romba*, in February, 1824, and sold to the Arabs several copies of the Bible in Arabic; and Mr. Whiting, another American missionary, was there in April, 1835. He says, "The situation is exceedingly beautiful. It is about two hours distant from Jerusalem, to the north-west, on an eminence commanding a view of a wide extent of beautifully diversified country. Hills, plains, and valleys, highly cultivated fields of wheat and barley, vineyards and olive-yards, are spread out before you as on a map; and numerous villages are scattered here and there over the whole view. To the west and north-west, beyond the hill-country, appears the vast plain of Sharon, and farther still you look out upon the *great and wide sea*. It occurred to me as not improbable that in the days of David

and Solomon, this place may have been a favourite retreat during the heat of summer; and that here the former may have often struck his sacred lyre. Some of the psalms, or at least one of them, (see Ps. civ. 25,) seem to have been composed in some place which commanded a view of the Mediterranean; and this is the only place, I believe, in the vicinity of Jerusalem, that affords such a view."

Ramah was once a strongly fortified city, but there is no city here at present. A half-ruined Mohammedan mosque, which was originally a Christian church, stands over the tomb of the prophet; besides which, a few miserable dwellings are the only buildings that remain on this once celebrated spot.

There is a town about thirty miles north-west of Jerusalem, on the road to Joppa, now called *Ramla*, or *Ramle*, which is described by many geographers, and some of the best maps, as the Rama of Samuel, and the Arimathea of Joseph. It commanded a view of the whole valley of Sharon, from the mountains of Jerusalem to the sea, and from the foot of Carmel to the hills of Gaza.

RAMATHAIM-ZOPHIM. (See RAMA.)

RAMESES. (See RAAMSES.)

RAMOTH, (Josh. xx. 8,) or RAMOTH-GILEAD, (1 Kings xxii. 29,) or RAMATH MIZPEH, (Josh. xiii. 26,) or *watch-tower*. It was a famous city in the mountains of Gilead, within the territory of Gad, about fifteen miles from Rabbah. It was appointed for one of the cities of refuge. (Deut. iv. 43.) During the reigns of the later kings of Israel, this place was the occasion of several wars between them and the kings of Damascus, who had conquered it, and from whom the kings of Israel endeavoured to regain it. (1 Kings xvii. 2 Kings viii. 28, 29. See OMAR, p. 137, by Am. S. S. Union.)

SOUTH RAMOTH (1 Sam. xxx. 27) is probably so called to distinguish it from Ramoth beyond Jordan.

RANSOM. (Matt. xx. 28. Mark x. 45.) The price paid to purchase the freedom of a captive or slave. (1 Cor. vi. 19, 20. 1 Tim. ii. 6.) Under the Levitical law, an offering was required of every Israelite over twenty years of age, at the time the census was taken. This offering is called a ransom, or atonement money. (Ex. xxx. 12—16.) It amounted to half a shekel, or about twenty-five cents. It was to be made upon penalty of the plague; and every person, rich or poor, was required to give that sum, and neither more or less. (1 Pet. i. 18, 19.)

RAVEN. (Gen. viii. 7.) A bird of prey, resembling the common crow of the United States in size, shape, and colour, and ceremonially unclean, (Lev. xi. 15;) and delighting in deserted and solitary places. (Isa. xxxiv. 11.) When about to feed upon a dead body, it is said to seize first upon the eyes. Hence the allusion, Prov. xxx. 17, implying the exposure of the body in the open field, than which nothing was regarded as more disgraceful. (See BURIAL.)

The young of the raven leave the nest early, before they are able to supply themselves with food. This fact is alluded to, Job xxxviii. 41. Ps. cxlvii. 9. Luke xii. 24. Whether the raven sent out of the ark by Noah ever returned to him, is not agreed, according to the literal reading of the Hebrew, also of the Samaritan text, and the Chaldee, it did; but a different opinion is supported by the LXX., the Syriac, the Latin, and most of the fathers. (Gen.

viii. 7.) There is also some difference of opinion respecting the ravens by which Elijah was fed at the brook Cherith. An ingenious writer has discovered that in that region there was a village called Ærobi, and a brook called Corith, and he conjectures that the Ærobites supplied the prophet with food! but if they supplied him with food, why not with water, when the brook failed? and why, in that case, could not Ahab find him? (1 Kings xvii. 4–7) There seems to be no good reason to doubt that the natural and commonly received impression of the history is just. (For cut and explanation, see YOUTH'S FRIEND for April, 1829, by Am. S. S. Union.)

REBEKAH. (Gen. xxiv. 15.) The sister of Laban and wife of Isaac. The circumstances of her marriage with Isaac constitute one of the most simple and beautiful passages of the sacred history. (Gen. xxiv. See CHRISTIAN POLITENESS, pp. 50—4, and STORY OF ISAAC, pp. 65—76; both by Am. S. S. Union.) After she had been married twenty years, she became the mother of Jacob and Esau, and at the same time received a remarkable divine intimation concerning the future destiny of the infants. When they grew up, Jacob became the favourite of his mother, and this undue partiality was the source of much mischief. (See JACOB.)

She died before Isaac, and was buried in Abraham's tomb. (Gen. xlix. 31.)

RECHAB, RECHABITES. (Jer. xxxv. 16, 19. The Rechabites were a tribe of Kenites or Midianites, (1 Chron. ii. 55,) descended from Jonadab, or Jehonadab, the son or descendant of Rechab, (2 Kings x. 15,) from which last they derive their name. (Comp. Num. x. 29—32, with Judg. i. 16, and iv. 11.) Jonadab appears to have been zealous for the pure worship of God, and was associated with Jehu in the destruction of the idolatrous house of Ahab. He established a rule for his posterity, that they should possess neither land nor houses, but should live in tents; and should drink no wine or strong drink. In obedience to this rule, the Rechabites continued a separate but peaceable people, living in tents, and removing from place to place, as circumstances required. When Judea was first invaded by Nebuchadnezzar they fled to Jerusalem for safety, where it pleased God, by the prophet Jeremiah, to exhibit them to the wicked inhabitants of Jerusalem, as an example of constancy in their obedience to the mandates of an earthly father. (Jer. xxxv. 2–19.)

Some highly interesting facts are known respecting the present condition of the Rechabites. They still dwell in the mountainous tropical country to the north-east of Medina. They are called *Beni Khaibr*, sons of *Heber*; and their land is called *Khaibr*. They have no intercourse with their brethren, the Jews, who are dispersed over Asia; and are esteemed as *false brethren*, because they observe not the law. These persons cannot accompany a caravan, because their religion permits them not to travel on the Sabbath; yet their country is so surrounded by deserts, that unless in a caravan, it can neither be entered or left safely.

A late traveller inquired of a Jew about them, and whether they ever came to Jerusalem and the Jew proved that they came to that city in the time of Jeremiah, by reading ch. xxxv. of his prophecy. This Jew stated that these persons, who were unquestionably the

1 NOPH or MEMPHIS
2 [illegible]IS or SIN
[illegible]N or HELIOPOLIS
[illegible]
[illegible]
[illegible]
[illegible]
8 BAAL-ZEPHON
9 Marah
10 Elim
11 Dophkah
12 Alush
13 Rephidim
14 Kibroth-hattaavah
15 Hazeroth
[illegible]
[illegible]
[illegible]
[illegible]

33 [illegible]	43 [illegible]	53 Abarim
34 Elath	44 Almon-diblathaim	54 JERICHO
35 EZION-GEBER	45 Mattanah	55 Bethlehem
36 Kadesh	46 Nahaliel	56 HEBRON
37 Zin or Kadesh	47 Bamoth	57 Hor
38 Punon	48 Pisgah	58 GAZA
39 Oboth	49 Nebo	59 ASCALON
40 Ije-abarim	50 Zarad or Beth-haram	60 ASHDOD
41 Arnon	51 Jokbeel	61 EKRON
42 DIBON	52 HESHBON	62 JERUSALEM

descendants of the Rechabites, are now known to drink no wine; to have neither vineyards, field, nor seed; and to be wandering nomades, dwelling like Arabs in tents; and they have never wanted a man to stand before the Lord, but have maintained strictly and constantly the worship of the true God.

RECONCILE, (Eph. ii. 16,) RECONCILIATION. (Heb. ii. 17.) These terms, as used by the sacred writers, imply the restoration of man to the favour and grace of God, through the atonement made by Jesus Christ. (2 Cor. v. 19.) They suppose a previous state of variance and hostility, such as must necessarily exist between beings so perfectly opposite in character as the holy God and his fallen, sinful creature, man. (Rom. vii. 5—25.)

RED SEA. (Ex. xiii. 18.) A gulf setting up eleven hundred and sixty miles from the Arabian Sea, through the straits of Babelmandel, nearly to Cairo on the Nile. Its mean breadth is about one hundred and twenty miles. It derives its name probably from the fact that it was bordered by the possessions of Edom, (which signifies *red*.) The original is supposed to mean *weedy sea*; but the significancy of this name is still more obscure; for a modern traveller tells us that the water of the Red Sea is so very clear, that he read on the wooden stock of an anchor the name of the ship, at the depth of twenty-five fathoms, (one hundred and fifty feet.) Still, the bottom is covered with coral reefs; and if examined in calm weather, has the appearance of verdant meadows and submarine forests. Hence it is supposed the Jews and Arabs have called it *the sea of green weeds*.

The northern extremity of the Red Sea is divided into two gulfs, Akaba and Suez. The latter was crossed by the Israelites in their passage from Egypt to Canaan. The precise point at which this miraculous event happened is not certainly known.

The remembrance of this memorable transaction is preserved in the local traditions of the inhabitants. The Wells of Moses (*Ayoun Mousa*) and the Baths of Pharaoh (*Hammam Faraoun*) are associated with the names of the Jewish deliverer and the Egyptian monarch: and the superstitious Arabs call the gulf *the Bahr of Kolzoum*, or *Sea of Destruction*; in whose roaring waters they still pretend to hear the cries and wailings of the ghosts of the drowned Egyptians.

Diodorus seems distinctly to allude to the passage of the Israelites: "It has been an ancient report among the Ichthyophagi, continued down to them from their forefathers, that by a mighty reflux of the waters, which happened in former days, the whole gulf became dry land, and appeared green all over, the water overflowing the opposite shore; and that, all the ground being thus left bare to the very lowest bottom of the gulf, the sea, by an extraordinary high tide, returned again into its ancient channel." It is not unimportant to find a heathen writer unconsciously bearing testimony to the truth of Scripture history.

The passage of the Red Sea has been attributed to the peculiarities of the tides, aided by the winds; but this is no less the act of God than an immediate or supernatural interposition. It is well known, say the skeptical, that in the Arabian Gulf, the Persian Gulf, the Ganges, and other open inlets into the great ocean, these tides are often overwhelming

So that the Hebrews, whose knowledge was confined to the limits of the tideless sea, were strongly impressed by an event which caused the destruction of their enemies upon ground which they had passed dry-shod, in consequence of a receding tide, assisted by *a strong east wind all that night.* This interpretation, however, is entirely gratuitous and fanciful. The inspired historian declares explicitly that the children of Israel went through the midst of the sea. *The waters were a wall unto them on the right hand and on the left.* The whole account gives the impression of a stupendous miracle. (See LIFE OF MOSES, ch. xi., and EVENING RECREATIONS, vol. iii. pp. 96--104; both by Am. S. S. Union.)

REDEEM, (Luke i. 68,) REDEEMER. (Job xix. 25.) To redeem a person is to purchase his liberty for him. The price paid is called the ransom. (See RANSOM.) Sinners are in bondage to sin, and of course they are in the bondage of condemnation. The Lord Jesus Christ having given his life or his blood a ransom for them, he redeems them, and is therefore called their Redeemer. (Matt. xx. 28. 1 Pet. i. 18.) This ransom, though sufficient to redeem all men from captivity, avails only for the redemption of such as are in Christ Jesus, and walk not after the flesh, but after the Spirit. (See FIRST LESSONS, pp. 63--73, and SISTER MARY'S STORIES, No. vi.; both by Am. S. S. Union.)

REED. (Job xl. 21.) A plant of the grass family. The bamboo and common cane are species of the reed, and so are the calamus and flag. Fish-poles, canes, and rods (Matt. xxvii. 29) are formed of it. These plants flourish in marshes or in the vicinity of water-courses: hence the allusion, Job xl. 21—23. It is often used by the sacred writers to illustrate weakness and fragility. (2 Kings xviii. 21. Isa. xxxvi. 6; xlii. 3. Ezek. xxix. 6. Matt. xii. 20.)

Reeds were also used as pens are now, (see PEN,) and also as measuring rods. (Ezek. xl. 5. See MEASURES.) From their height and slender shape, plants of this kind are moved by the slightest breath of wind, (1 Kings xiv. 15,) and hence nothing could be more unimportant in itself than such a motion, and nothing more strikingly illustrative of fickleness and instability. (Comp. Matt. xi. 7. Luke vii. 24. Eph. iv. 14.)

MEASURING REED. (See MEASURES.)

REFINER. (Mal. iii. 3.) This word is often used figuratively by the sacred writers. Its peculiar force in the passage cited will be seen, when it is remembered that refiners of silver sit with their eyes steadily fixed on the furnace, that they may watch the process; and that the process is complete and perfected only when the refiner sees his own image in the melted mass. When Christ sees his image perfectly reflected in the holy life and conversation of his people, the object of the refining process is accomplished.

REFUGE. (See CITY.)

REGENERATION. (Matt. xix. 28. Tit. iii. 5.) This term occurs in no other passages of the Bible. It signifies being born again. As used by Matthew, the meaning of the word will depend on the punctuation of the passage, and will either refer to the *new-birth* which the followers of Christ had undergone, or to the renovation or consummation of all things at Christ's second advent, when

there shall be *new heavens and a new earth.* The last is the most natural construction. By *the washing of regeneration,* in the latter passage, is to be understood what is understood by other words conveying precisely the same idea, and which are of frequent occurrence. Our Saviour says to Nicodemus, *Except a man be born again, he cannot see the kingdom of God.* (John iii. 3.) Christians are described as *born of God,* (John i. 12, 13. 1 John ii. 29; v. 1, 4.) They are also represented as begotten of God, or by the word of God. (James i. 18. 1 Pet. i. 3. 23.) And the same thing, in substance, is presented under the idea of a new creation, (2 Cor. v. 17;) a renewing of the mind, (Rom. xii. 2;) a renewing of the Holy Ghost, (Titus iii. 5;) a resurrection from the dead, (Eph. ii. 6;) a being quickened, &c. (Eph. ii. 1, 5.) Regeneration, then, may be regarded as the communication of spiritual life to a soul previously dead in trespasses and sins, by the almighty energy of the Holy Spirit, making use of the word of truth as the instrument: in consequence of which divine operation the soul begins to apprehend spiritual things in a new light; to believe them in a new manner; to love them with an affection not before felt; and to act henceforth from new motives and to new ends. The effects of regeneration cannot but be very perceptible, in the humble penitence and contrition for sin which is produced: in the ardent breathings after the knowledge of God; after conformity to his holiness, and communion with him through Christ Jesus; and in the kind and fraternal feelings which spontaneously flow from the regenerated soul towards all men, and especially towards the household of faith: for to the brethren of Christ the soul born of God cannot but entertain an affection of peculiar strength and tenderness; both because they belong to Christ, and because they possess and manifest something of the lovely image of Him that hath begotten them anew.

REHOB. (Num. xiii. 21.) Probably the same with Beth-rehob, (Judg. xviii. 28,) a city of Syria, north of Cesarea Philippi, and near Dan. It belonged to the tribe of Asher. (Josh. xix. 28.)

REHOBOAM, (1 Kings xiv. 21,) son and successor of Solomon, ascended the throne of Judah at the age of forty-one, and reigned seventeen years. At the commencement of his career, he had an opportunity to conciliate the prejudices and discontents which had been excited by the closing acts of his father's reign; but rejecting the wise counsel of the aged, and adopting the precipitate counsel of the young, he inflamed his subjects by the most insolent and tyrannical reply to their petitions and representations, (2 Chron. x. 1—14,) and hastened a division of the kingdom. Ten of the tribes revolted, (see JEROBOAM,) leaving Judah and Benjamin alone in their allegiance to Rehoboam. The latter proposed at once to employ force for the purpose of reducing the rebels, but was divinely admonished to forbear. (1 Kings xii. 24.) Continual wars prevailed, however, between the two parties. (2 Chron. xii. 15.) In about three years after the division of the kingdom, the tribes of Judah followed the tribes of Israel in their idolatrous practices, and for this they suffered the invasion of Shishak, king of Egypt, who desolated the country, and threatened the utter destruction of their city; but upon their repentance, the scourge was stayed, though

they suffered immense loss, and were made tributary to the invader. (2 Chron. xii. 2—12.) We are told that a history of Rehoboam's reign was written by Shemaiah and Iddo, (2 Chron. xii. 15,) but it has not been preserved. A distinguished modern antiquary has furnished evidence that on the remains of edifices believed to have been erected by this very Shishak, he has discovered several effigies of captive kings, and among them one of Rehoboam, the son and successor of Solomon.

REHOBOTH (Gen. x. 11; meaning *ample room*, Gen. xxvi. 22) is supposed to express, in the passage cited, either the spaciousness of the streets or the extent of the city of Nineveh. If it was a city, we have no knowledge of its site.

REHOBOTH BY THE RIVER, (Gen. xxxvi. 37,) the birthplace of Saul the Idumean king, was probably a town on the Euphrates, the site of which is supposed to be occupied by the modern town of *Errachabi*.

Rehoboth is also the name of a famous well of Isaac, near to Gerar. (Gen. xxvi. 22)

REINS. (Job xvi. 13.) This word, which properly signifies the loins, or region of the kidneys, is used figuratively by the sacred writers, to denote the seat of the affections and dispositions.

REMPHAN. (Acts vii. 43.) Probably a name given to some planet (perhaps Saturn) which was regarded as an object of worship. The image of the object of their idolatry, being enclosed in a small tabernacle or portable case, was carried about from place to place like other baggage. Such were the shrines, Acts xix. 24. (Comp. Isa. xlvi. 7.) What the prophet calls *Chiun*, (Amos v. 26,) the martyr calls *Remphan*. Probably the words signify the same thing in different languages.

REND. (Gen. xxxvii. 29—34.) To rend the garments, or *tare* them, (2 Sam. xiii. 31,) was from the earliest period a sign of grief or penitence. Jacob and David did it on various occasions; and so did Joshua, (Josh. vii. 6,) and Hezekiah. (2 Kings xix. 1.) The high-priest was forbidden to rend his clothes, (Lev. x. 6; xxi. 10,) probably meaning his sacred garments. Perhaps those referred to, Matt. xxvi. 65, were such as were ordinarily worn, or merely judicial and not pontifical garments. Sometimes it denoted anger or indignation, mingled with sorrow. (Isa. xxxvi. 22; xxxvii. 1. Acts xiv. 14.) The phrase *to rend the face* (Jer. iv. 30) alludes to the practice of introducing paints into the flesh, particularly the eyelids. (See EYELIDS.)

RENEW, RENEWING. (See REGENERATION.)

REPENT, REPENTANCE, (Ezek. xiv. 6. Matt. ix. 13,) is a change of mind, accompanied with regret and sorrow for something done, and an earnest wish that it was undone. Such was the repentance of Judas, (Matt. xxvii. 3;) and so it is said that Esau found no place of repentance in his father Isaac, although he sought it with tears, (Heb. xii. 17;) *i.e.* Isaac would not change what he had done, and revoke the blessing given to Jacob. (Gen. xxvii. 34—40.)

Repentance unto life is sorrow for sin, grief for having committed it, and a turning away from it with abhorrence accompanied with sincere endeavours, in reliance on God's grace and the aid of the Holy Spirit, to live in humble and holy obedience to the commands and will of God. (Jer. iii. 10. Matt. iii. 8. Acts v. 31;

xi. 18. 23. 2 Cor. vii. 8—10. 2 Tim. ii. 25.) This is that repentance to which is promised the free forgiveness of sin through the merits of Jesus Christ.

The expression in Rom. xi. 29, denotes *generally* the stability and unchangeableness of God's commands and purposes, which will not be changed or revoked from any change of mind or purpose in him; and particularly in relation to the Jews, that God was mindful of his covenant with them, and that it was firm and irrevocable.

When God is said to repent, it does not imply any change or sorrow, for he is of one mind, (1 Sam. xv. 29. Job xxiii. 13. Jer. xviii. 7—10;) but it denotes a course of proceeding which, if pursued by men, would be indicative of repentance or change of purpose. For example, if one attempts to build a house, and because he is unsuccessful, or disappointed in the appearance or construction of it, pulls it down, such a course indicates regret and sorrow. So when it is said of God, that when he saw the great wickedness of the world, it repented him that he had made man on the earth, (Gen. vi. 6,) the expression is to be regarded in this figurative sense, as denoting an emotion which in man is called repentance, but of which in that sense the divine mind is incapable. The purpose of God comprehends all the *apparent* changes in his dispensations.

REPETITIONS, VAIN, (Matt. vi. 7,) were short forms or particular expressions in prayer, which the Jews were accustomed to repeat a certain number of times. There are still those who repeat the Lord's prayer, and other prayers, a great number of times, and vainly think that the oftener the prayer is repeated, the more efficacious it is; *i. e.* if repeated two hundred times, it will be twice as good as if repeated only one hundred times. It was a maxim among the Jews that he who multiplies prayer must be heard; but as their prayers were in words or for form merely, they were justly liable to the censure which this passage implies.

REPHAIM, (2 Sam. xxiii. 13,) or *valley of the giants*. (Josh. xv. 8; xviii. 16.) A remarkably fertile valley (Isa. xvii. 5) between Bethlehem and Jerusalem, formerly inhabited by a race of giants, (Gen. xiv. 5,) and remarkable for two of David's victories over the Philistines. (2 Sam. v. 18—22. 1 Chron. xi. 14; xiv. 9—11.)

REPHIDIM (Ex. xvii. 1.) One of the stations of the Israelites, on the western arm of the Red Sea. It is distinguished as the place where water was miraculously supplied to the murmuring people, (Ex. xvii. 6;) and, also, for Joshua's victory over Amalek. (Ex. xvii. 8—10.) Here, too, Jethro and his family came to visit Moses, and united with the elders of Israel in acts of worship. (Ex. xviii. 1—12. Comp. Ex. iii. 12.)

This place is called *Meribah* (*strife* or *contention*) from the circumstance of the conduct of the Israelites above mentioned. Modern travellers tell us that the supposed rock from which the water was supplied is a beautiful granite, about fifteen feet in height and breadth, and quite insulated in a narrow valley, which opens directly into a vast plain; that the Arabs reverence it, and stuff shrubs into the fissures, which become impregnated, as they say, with medicinal virtues, and of which the camels

are made to eat when they are sick, for the purpose of restoring them.

REPROBATE, (Jer. vi. 30,) CAST AWAY, (1 Cor. ix. 27,) or REJECTED, (Heb. vi. 8,) are nearly synonymous. As used, Tit. i. 16, it may mean either that the persons described are without knowledge, (comp. Jer. iv. 22. Rom. i. 28;) or that, so far as any good works are concerned, they are rejected; or that their supposed good works, like base coin, are spurious and uncurrent. (2 Cor. xiii. 5—7.)

To be *reprobate concerning the faith*, (2 Tim. iii. 8,) is to prove corrupt, false, or unsound as to the true faith.

RESURRECTION. (1 Cor. xv. 21.) That there shall be a resurrection or raising of the dead, both of the just and unjust, is a fundamental doctrine of the Christian faith, and one of unspeakable importance. For if the dead rise not, then is not Christ raised; and if Christ is not raised, then is our faith vain; we are yet in our sins. No truth is more clearly and forcibly presented in the Scriptures, than the resurrection of Jesus Christ. (1.) It was prophesied. (Ps. xvi. 10, 11. Acts ii. 25—32.) (2.) Christ himself repeatedly and distinctly foretold it. (3.) The precautions of his enemies to prevent it; the failure of all these precautions, and the measures taken to disprove the event. (4.) The abundant, decided, and consistent testimony of witnesses who could not be deceived, and who had no inducement to deceive others, and all this in the face of every danger. (5.) The change which took place in the minds and conduct of the apostles immediately after and in consequence of his resurrection; and (6.) The supernatural evidence arising from the fulfilment of the promise that the Holy Spirit should be poured out on them.

Thus the resurrection of Christ from the dead is clearly proved; and being proved, it ratifies and confirms, in the fullest manner, the truth and divinity of his character and mission; shows the efficacy of his atonement; is an evidence, earnest, and example of the resurrection of his people (John xiv. 19,) and imports that all judgment is committed into his hand. (Acts xvii. 30, 31.) It is a sufficient answer to the cavils of infidels on this subject, that there is no evidence from reason or the analogy of nature *against* the resurrection of the dead, while there is much—very much—from both these sources in its favour. Indeed, so deep-rooted is the natural conviction of the human mind on this point, that no nation, people, or tribe have ever yet been found who do not, in some form, recognise the doctrine of a state of existence after the death of the body; and this conviction is satisfactorily met only by the simple and sublime doctrine of our holy religion, which brings life and immortality to light. (John v. 28. For a full and simple exposition of this whole subject, see SUSAN ELLMAKER, *or, an answer to the question*, IF A MAN DIE, SHALL HE LIVE AGAIN? by Am. S. S. Union.)

REUBEN, (Gen. xxix. 32,) signifying *behold a son*, was the eldest son of Jacob and Leah. He lost the privileges of birthright in consequence of a grievous sin, (Gen. xxxv. 22; xlix. 3, 4,) and his posterity was neither numerous nor powerful.

TRIBE OF, took their portion of the promised land east of Jordan, between Arnon on the

south, and Jazer on the north, and Gilead east, and Jordan west. It is the same district that is now called *Belkah*, and is still famous for its pasturage.

REVELATION. (1 Cor. xiv. 26.) An extraordinary and supernatural disclosure made by dream, vision, or otherwise. (Dan. ii. 19.) The apostle Paul was favoured with many special revelations, (2 Cor. xii. 1. Gal. i. 12;) but the most full and complete communication of this character was made to the apostle John, when he was a prisoner upon the isle of Patmos; and it is hence sometimes called by way of eminence

THE BOOK OF THE REVELATION. This is the last in the order of the books of the Bible, and is commonly called the Apocalypse, from a Greek word which signifies *revelation*. It is supposed to have been written about the years 95—96. It is the design of this book to present the prophetic history of the church, until the end of the world; and it is called the revelation of St. John *the divine*, because to him was more fully revealed the divine counsels than to any other prophet under the Christian dispensation. It has been observed that hardly any one book has received more early, more authentic, and more lasting attestations to its genuineness than this; and the gradual accomplishment of its mysterious predictions are well calculated to afford, in every succeeding age, additional testimony to the divine origin of the sacred canon.

REVENGE, (Jer. xv. 15,) or returning evil for evil, is expressly forbidden by the divine law. (Lev. xix. 17, 18. 1 Pet. iii. 9.) When God is spoken of as a revenger, it is in the same sense in which he is said to be furious, or to be a jealous God, or to repent. He does that in infinite justice and holiness, which sinful man does from anger and malice, or other unholy passion or emotion. The term is used to denote the *effect* of God's dealings, and not the *motive*. (See AVENGE.)

REVENGER. (See AVENGE.)

REZEPH. (2 Kings xix. 12.) Probably it stood where *Arsoffa* now is, from twenty to thirty miles west of the Euphrates. Rabshakeh mentions it among the cities conquered by the Assyrians. (Isa. xxxvii. 12.)

REZON, (1 Kings xi. 23,) son of Eliadah, revolted from Hadadezer, and having enlisted a company of adventurers, and after making several incursions into the country around Damascus, finally succeeded in obtaining the crown, and became a sore vexation to Israel in the days of David and Solomon.

RHEGIUM, (Acts xxviii. 13,) now *Reggio*, is a maritime city of Italy, on the south-west point, about ten miles from Messina in Sicily, where Paul tarried a day on his way to Rome. In 1782, it was nearly destroyed by an earthquake. It is now a considerable town, with a population of sixteen thousand, and flourishing manufactures.

RHODES. (Acts xxi. 1.) An island in the Levant, off the south-west point of Asia Minor, containing a city of the same name. It is forty miles long, and fifteen broad, having a population of eighteen thousand, anciently celebrated for its schools, and for the flourishing state of the arts and sciences, as well as for a colossal statue one hundred and five feet in height, standing astride of the harbour's mouth, so that vessels could pass under

it. It stood fifty-six years, and was then overthrown by an earthquake, and the brass of it loaded nine hundred camels, and weighed seven hundred and twenty thousand pounds. In the fifteenth century it was the residence of the knights of St. John of Jerusalem. At this island Paul touched, on his way from Miletus to Jerusalem. It is supposed by some that the name Rhodes is derived from the multitude of roses produced on the island. The modern town occupies about a quarter of the site of the ancient city. One of its harbours is still called Rhodes, but no traces of the glory of Rhodes are discernible.

RIBLAH. (Num. xxxiv. 11.) Probably the *Rebla* mentioned by modern travellers on the Orontes, thirty miles south of Hamath. This must at least have been the neighbourhood, as it was on the north-east border of the land, and not far from Hamath. It was doubtless a pleasant place, and therefore chosen by the kings of Babylon as a residence. Pharaoh-necho stopped here, on his return from Carchemish, (2 Kings xxiii. 33,) and deposed Jehoahaz, putting Jehoiakim in his place; and here Nebuchadnezzar abode, while Nebuzaradan, his chief commander, laid siege to Jerusalem. Hither the prisoners were brought, when Zedekiah's children and many others were put to death, and that king himself deprived of his eyes and cast into prison.

RIGHTEOUSNESS (Isa. xlv. 23) is an essential attribute of the divine nature; and as it is frequently used, is nearly allied to, if not the same with, justice, holiness, and faithfulness. (Ps. cxix. 142. Isa. xlvi. 13; li. 5, 6. 8; lvi. 1.) It is also used to denote the perfect obedience of the Son of God. (Rom. v. 18, 19.) The *righteousness which is of faith* (Rom. x. 6) is the righteousness which is obtained by the grace of God through faith in Jesus Christ. (Rom. iii. 21—26; x. 4. 10. 2 Cor. v. 21. Gal. ii. 21.) Righteousness is very commonly used for uprightness and just dealing between man and man, as in Isa. lx. 17; and for holiness of life and conversation, as in Dan. iv. 27. Luke i. 6. Rom. xiv. 17. Eph. v. 9.

RIGHT HAND. (Ps. xxi. 8.) The *right hand* is the symbol of power and strength; whence the effects of the divine omnipotence are often ascribed to the *right hand of the Most High.* (Ex. xv. 6. Ps. lxxvii. 10.) The right hand commonly denotes the *south*, as the left hand denotes the *north.* (Gen. xiv. 15.) It is said to have been the custom among the Jews to swear by the right hand, and that this is implied in Isa. lxii. 8. It was certainly common to swear by the hand. (Gen. xiv. 22. Deut. xxxii. 40.) To give the right hand was a mark of friendship. (Gal. ii. 9.) Hence the force of the expression, (Ps. cxliv. 8.) *their right hand is a right hand of falsehood.* The right hand being a most useful member of the body, especially to labouring men, to cut it off implies the greatest sacrifice. (Matt. v. 30.) To be seated at the right hand is a token of peculiar honour, (1 Kings ii. 19;) and when the expression is used respecting Christ, (Acts vii. 55,) it implies his unequalled dignity and exaltation.

RIMMON, (Josh. xv. 32,) or REMMON. (Josh. xix. 7.) 1. A city south of Jerusalem, in Judah, belonging to Simeon, rebuilt after the captivity.

2. RIMMON, or RIMMON-METHOAR. (Josh. xix. 13.

1 Chron. vi. 77.) A city of Zebulun, belonging to the Levites.

3. (Zech. xiv. 10.) A town in the southern section of Judea, first belonging to Judah, and afterwards to Simeon. (1 Chron. iv. 32.) There were other places in Judea of this name.

4. (2 Kings v. 18.) The name of an idol worshipped in Damascus. Naaman, who was in the habit of attending the king in his idolatrous services in the temple of Rimmon, seems to have been perplexed about a question of duty as to continuing this practice. (See NAAMAN.)

RINGS (Isa. iii. 21) were used for ornaments (James ii. 2) and for seals. (1 Kings xxi. 8.) That they were sometimes used formerly as they are in modern times is obvious, (Ezek. xvi. 12;) and we are told that the servant gave a golden earring of half a shekel or a quarter of an ounce weight to Rebekah. (Gen. xxiv. 22.) Rings were doubtless worn as ornaments for the hands. (Isa. iii. 20, 21. Luke xv. 22. James ii. 2.) The ring was also a token of authority, and the giving a ring the sign of imparting authority. (Gen. xli. 42. Esth. iii. 10. 12. Dan. vi. 17. See CLOTHING.)

RING-STREAKED. (Gen. xxx. 35.) Circularly streaked.

RIVER, THE. (Gen. xxxi. 21.) The Nile is called by way of pre-eminence *the river*; but the term is often used unconnected with any specific name, (Ex. iv. 9;) in which cases the particular river intended is to be determined by reference to the place and subject-matter of narration. It is used figuratively to denote great abundance. (Isa. xlviii. 18. See EGYPT, RIVER OF.)

RIZPAH. (2 Sam. iii. 7.) A concubine of Saul. A very affecting evidence of the strength of maternal feeling was given by her, when she watched day and night, for many months, (probably from March to October,) over the bodies of her two sons, who had been put to a violent death by the Gibeonites. (2 Sam. xxi.)

ROBE. (See CLOTHES.)

ROD, (Gen. xxx. 37,) or *staff*. This word has various significations in the sacred writings. It means a shoot or branch of a tree, and, in this sense, is applied figuratively to Christ, (Isa. xi. 1,) and to the tribes of Israel as springing from one root, (Ps. lxxiv. 2. Jer. x. 16;) for that which supports and strengthens. (Ps. xxiii. 4. Isa. iii. 1. Ezek. xxix. 6;) for power and authority, (Ps. ii. 9; cx. 2; cxxv. 3. Jer. xlviii. 17. Ezek. xix. 14. 1 Cor. iv. 21. Rev. ii. 27;) and afflictions with which God disciplines his people. (Job ix. 34. Comp. Heb. xii. 6, 7.)

PASSING UNDER THE ROD. (Ezek. xx. 37.) It was the custom of the Jews to select the tenth of their sheep (Lev. xxvii. 32) after this manner. The lambs were separated from the dams, and enclosed in a sheepcote, with only one narrow way out: the dams were at the entrance. On opening the gate, the lambs hastened to join their dams, and a man placed at the entrance with a rod dipped in ochre, touched every tenth lamb, and so marked it with his rod, saying, *Let this be holy in the name of the tenth.*

AARON'S ROD. (See AARON.)

ROE. (See HART.)

ROGEL. (See ENROGEL.)

ROLL. (See BOOKS.)

ROLLS, HOUSE OF. (See HOUSE.)

ROMANS, EPISTLE OF PAUL TO, is the sixth in order of the books of the New Testament. It was written at Corinth, A. D.

57—59, just as he was leaving that city for Jerusalem. (Rom. xv. 25. Comp. Acts xx. 2, 3. 16. Rom. xvi. 11. 23. 1 Cor. i. 14. 2 Tim. iv. 20.) The Roman church was composed partly of converted heathens and partly of Jewish Christians. The Gentile converts claimed the same Christian privileges with the Christian Jews; but refused to submit to those ceremonies which the members of the Jewish church were permitted to retain,—such as circumcision, abstinence from particular meats, &c. &c. The Jews also had very false notions of the doctrine of justification through faith. They supposed that their former covenant relation to God, their knowledge of the Levitical law, and their obedience to the rites and ceremonies it imposed, constituted some part of the ground of their acceptance with God.

This epistle is designed to correct these misapprehensions, and to show that the whole system of Jewish rites and ceremonies is done away by the gospel dispensation, and that the way of salvation through Christ is opened alike to Jews and Gentiles, and that whosoever will may take of the water of life freely.

ROME. (Acts xxviii. 16.) The capital of the Roman empire, and once the metropolis of the world, is situated on the river Tiber, in Italy. It was built by Romulus seven hundred and fifty years before Christ, and though at first it occupied a single hill of less than a mile in extent, it included in the days of its glory seven (some say fifteen) hills, and covered a territory twenty miles in circumference, and had a population of two or three millions. It had one hundred and fifty thousand houses, besides the mansions of the nobility; and it had four hundred and twenty temples crowded with pagan deities. The city was given up to the grossest idolatry and superstition, while in arts and arms she was decidedly the mistress of the world. This was the state of Rome at the birth of Christ. Judea formed a part of her immense empire, and many Jews were resident in the city. At what time the Christian religion was introduced is uncertain; probably soon after the day of Pentecost. (Acts ii. 10.) We know that as early as A. D. 64, eight or ten years after a church was established there and addressed by Paul, (Rom. i. 8; xvi. 19,) the emperor Nero commenced a furious persecution against its members, which the emperor Domitian renewed A. D. 81, and the emperor Trajan carried out with implacable malice. (A. D. 97—117.) Seasons of suffering and repose succeeded each other alternately until the reign of Constantine, (A. D. 325,) when Christianity was established as the religion of the empire.

The modern city is celebrated not only for its own magnificence and splendour, but for the ruins of its former greatness. It is called the great school of painters, statuaries, and architects; and the lovers of the arts from all quarters of the globe are found at all times within her walls, or on a pilgrimage thither. In 1830, Rome contained nearly 150,000 inhabitants, among whom were 35 bishops and archbishops, 1490 priests, 1963 monks, 2390 nuns, and 10,000 Jews, who occupy a particular section of the city. The majestic ruins; the grandeur of the churches and palaces; the religious customs; the boundless treasures of antiquity and art, and the recol

lections of what Rome once was, may well produce the highest degree of excitement in the mind of the traveller to that renowned city.

ROOF. (See DWELLINGS.)

ROOM. (See DWELLINGS.)

ROPES, (1Kings xx. 31,) and CORDS. (Josh. ii. 15.) The putting ropes upon the necks was significant of great earnestness and distress. So when the city of Calais was besieged in the time of Edward III. of England, six of the noblest and wealthiest citizens, with ropes around their necks, presented themselves to the king, and offered their lives as a ransom for their fellow citizens. The *cords of sin* (Prov. v. 22) probably denote the power of sinful habits. And in Isa. xxxiii. 20, and Jer. x. 20, allusion is made to the construction of a tent. The *silver cord* (Eccl. xii. 6) is generally supposed to refer to the spinal marrow, to which, as to its form and colour, it may be not inaptly compared.

ROSE. (Sol. Song ii. 1.) In the east the pride of flowers for fragrance and elegance. It was used among the ancients in crowns and chaplets, at festive meetings, and at religious sacrifices. A traveller in Persia describes two rose-trees, full fourteen feet high, laden with thousands of flowers, in every degree of expansion, and of a bloom and delicacy of scent that imbued the whole atmosphere with the most exquisite perfume. (Isa. xxxv. 1, 2.) The vale of Sharon, from its soil and position, was fitted to produce the rose in great perfection. Hence the allusion in the passage above cited.

RUBY. (Prov. iii. 15; viii. 11.) A precious stone of a rose-red colour, and of great beauty and value. (Job xxviii. 18. Prov. xxxi. 10.) It is second only to the diamond in hardness, and is usually found no larger than the finest shot. (See PEARLS.)

RUDIMENTS. (Col. ii. 8.) The elements, or first and lowest principles of a science or literature. With religion (says one) it fareth as with other sciences; the first delivery of the *elements* or rudiments thereof must be framed according to the weak and slender capacity of young beginners. The phrase *rudiments of the world* signifies the rites and observances of the Jewish religion, which are to the full knowledge imparted in the gospel what the alphabet is to a language, or what the elementary principles are to the science of astronomy or chemistry. The word is translated rudiments or elements without distinction, as both mean the same thing. (Gal. iv. 3. 9. Col. ii. 20. See ELEMENTS.)

RUE. (Luke xi. 42.) A small garden herb, possessing medicinal properties, and among the things which the hypocritical and inconsistent Pharisees tithed, though uncommanded, while they neglected to obey the important and positive precepts of the law.

RUMAH. (See ARUMAH.)

RUSH. (Isa. xix. 15.) A well known plant, found in wet and miry ground, (Job viii. 11,) and used for mats, baskets, chair-bottoms, &c. The pith is used for wicks to burn in lamps, (rush-light.) In the passage first cited, it probably means the least important class of people; for notwithstanding the many uses of the rush, it is proverbially without value.

RUTH. (Ruth i. 4.) A Moabitish woman, who married the son of Naomi, and showed her strong attachment to her mother-in-law by leaving her own country, and following her mother-in-law into Judea. Her kindness was abundantly re-

warded, as she soon found favour in the eyes of a kinsman, whom she afterwards married, by which event she became the ancestor of the royal family of David.

THE BOOK OF RUTH is the eighth in order of the books of the Old Testament, and is regarded as a kind of supplement to the book of Judges. It contains a biography of the individual above named, and her family. It has only four chapters, and though there are at its close some highly important genealogical facts, its prominent design is to show the watchful care of God's providence over such as fear and trust Him. (The AFFECTIONATE DAUGHTER-IN-LAW, published by the Am. S. S. Union, is the history of Ruth, connected with the manners and customs of the age in which she lived.)

RYE. (Ex. ix. 32.) A well-known species of grain used for bread, and for provender for animals. The word signifies *bearded;* but barley and some kinds of wheat are bearded also. The word occurs Isa. xxviii. 25. In Ezek. iv. 9, the same word is rendered *fitches* in our English Bibles.

SABACTHANI. (Matt. xxvii. 46,) This is part of the exclamation of our divine Redeemer in the extremity of his sufferings upon the cross. It is the first clause of the twenty-second psalm in the Syro-Chaldaic tongue, and answers to the word *forsaken*.

SABAOTH. (Rom. ix. 29.) A Hebrew word, signifying *hosts*, or military bodies, prepared for war; and when used in relation to Jehovah, indicates his power and majesty.

THE LORD OF SABAOTH or HOSTS. The term *hosts* may refer to angels, to the heavenly bodies, or to the people of God—or all of them.

SABBATH. (Ex. xvi. 23.) This was the title given to the Jewish day of rest. It is from a Hebrew word signifying *rest*. Since the Christian era, the day of rest is (and, as many think, most properly) called the Lord's-day, because it is now commemorative of Christ's resurrection from the dead; and there is thus connected with it an affectionate remembrance of the whole character and offices of Him to whose service and glory it is to be devoted. *Sunday* was a name given by the heathens to the first day of the week, because it was the day on which they worshipped the sun; and this name, together with those of the other days of the week, has been continued to our times. There is reason to believe that as soon as man was created, and endowed with capacities to love and worship God, he was required to consecrate at least one-seventh of his time to the special and exclusive service of his Maker. The sanctification of this portion of time is regarded throughout the whole of the Old Testament as a fundamental principle of duty; and no sin, except perhaps idolatry, is threatened with heavier penalties than Sabbath-breaking.

The commandment which stands fourth in the order of the decalogue, (Ex. xx. 8,) *Remember the Sabbath-day to keep it holy*, is founded on the fact that the seventh day was blessed and hallowed by God himself, and that he requires his creatures to keep it holy to him. This commandment is of universal and perpetual obliga-

tion. The object to be accomplished by the institution is general, and applies to all people everywhere with like force. Wherever there is a human being capable of contemplating the character of the Supreme Being—of studying his revealed will, and of considering his own immortal destiny—this commandment requires him to consecrate at least one-seventh part of his time to these holy purposes. The terms of the commandment do not fix the precise day in order, except that it is to be every seventh day; in other words, it simply requires that after six days of labour, one day is to be given to rest.

There is abundant evidence from history that the seventh day of the week has been observed from the earliest times as a day of rest; and the change from the seventh to the first day does not in any degree change or impair the obligation to sanctify a seventh part of our time. So far from it, the sacredness and glory of the day are much increased by its association with that great event on which our hope of life and immortality entirely depends.

It seems to be admitted by intelligent men of every class and profession, that the observance of a weekly day of rest is as essential to our intellectual and physical as to our moral and spiritual nature.

The simple rule as to the mode of observing the day seems to be this,—that there should be a cheerful resting, all the day, from such worldly employments and recreations as may be lawful on other days, and the spending of the whole time in the public or private worship of God, except so much as may be occupied by works of necessity or mercy. To test the propriety of any act or pursuit on that day, it is only needful to inquire whether the doing of it will tend to advance us in holy exercises and affections, and in preparation for the heavenly rest; or whether it is an act of necessity which cannot be postponed without serious injury. (See Feasts. See also Omar, pp. 211—213, and Biblical Antiquities, vol. ii. ch. vi. § 11, both by Am. S. S. Union.)

The following are among the leading authorities of the Bible respecting the Sabbath and its proper observance.

The profanation of the Sabbath the cause of national judgments. (Neh. xiii. 15—18. Ezek. xx. 15, 16; xxiii. 38. 47.)

The divine institution of the Jewish Sabbath. (Gen. ii. 2, 3. Ex. xx. 8—11. Deut. v. 12. 15. Ezek. xx. 12; xliv. 24.)

Servile labour forbidden. (Ex. xvi. 23. 29; xx. 10, 11; xxiii. 12; xxxiv. 21; xxxv. 2, 3. Deut. v. 14, 15. Jer. xvii. 21, 22. Mark xv. 42; xvi. 1, 2. John xix. 14. 31. 42.)

The Jewish Sabbath re-established under the gospel dispensation. (Matt. v. 17; xii. 12. Mark ii. 27.)

The change of the Sabbath from the seventh to the first day of the week. (Gen. ii. 2. Ex. xx. 11. Luke xxiii. 56. John xx. 19. Acts xx. 7. 1 Cor. xvi. 2. Rev. i. 10.)

The duties of the Sabbath enjoined. (Lev. xix. 30; xxvi. 2. Ezek. xlvi. 3. Mark vi. 2. Luke iv. 16, 31. Acts xiii. 14—16. 27. 42. 44; xvii. 2, 3.)

Works of necessity and mercy to be done on this day. (Matt. xii. 1—3. 5. 7. 12, 13. Mark ii. 23. 27; iii. 2. 4. Luke vi. 9; xiii. 15, 16; xiv. 3. 5. John [illegible] 14.)

Blessings promised to those who keep the Sabbath. (Isa. lvi. 2. 4. 6—7; lviii. 13, 14.)

Threatenings against Sabbath breakers. (Ex. xxxi. 14,

15; xxxv. 2. Num. xv. 32—36. Jer. xvii. 27. Ezek. xx. 13, 16. 23, 24; xxii. 8. 14. 26. 31; xxiii. 38. 46.)

Sabbath privileges taken away. (Isa. i. 13. Lam. i. 7; ii. 6. Hos. ii. 11. Amos viii. 11.)

SABBATH-DAY'S JOURNEY. (See MEASURES.)

SABEANS. (See SHEBA.)

SACKBUT. (Dan. iii. 5.) A musical instrument. It is sometimes described as a stringed instrument; and it is said that it had four strings, and was played with the fingers, and had a very penetrating sound. In process of time the strings were increased to twenty. It was of a triangular form.

It is mentioned in a modern work on this subject, that one of these instruments was discovered in Herculaneum, where it had been for nearly two thousand years under ashes; the lower part of it was made with bronze, and the upper with the mouthpiece of gold. It was presented by the king of Naples to George III. of England, and from the model, the modern trombone, used in military bands with so much effect, was fashioned. According to this account, it was a wind instrument.

SACKCLOTH. (Gen. xxxvii. 34.) This was a coarse fabric, made of black goats' hair and other materials, and worn either as a sign of repentance, (Matt. xi. 21,) or as a token of mourning. (2 Sam. iii. 31. Esth. iv. 1, 2. Job xvi. 15. Ps. xxx. 11. Isa. xx. 2. Rev. vi. 12.) Hence the frequent occurrence in Scripture of figurative language, connecting sackcloth with mourning and darkness. (Isa. l. 3. Ezek. vii. 18; xxvii. 31. Amos viii. 10.)

SACRIFICE. (Gen. xxxi. 54.) In addition to the distinction pointed out under the word *offering*, (see OFFERINGS,) it may be observed that sacred gifts were in use from the earliest periods of the world. (Gen. iv. 3, 4.) The Jewish religion, however, contained a complete system of sacrificial rites, and required their scrupulous observance. According to the law of Moses, sacrifices could not be offered upon the altar, except by the priests; nor at any other place than in the court of God's sanctuary. (Deut. xii. 5—28.)

Animal sacrifices were of four general kinds; viz. burnt-offerings, sin-offerings, trespass-offerings, and peace-offerings. We have a particular account of these in the first seven chapters of Leviticus. The three kinds first mentioned had an expiatory virtue; that is, they made atonement for those that offered them. The peace-offerings were more particularly sacrifices expressive of gratitude and praise for mercies received, or of supplication for mercies desired. Burnt-offerings, however, were not exclusively expiatory in their character, but had in them also a meaning of thankful and adoring worship presented to the Most High; and in them all some regard was had to the guilt of sin. Blood poured out, in sacrifice of any sort, could have no meaning other than that of atonement. It was solemnly consecrated by the Lord to be an expiation for the soul, and accordingly never flowed about the altar without a design of calling to remembrance the existence of sin, and symbolically washing away its evil. (Lev. xvi. 10—14. Heb. x.)

The word is sometimes used figuratively, (Rom. xii. 1. Heb. xiii. 15. 16. 1 Pet. ii. 5;) and the use of it implies that the duties enjoined under the figure are to be performed with a view to God's glory, and not without the alienation of something

from ourselves, which is dedicated to the Lord.—as time, property, ease, &c. (Ps. li. 17.) Meat-offerings and drink-offerings were bloodless sacrifices, always connected with each other, however, and generally connected with bloody sacrifices. (See OFFERINGS, ALTAR, HIGH-PRIEST. And for a particular and interesting discussion of the whole subject, see BIBLICAL ANTIQUITIES, vol. ii. ch. v., and SHUMEL, ch. iv., both by Am. S. S. Union.)

SACRILEGE. (Rom. ii. 22.) The crime of violating or profaning sacred things. The Jews at some periods were eminently guilty in this particular, inasmuch as they withheld the tithes and offerings which God required of them, (Mal. iii. 8–10,) and converted his holy temple into a market. (Matt. xxi. 12, 13.)

SADDUCEES. (Matt. iii. 7.) A Jewish sect often mentioned in the New Testament. Its founder was Tzadoc, a disciple of Antigonus, who was president of the Jewish sanhedrin, and lived about two hundred and sixty years before Christ. He taught that there were no future rewards or punishments appointed to mortals; and consequently, no world of retribution, and no angels or spirits. (Matt. xxii. 23. Acts xxiii. 8.) The doctrine of the Sadducees was received by few, though such as did embrace it were commonly persons of wealth and dignity. As a sect, however, they had no influence over the people.

The Sadducees, as well as the Pharisees, were strongly opposed to Christ, and often contended with him on the points which were peculiar to their sect; but they seem to have rested their strength, and to have exerted their whole all their power, against the apostles, when they preached the resurrection of Jesus from the dead; which single fact was a death-blow to their system. The sect of the Sadducees made some figure in the third century, and again in the eighth; but for a long time past they have been extinct.

SAFFRON. (Sol. Song iv. 14.) A well known flower of the crocus family, used for medicinal purposes, and also for colouring. There may be a species of it with aromatic properties.

SAINTS. (Heb. v. 10.) The title given by the sacred writers to believers in Christ, or the people of God. (Ps. xvi. 3. Rom. i. 7; viii. 27.) The literal import of the term is *holy one*, and in Deut. xxxiii. 2, the Jude 14, it probably means angels. When it is applied to men, it is to such as lead holy lives, and give evidence of being renewed and sanctified. As there can be no assurance of piety, however, respecting the real character in these, or of God, all certain decisions as to who are to be regarded or treated as saints must be fallacious.

SALAMIS. (Acts xiii. 5.) was the principal city and seaport of the island of Cyprus, and was one of the places at which Paul and Barnabas, A. D. [illegible], preached the gospel. (See CYPRUS.) The ruins of Salamis were visited in 1845 by two American missionaries. Very little of the ancient town is standing; but on the outside of the city there [illegible] two theatres, [illegible] feet in length, and six or eight [illegible] also some baths, and [illegible] an aqueduct, [illegible] was [illegible] to supply [illegible] a distance of [illegible] miles.

SALEM, Heb. [illegible], now known as *Neapolis*, lies on the south-east [illegible] the town [illegible] Mount Gerizim, east of Jacob's

SALEM (Gen. xiv. 18) has been generally supposed to be the place which was afterwards called Jerusalem. (Comp. Ps. lxxvi. 2.) But some think that the place of which Melchizedec was king, was the Shalem of Gen. xxxiii. 18, or the Salim of the New Testament, (see SALIM;) and that the Salem of the psalmist is a contraction of Jerusalem.

SALIM, (John iii. 23,) or SHALEM, (Gen. xxxiii. 18,) or SHALIM, (1 Sam. ix. 4,) was south of Bethshean, and west of Enon. Some suppose it was the same with Shalem or Sychem, but that is not placed near Enon by any geographers. Probably Mechizedec was king of one of these places, and not of Jerusalem, as some have maintained.

SALMON, (Ps. lxviii. 14,) or ZALMON, (Judg. ix. 48,) was one of the high hills which environed the ancient Shechem, and afforded pasturage for Jacob's flocks. (See ZALMON.)

SALMONE. (See CRETE.)

SALOME, (Mark xv. 40,) the wife of Zebedee, and the mother of James the elder and John the Evangelist, was one of the followers of Christ, (Matt. xxvii. 56. Mark xv. 40; xvi. 1;) though she seems, like many others, to have mistaken the true nature of his kingdom. (Matt. xx. 21.)

SALT (Lev. ii. 13) is abundant in Palestine. From the water of the Dead Sea an excellent table salt is obtained. On the eastern shore it is found in lumps often more than a foot thick, in places which the lake had overflowed in the rainy season. The stones on the shore are covered with an incrustation of lime or gypsum. Branches and twigs, which fall into the water from the bushes, become encased in salt; and if a piece of wood is thrown in, it soon acquires a bark or rind of salt. From this fact, some have attempted to explain the transformation of Lot's wife into a pillar of salt, (Gen. xix. 26;) while others suppose that the expression is figurative, denoting that she was made an everlasting monument of divine displeasure; (salt being an emblem of perpetuity;) and others still think that she was miraculously transformed into a solid column of salt.

At the south-western extremity of the Dead Sea, there is a plain of considerable extent, the soil of which is entirely covered with salt, without the slightest trace of vegetation. This is probably the *valley* (or plain) *of salt*, where David's army vanquished the Edomites. (2 Sam. viii. 13. 1 Chron. xviii. 12. 2 Chron. xxv. 11.)

By the *salt-pits* (Zeph. ii. 9) we are not to understand quarries from which rock-salt is extracted, but such pits as the Arabs, even at this day, make upon the shore of the Dead Sea, in order that they may be filled when the spring freshets raise the waters of the lake. When the water evaporates, it leaves in the pits a salt crust about an inch thick, which furnishes the salt used throughout the country. Pits of this sort seem to be alluded to in Ezek. xlvii. 11. In Josh. xv. 62, a *city of salt* is mentioned, in the neighbourhood of the Dead Sea.

The uses of salt are sufficiently known. Most food would without it be insipid. (Job vi. 6.) Salt being thus essential to the enjoyment of food, the word was used to denote the subsistence which a person obtained in the service of another. Thus in Ezra iv. 14, the words translated *we have our maintenance from the king's palace*, are in the original, *we salt* (or are salted)

with the salt of the palace And even now among the Persians and East Indians, to *eat the salt* of any one is to be in his employment. Salt was also used in sacrifices. (Lev. ii. 13. Mark ix. 49.) In the last passage reference is had to the perpetuity of suffering.

New-born children were rubbed with salt. (Ezek. xvi. 4.)

As salt is a preservative from corruption and dissolution, it was customary at the ratification of solemn treaties to present a vessel of it, from which which either party ate a few grains Hence an indissoluble and perpetual covenant is called *a covenant of salt*. (Num. xviii. 19. 2 Chron. xiii. 5. See BEDOUIN ARABS, pp. 78, 79, by Am. S. S. Union.)

No plants can germinate in a soil covered with salt. Hence a *salt land* is an unfruitful, desert land. (Jer. xvii. 6.) Salt was also used as a visible emblem of sterility. When Abimelech took Shechem, (Judg. ix. 45.) he *beat down the city and sowed it with salt*, as a token that it should continue desolate. In like manner the Emperor Frederick Barbarossa, when he destroyed Milan, in the year 1162, caused the ground to be ploughed and strewed with salt.

On the other hand, as salt renders food savoury, it is employed as an emblem of holy life and conversation, (Mark ix. 50. Col. iv. 6;) and in Matt. v. 13, Christ calls his disciples *the salt of the earth*, *i. e.* of mankind, because the latter were to be enlightened and improved by their holy instruction and example.

SALT, VALLEY OF. (See SALT.)

SALT, PILLAR OF. (See SALT.)

SALT, COVENANT OF. (See SALT.)

SALT SEA. (Num. xxxiv. 12.) The sea into which the Jordan empties, and which occupies the ground where once stood the *cities of the plain*, in the vale of Siddim. (Gen. xiv. 3.) It is also called the *sea of the plain*, (Deut. iii. 17;) and from its geographical location, the *East Sea*. (Joel ii. 20.) The Greeks called it *Asphaltites*, from the bitumen which it yields; and the Arabs the *Sea of Lot*. Its usual appellation now is the *Dead Sea*, from the destructive influence of its exhalations, on both animal and vegetable life. As the Jordan, before the destruction of the plain, discharged itself in the same place that it now does, the conclusion is a necessary one, that the lake which then existed was subterranean. It was covered with a crust of earth, sustained by the asphaltus, a pitchy substance which rose up from the bottom of the lake, and collected during a long course of years in large masses. An American missionary who visited the spot says, "The water looks remarkably clear and pure; but on taking it into my mouth, I found it nauseous, and bitter, I think, beyond any thing I ever tasted! My clothes were wet by the waves, and as they dried, I found them covered with salt. It has been said that birds cannot fly over this sea; but we saw a great number on its shores, and observed three at a time flying over the water." Another traveller says, "I went till up to the knee into the sea, and took some water into my mouth. It was impossible to keep it there. Its saltness is even greater than that of the ocean, and it produces a sensation on the lips similar to that from a strong solution of alum. My boots were scarcely dry, when they were already covered with salt, our clothes, hats,

hands, faces, were impregnated by this mineral in less than two hours." It is agreed by all that its water is strongly impregnated with saline substances, having lime, magnesia, and soda, neutralized with hydrochloric and sulphuric acids. It yields about one-fourth of its weight of salt by evaporation. The lake is enclosed, except on the northwest, by ranges of broken and barren hills, and is about seventy miles in length, and twenty in its greatest width, and nearly two hundred in circumference. Every traveller on its shores has searched for the famous *apple of Sodom*. The missionary above cited found two species of fruit, either of which, he says, may pass for it; the one, on being opened, presenting a dry pith like that of the corn-stalk, with one or two seeds; the other, very inviting in appearance, but very bitter to the taste.

The Dead Sea has, apparently, no outlet; and though it is computed that the Jordan discharges into it upwards of six millions of tons daily, it is said there is never any perceptible variation in the height of its waters. The opinion of the Arabs is, that it loses its waters by evaporation; but it is more probable that it has one or more subterraneous outlets. (See EVENING RECREATIONS, vol. ii. pp. 23, 24, by Am. S. S. Union.)

SALUTE, (Matt. x. 12,) SALUTATION. (Luke i. 41.) The salutations of the Jews were usually of a religious character, at least in form, and were attended with much ceremony. Sometimes there was nothing but the simple exclamation, "God be with you," or "Peace be with you." To this last and most common form, striking allusion is made by our Saviour. (John xiv. 27.) The time occupied in the ceremonies of salutation, repeatedly bowing, kissing the beard, &c., was often very considerable, (Gen. xxxiii. 3, 4;) and hence the caution, 2 Kings iv. 29. Luke x. 4. The prohibition in this last passage is probably designed to secure the close and undivided attention of the apostles to the work before them, and to prevent the loss of time or the waste of thought on mere matters of form and ceremony.

SALVATION, (Ex. xiv. 13) or deliverance, supposes evil or danger. (Comp. Ps. cvi. 8—10, with Isa. lxiii. 8, 9.) But in its ordinary use, in the New Testament especially, the term denotes the deliverance of sinners from eternal perdition, through faith in Christ. *The day of salvation*, (2 Cor. vi. 2,) *the gospel of salvation*, (Eph. i. 13,) and other like phrases, are employed in this sense. They all suppose mankind to be lost and ruined by sin, and hence to be in a state of guilt, danger, and deplorable misery, and exposed to the just and dreadful penalty of the divine law. The salvation which the gospel offers includes in it the pardon of sin, and deliverance from its power, pollution, and consequences; and also sanctification of the soul, and the joys of the eternal world. (Matt. i. 21. Gal. iii. 13. 1 Thess. i. 10. Heb. v. 9.) Hence it is justly called a GREAT salvation. (Heb. ii. 3.)

SAMARIA. 1. (1 Kings xiii. 32.) The central province or section of the land of Canaan, having Galilee on the north and Judea on the south, was called, in the time of Christ, Samaria. It included the possessions of Ephraim and Manasseh, and comprehends the modern districts of *Areta* and *Nablouse*; in the former of which are the sites of Cesarea

and Carmel, and, in the latter, Shechem and the city of Samaria.

2. THE CITY OF SAMARIA, (1 Kings xvi. 24,) from which the above province had its name, was situated about forty miles north of Jerusalem, and a short distance north-west of Nablouse, (Shechem.) It was founded by Omri, king of Israel, as the capital of Israel, or the ten tribes. (1 Kings xvi. 29. 2 Kings iii. 1.) The territory was purchased of Shemer, (hence Samaria,) and fortified. (2 Kings x. 2.) It withstood two unsuccessful sieges by Benhadad king of Syria, and his powerful allies, (1 Kings xx,) and was finally subdued by Shalmanezer, in the reign of Hoshea; but not till after a siege of three years. (2 Kings xvii. 1—6.) Previous to its fall, it was given up to every species of sensuality, oppression, and idolatry. It recovered its prosperity, however, and reached the height of its glory in the time of Herod the Great, who enlarged and adorned it. The ruins attest its former magnificence, though it is now but an insignificant village. A modern traveller says,—"The situation is extremely beautiful and strong by nature: more so than Jerusalem. It stands on a fine large insulated hill, compassed all round by a broad deep valley; and when fortified, must have been, according to the ancient mode of warfare, impregnable. The valley is surrounded by four hills, which are cultivated in terraces to the top, and sown with grain, and planted with fig trees and olive trees; as is also the valley. The hill of Samaria itself rises in terraces to a height equal to any of those in its vicinity. The present village is small and poor, and the ascent to it very steep; but viewed from our tents was extremely interesting, from its natural situation, and the ruins of an ancient convent, which are very picturesque." An American missionary, who visited the ruins in the autumn of 1823, says, "it must have been a mighty city." The site of it is now overgrown with orchards.

SAMARITANS. (2 Kings xvii. 29.) The inhabitants of Samaria; but in the New Testament it is applied to the people that were planted in Samaria, in the place of the exiled Israelites, by the Assyrian king. (2 Kings xvii. 24.) This defiled origin, (Ezra iv. 1;) the course pursued by the Samaritans before the Persian kings, (Neh. iv. 1;) connected with their construction of the Mosaic law, (Deut. xxvii. 11—13,) and their separation from the Jews [illegible] (Luke ix. 52, 53. John iv. 20, 21,) rendered the animosity between them very bitter, (Matt. x. 5. John iv. 9;) and hence the very name Samaritan was, with the Jew, a term of reproach and contempt. (John viii. 48.) The Samaritans expected a Messiah, (John iv. 25,) and [illegible] Christ. (Acts viii. 1; ix. 31; xv. 3. See SHECHEM. See also ELISAMA, pp. 186—189, by Am. S. S. Union.)

SAMOS. (Acts xx. 15.) An island in the Egean Sea, or [illegible] Paul touched on [illegible] is situated a few miles from the coast of Natolia in Asia Minor, and is about seventy miles in circumference, containing not more than twelve thousand inhabitants. The soil is very fertile, producing oil, wine, oranges, and silk. [illegible] tion. Marble is [illegible] found in the [illegible] it contained a [illegible]

whose remains are yet visible. It was the birthplace of Pythagoras, and the burial-place of Lycurgus.

SAMOTHRACIA, (Acts xvi. 11,) or *Samos of Thrace*. An island in the Archipelago, seventeen miles in circumference, lying off the province of Romania, and not far from Thrace. It was passed by Paul in his passage from Troas to Philippi. It was once called Samos; and the word Thracia was annexed to distinguish it from the Samos above mentioned. The name is appropriate; for it was inhabited chiefly by emigrants from Samos and Thrace. Once celebrated for its mysteries, it is now inhabited principally by fishermen, and in many parts covered with forests. Its modern name is *Samodraki*.

SAMSON. (Judg. xiii. 24.) Son of Manoah, and for twenty years a judge of Israel. The circumstances attending the annunciation of his birth are remarkable, (Judg. xiii. 3—23, see MANOAH;) and he was distinguished for his gigantic strength. Contrary to the wishes of his parents, who were observers of the law, (Ex. xxxiv. 16. Deut. vii. 3,) he married a woman of Timnath, a Philistine city. On his way to that city, he slew a lion, (Judg. xiv. 5—9;) and afterwards found in the carcass of the beast a swarm of bees; and he ate of the honey himself, and took some to his parents. This gave rise to an enigma, which he propounded at his marriage feast, promising a valuable present to any one who would solve it within seven days; provided they would make a like present to him if they failed. Unable to solve the riddle themselves, they resorted to Samson's wife, who, by the most urgent entreaties, had obtained from him a solution of it. By cruel threats they extorted from her the secret, and told it to him. But he knew their treachery; and though he kept his word, and made them the present, it was at the expense of the lives of thirty of their countrymen. He also forsook his wife, who had been thus false to his interest.

On returning to Timnath, with a view to a reconciliation with his wife, he found she had married again, and he was not permitted to see her. He immediately caught three hundred foxes, and fastening a firebrand to every pair of them, let them loose upon the fields and vineyards of the Philistines, and spread fire and desolation over the country. The Philistines, to be avenged, set fire to the house where Samson's wife lived; and she and her father were burnt in it. This wanton barbarity drew upon them again the vengeance of Samson, who came upon them, and routed them with immense slaughter. (Judg. xv. 1—8.)

He then took up his abode on the rock Etam, in the territory of Judah, whither the Philistines came to revenge themselves, laying waste the country on every side. Three thousand of the men of Judah remonstrated with Samson for thus exciting the resentment of the Philistines; and he consented that they should bind him, and deliver him into their hands. This they did; but in the midst of their exultations, he burst his bands, and fell upon his enemies, putting a thousand of them to death, and the residue to flight. (Judg. xv. 9—19.) It was on this occasion that he was miraculously supplied with water from a fountain opened on the spot; not in the jawbone with which he had slain the Philistines

but in the place where the bone was found and used.

After this, Samson went to Gaza, where he attached himself to Delilah, a mercenary woman, by whom, after a variety of arts and stratagems, the secret of his great strength was discovered to lie in the preservation of his hair, for he was a Nazarene (Judg. xvi. 17.) The Philistines came upon him while he was asleep; removed his hair; bound him with fetters of brass; put out his eyes; carried him to Gaza, and threw him into prison. Having thus secured their formidable foe, the Philistine nobles assembled for a feast of joy, and to add to their merriment, they proposed to have Samson brought. So a lad led him in, and sat him down between the two main pillars of the house, where the nobles and a multitude of people, both men and women, were assembled; besides three thousand persons upon the roofs of the cloisters around, beholding the cruel sport. Samson requested of the lad that had charge of him, to rest himself against the pillars on either side of him. This being granted, he prayed for strength, and, laying hold of the pillars, he bowed with all his might, carrying the pillars and the whole structure with him, and burying himself and the vast multitude within and around the courts in one common destruction. Samson is ranked with the company of the faithful (Heb. xi. 32, 33. See Dwellings. See also Story of Samson, by Am. S. S. Union.)

SAMUEL, (1 Sam. i. 20,) the son of Elkanah and Hannah, was a celebrated Hebrew prophet, and the last of their judges. While he was a child, he officiated in some form in the temple, and was favoured with remarkable revelations of the divine will respecting the family of Eli the high-priest, under whose care and training his mother had placed him. (1 Sam. iii. 4—14. See Eli.)

After the death of Eli, Samuel was acknowledged as a prophet, and soon commenced a work of reformation. Idolatry was banished; the worship of the true God was restored, and Samuel was publicly recognised as a judge in Israel. Residing on his patrimonial estate in Ramah, he made annual circuits through the country to administer justice, until his infirmities were too many to permit it, and then he deputed his sons to execute this duty. They proved themselves unworthy of the trust; and so general was the dissatisfaction of the people, that they determined on a change of government. To this end they applied to Samuel, who, under the divine direction, anointed Saul to be their king; and Samuel resigned his authority to him. (1 Sam. xii.) After Saul was rejected for his disobedience in the matter of Agag, Samuel was instructed to anoint David as king, after which he returned to Ramah, where he died. (1 Sam. xxv. 1. See Saul.)

First and second books of, the tenth and eleventh in order of the books of the Old Testament, are called also the first and second books of Kings. They bear Samuel's name, because that prophet wrote twenty-four chapters of the first book. Nathan and Gad are supposed to have completed them. (1 Chron. xxix. 29.) They constitute an important part of the annals of the Jewish nation. The first book embraces a period of eighty years, from the birth of Samuel to the death of Saul; and relates to Eli and Samuel, the last two

of the judges, and Saul and David, the first two of their kings. The second book embraces a period of about forty years; and contains the national records during the long reign of David, as well as the events of his personal history. (UNION QUESTIONS, vol. vi., by Am. S. S. Union, embraces these two books.)

SANCTIFY (Ex. xiii. 2) is to prepare or set apart persons or things to a holy use. The term sanctification, when applied to men, denotes that effect of God's Spirit upon the soul, by which it is made *meet for the inheritance of the saints in light*. It comprehends all the graces of knowledge, faith, love, repentance, humility, &c., and the exercise of them towards God and man. (2 Thess. ii. 13. 1 Pet. i. 2.) It is a process by which the soul is cleansed from the pollution and delivered from the power of sin, and, at the same time, endued with those spiritual graces above named, without which there could be no taste or fitness for the joys or employments of the heavenly world. (Heb. xii. 14.) Sanctification is the fruit of union to Christ by faith; and it is in the knowledge and belief of the truth as it is in Jesus that the soul becomes the subject of the sanctifying influences of the Spirit. (John xvii. 17.) From this inward sanctification proceeds every good word and work. (Tit. ii. 11–14.) When Christ speaks of sanctifying himself, (John xvii. 19,) it is an allusion to the vow which required the sacrifice to be set apart to a holy use. He separates or dedicates himself as a sacrifice to God for them.

SANCTUARY. (Ps. xx. 2.) A holy or sanctified place. By this name that part of the temple of Jerusalem was called which was the most secret and most retired; in which was the ark of the covenant; and where none but the high-priest might enter, and he only once a year, on the day of solemn expiation. (Lev. iv. 6.) It is also applied to the furniture of this holy place, (Num. x. 21;) the apartment where the golden candlestick, table of shew-bread, altar of incense, &c. stood, (2 Chron. xxvi. 18;) and to the whole tabernacle or temple. (Josh. xxiv. 26. 2 Chron. xx. 8.) It is called the *sanctuary of strength*, because it was a strong place, and easily fortified; and it belonged to God, the strength of Israel, (Dan. xi. 31;) a *worldly sanctuary*, as it was of a carnal and earthly typical nature. (Heb. ix. 1.) It is also applied to any place appointed for the public worship of God, (Ps. lxxiii. 17;) to heaven, where God and his holy angels and saints for ever dwell, (Ps. cii. 19;) and in allusion to the Jewish sanctuary, whose brazen altar protected petty criminals, a place of refuge and shelter is called a *sanctuary*. (Isa. viii. 14. Ezek. xi. 16.)

SANBALLAT, (Neh. ii. 10,) the governor of the Samaritans, was a native of Horon, or Horonanor, and is hence called the Horonite. He was very inimical to the Jews; and endeavoured, by every means of force and fraud, to hinder Nehemiah in the work of rebuilding the temple. (Neh. vi. 1—9.)

SANDALS. (See CLOTHING.)

SAPPHIRA. (See ANANIAS.)

SAPPHIRE. (Ex. xxviii. 18.) A precious stone, obtained chiefly from the East Indies, and surpassed in beauty, lustre, and hardness only by the diamond. Its colour is various, from a deep azure like the sky, whence, perhaps, the allusion, Ex. xxiv. 10. Ezek. i.

26; x. 1,) to the highest tint, and even to pure white. The sapphire was the second stone in the high-priest's breastplate.

SARAH, or SARAI. (Gen. xi. 31.) The sister-in-law and wife of Abraham. In addition to the notice of her in the article ABRAHAM, it may be proper to say that she was the subject of special promises, as well as Abraham. (Gen. xvii. 16.) Her conduct in Egypt, (Gen. xii. 15,) and towards Hagar, (Gen. xvi. 6; xxi. 10,) and also when Isaac was promised, (Gen. xviii. 15,) evinced great weakness; but her exemplary faith is commended by the apostles. (Heb. xi. 11. 1 Pet. iii. 6.) She lived to one hundred and twenty-seven years of age, or upwards of thirty-six years after the birth of Isaac; and was buried in a field of Machpelah, which Abraham bought for the purpose.

SARDINE. (See SARDIUS.)

SARDIS. (Rev. i. 11.) A city of ancient Lydia, and the site of one of the seven churches of Asia. Its modern name is *Sart*, and it lies about thirty miles south-east of Thyatira. It is, however, but a miserable village, inhabited chiefly by shepherds, though it is one of the stopping-places of the Persian caravans. The original city was plundered by Cyrus, and afterwards desolated by an earthquake, the ruins of it being still visible a little distance to the south of the present town.

Messrs. Fisk and Parsons, American missionaries, visited Sardis in the autumn of 1820. They speak of "the ruins of this once splendid city, with nothing now to be seen but a few mud huts, inhabited by ignorant, stupid, filthy Turks, and the only men who bear the Christian name, at work all day in their mill. Every thing seems as if God had cursed the place, and left it to the dominion of Satan." A modern traveller says, "I sat beneath the sky of Asia, to gaze upon the ruins of Sardis, from the banks of the golden-sanded Pactolus. Beside me were the cliffs of that Acropolis, which, centuries before, the hardy Median scaled while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Crœsus within its walls were once congregated the wisest of mankind, Thales, Cleobulus, and Solon. Far in the distance were the gigantic tumuli of the Lydian monarchs; and around them spread those very plains once trodden by the countless hosts of Xerxes, when in vying on to find a sepulchre at Marathon. But all, all had passed away! There were left to me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm tree that waved in the banquet-hall of kings."

SARDIUS, (Ex. xxviii. 17.) or SARDINE, (Rev. iv. 3,) commonly called cornelian, is a precious stone susceptible of a beautiful polish, highly valued for seals and ornaments. The finest specimens are from Judea. (See SARDONYX.)

SARDONYX. (Rev. xxi. 20.) A precious stone, combining the appearances of the sardius and onyx, (whence its name.) Both the above are species of the chalcedony, and are found in greatest perfection in Judea, though specimens of both are found on lake Superior, near Portage river, in Missouri, and at [illegible] in Massachusetts.

SAREPTA. (Luke iv. 26. ZAREPHATH. 1 Kings xvii. 9.) A Gentile town, lying on

the shores of the Mediterranean, between Tyre and Sidon, and belonging to the latter. Its modern name is *Zarpha*, or *Zarphant*. Though there were many widows in Israel, distressed with the prevailing famine, Elijah was not sent to them, but to a Zidonian widow in Sarepta Messrs. Fisk and King passed the place in the summer of 1823.

SARGON. (See ESARHADDON.)

SARON. (See SHARON.)

SATAN. (1 Chron. xxi. 1.) A Hebrew word signifying *an enemy;* and in Scripture it is commonly applied to the devil, who is the enemy of God, and the great tempter and destroyer of the souls of men. Its use in Matt. xvi. 23, denotes the influence under which Peter acted. (See DEVIL.)

SATYR. (Isa. xiii. 21; xxxiv. 14.) A fabled creature of Greek mythology, compounded of a man and a goat, and supposed to be the deity of forests and rural places. The expression *satyrs shall dance there*, &c. denotes that the place shall become as a rude, wild, uncultivated waste.

SAUL, (1 Sam. ix. 2,) the first king of Israel, was the son of Kish, of the tribe of Benjamin. His personal appearance was so remarkably fine and noble, as to be particularly mentioned by the sacred historian.

It happened that some asses of his father's had strayed away, and he took one of the servants and went in search of them. In the course of their wanderings, they came, on the third day, to a place where Samuel the seer (or prophet) resided; and the servant proposed that they should apply to him for information. This they did. Samuel, having been divinely admonished of the approach of Saul, and instructed what to do, invited him to his house, and treated him with marked distinction. The next day Samuel made known to him privately that he was to have the rule over Israel; and while they were in the way, he took a vial of oil, and. pouring it on his head, anointed him for the regal office. To convince Saul that this thing was of the Lord, Samuel told him particularly what should befall him on his way home; and they were such events as Samuel could not have known but by revelation from God. (1 Sam. x. 2—6.) In a few days after this, Samuel went to Mizpeh, and summoned the people of Israel to meet him there. When they were assembled, he announced to them the appointment of Saul to be their king.

Very early in his reign, Saul acquired considerable popularity by a splendid victory over the Philistine army, at the siege of Jabesh-gilead; and immediately afterwards the people met at Gilgal, and celebrated his accession to the throne with sacrifices and festivities. After a series of military successes, Saul was commissioned by divine authority to execute the vengeance long before denounced upon the Amalekites for their conduct towards the children of Israel; but he disobeyed the explicit directions he had received, and for this sin was ultimately deprived of his crown. From this period onward he is exhibited as the slave of jealousy, duplicity, and malice. His conduct towards David was detestable in the extreme, and shows him to have lost every manly and generous feeling. A little before his death, the Philistines mustered an army so formidable as to intimidate the king of Israel; and, in the midst of his perplexity,

he found himself abandoned of God, whose direction he sought in vain. In this emergency, he took two of his servants, and went by night to Endor, a distance of about ten miles from his camp, to consult a sorceress, desiring her to cause the spirit of Samuel to appear, that he might ask of him the counsel which he so much needed. Though the sorceress had no power over spirits, God was pleased to make use of the opportunity thus afforded to rebuke the wicked king, and to make known to him the fearful retribution that was at hand. Samuel was permitted to return to the earth, and to hold conversation with Saul, as man with man. After hearing his complaint against God, Samuel charged him with his disobedience to the divine command in the matter of Amalek; assured him that all his efforts to obtain aid elsewhere were vain, if God had become his enemy; and admonished him that defeat and ruin were at hand, and that he and his sons should be the next day inhabitants of the world of spirits. This intelligence, thus supernaturally communicated, overwhelmed the wicked king; and the very next day the Israelites were routed with dreadful slaughter. Among the killed were Saul's three sons. Saul, finding himself wounded and likely to fall into the hands of the enemy, threw himself upon the point of his own sword. When the Philistines found the body of Saul, they severed the head from it, and fastened the body on the city wall; from which it was afterwards taken, in the night, by some of his friends from a distance, and carried to Jabesh-gilead, and buried. (1 Sam. xxviii.—xxxi.)

SAUL OF TARSUS. (See PAUL.)

SAVIOUR (See CHRIST.)

SCAPE-GOAT (See GOAT.)

SCARLET (2 Sam i 24.) A brilliant dye, valued, like the purple and crimson, for rich apparel (Ex. xxviii 15) and tapestry. (Ex xxv. 4) Hence it was an emblem of luxury and licentiousness (Rev. xvii. 3, 4) It was also an emblem of honour and prosperity. (Prov. xxxi. 21.) Sometimes the scarlet and purple are confounded. (Dan. v. 7. 29. Comp. Matt. xxvii. 28. Mark xv. 17. John xix. 2.) The depth and strength of this colour gives force to the figure, Isa i. 18. (See PURPLE.)

SCEPTRE. (Esth. viii. 4.) A wooden staff or wand, five or six feet long, usually overlaid with gold or ornamented with golden rings, with an ornamented point. It was borne in the hands of kings and others in authority, as a token of power. (Gen. xlix. 10. Num. xxiv. 17.) It probably had its origin in the shepherd's staff, as the patriarchal chiefs were shepherds as well as princes. When this sceptre was held out to be touched by an individual approaching the throne, it was a sign of the royal acceptance and favour.

SCEVA. (Acts xix. 14.) A Jew residing at Ephesus. He is called *chief of the priests*, which probably means that he was of the sacerdotal order, holding an office of distinction, perhaps, in the national council. He had seven sons, who, with other Jewish vagabonds, practised exorcism; and it was their custom, after they had seen the miracles wrought by Paul, to command the evil spirits by Jesus whom Paul preached. Sceva's sons attempted to do so, and the possessed man fell upon them with such violence that they fled stripped and wounded

them, and obliged them in that state to flee from the house. The failure of the imposture was overruled to the furtherance of the truth; for many conversions took place, and those who had practised the foolish arts of magic and sorcery brought together their books on those subjects, and burned them; thus showing their detestation of such practices, and their determination to renounce them.

SCHISM (1 Cor. xii. 25) means a rupture or separation; but it is supposed to denote in this passage any such alienation of feeling among Christians as violates the spiritual union which ought to exist among them, though there be no doctrinal error or separate communions.

SCHOOL, (Acts xix. 9,) SCHOLAR, (1 Chron. xxv. 8,) SCHOOLMASTER. (Gal. iii. 24.) Schools existed among the Jews from a very early period. They were established under the supervision of the prophets to train young men to become expounders of the law, and so fit them for the priestly and prophetical offices. (1 Sam. xix. 18—24. 2 Kings ii. 3. 5. 7. 12. 15.) The children were taught to read in common schools; and in higher seminaries were instructed by doctors in the law and traditions. It is supposed that Gamaliel was at the head of such an institution, and much distinguished, (Acts xxii. 3;) and it is said that the tutor's chair was raised so much above the floor on which the pupils sat that his feet were even with their heads. It is much more probable, however, that this is a figurative expression, denoting his (Gamaliel's) eminent qualifications as a teacher. In these institutions public discussions were often held. (Luke ii. 46. Acts xix. 8—10.)

The *schoolmaster* among the ancients, as at the present day, was a person to whom they committed the care of their children, to lead them, to observe them, and to instruct them in their first rudiments. Thus the office nearly answered to that of a governor or tutor, (Gal. iv. 2, 3,) who constantly attends his pupil, teaches him, and forms his manners. It is said, Gal. iii. 24, 25, *the law was our schoolmaster to bring us to Christ.* It pointed out Christ in the Scriptures, especially in the figures and the prophecies of the Old Testament; but since we are supposed to be advanced to superior learning, and are committed to the tuition of the faith which we have embraced, we have no longer need of a schoolmaster; as such are of no further use to young persons when advanced to years of maturity.

SCORNER. (Prov. xiii. 1.) One who is disposed to laugh at persons and things of importance; who mocks at sin, and the judgments of God on account of it; and scoffs at religion and the professors and and teachers of it; and derides and hates wholesome reproof and advice. (Ps. i. 1. Prov. ix. 8.)

SCORPION. (Luke xi. 12.) A venomous insect allied to the spider, but resembling the lobster so much, that the latter is called the sea-scorpion by the Arabs. Its shape and general appearance are seen in the cut. Its usual length is one or two inches, but in tropical climates it is sometimes found six or eight inches (and some say even a foot) in length; and its sting is attended with excruciating pain, (Rev. ix. 3—6,) terminating often in violent convulsions and death. The malignity of their venom is according to the size and com

plexion of the different species. The insect conceals itself in crevices and under stones, and when coiled up, (especially the white or yellow species,) resembles an egg; whence the allusion, Luke xi. 12.

An instrument resembling a whip, but so formed with knots or small stones as that each blow should inflict a sharp stinging pain, is probably alluded to in 1 Kings xii. 11. (See SCOURGE.)

Mount Akrabbim (Josh. xv. 3. Judg. i. 36) is, literally, *the mount of scorpions*, and derives its name from the multitude of scorpions which infest it.

SCOURGE. (John ii. 15.) The scourge was usually formed of three lashes or thongs made of leather or small cords; thirteen strokes of which were equal to thirty-nine lashes; and not more than forty could be given by law. (Deut. xxv. 1–3. 2 Cor. xi. 24.) The sufferer was tied by his arms to a low pillar, his back bare, and his body bent forward, and the blows applied so severely that life was often terminated. Sometimes sharp iron points or sharp-cornered pieces of metal were fastened to the end of the thongs, to render the suffering still more extreme. Among the Romans the number of blows was unlimited. Hence our blessed Redeemer suffered in this form all that his murderers thought he could bear. So degrading was this punishment in its nature and effects, that no citizen of the Roman empire could be subjected to it. (Acts xxii. 25, 26.) Many were known to die under the cruel infliction. Sometimes it took place on the way to execution, and sometimes it was itself the only punishment. The holy body of the innocent Redeemer was torn and lacerated by this cruel and shameful outrage; and *with those stripes we are healed.* (Isa. liii. 5.) The punishment with rods or twigs seems to have been a separate infliction. (2 Cor. xi. 25.)

SCRIBE. (2 Sam. viii. 17.) This name was first given to the king's secretary or messenger, (2 Sam. xx. 25,) and to such as excelled in the use of the pen, (Judg. v. 14. Jer. lii. 25;) but, in time, it came to mean simply a learned man. (1 Cor. i. 20.)

It was the peculiar office of the priests and Levites not only to study the book of the law with great diligence, (Ezra vii. 6–10. Matt. ii. 4; xii. 35; xv. 1, 2; xvii. 10; xxiii. 2,) and to read and explain it to the congregation, but to transcribe it, and multiply copies among the nation at large. The scribes by profession were usually priests or Levites, and carried with them, as oriental scribes do at this

day, the implements of their art—an ink-horn thrust into the girdle; attached to this, a knife to sharpen the reed or pen; a pumice-stone to smooth the paper or skin; and a sponge to correct mistakes. (Ezek. ix. 2.) The scribes and doctors of the law are terms often applied to the same class of people. (Comp. Matt. xxii. 35. Mark xii. 28. Luke v. 17. 21.)

SCRIP. (1 Sam. xvii. 40.) A sort of knapsack of various sizes, made of skin or coarse cloth, hung round the neck, and used to carry provisions for a journey. (Matt. x. 10.)

SCRIPTURE, SCRIPTURES. (2 Tim. iii. 15, 16.) These terms are applied to the inspired writings contained in the Old and New Testaments. They are also called THE BIBLE, or THE BOOK, in distinction from all other books, from the Greek word *biblos*, signifying *book*. The word *scripture* is also applied to a single passage, (Mark xv. 28,) and sometimes figuratively to the Holy Ghost. (Gal. iii. 8.)

These books are divided into the Old and New Testaments, (2 Cor. iii. 14,) because they contain the history of God's revelations to mankind, and his dealings with them under two dispensations. Hence they are sometimes called the old and new covenants. (See TESTAMENT.) The former, or Old Testament, was written mostly in Hebrew, and was the Bible of the ancient Jewish church. It was divided into three parts—the Law, the Prophets, and the Psalms. (Luke xxiv. 44.) The latter, or New Testament, was written mostly, if not wholly, in Greek, and fully unfolds the history and doctrines of our divine Redeemer, and of the way of salvation through him. They are united in one book, and called *The Scriptures*, because they form a connected history, and are necessary to illustrate, explain, and confirm each other.

Versions of the Bible. The Old Testament was translated from Hebrew into Greek about three hundred years before Christ. This translation is called the *Septuagint*, from a Latin word signifying *seventy*, either because a company of seventy or seventy-two elders were employed in the work, or because it was approved by the Jewish council or sanhedrim, which consisted of seventy or seventy-two persons.

Soon after the apostolic writings were published, the Bible was translated into Latin, for the use of Christians using that language. This is called the *Vulgate*, because the Latin language was the vulgar or common tongue of the Romans. The first edition of this, and the first entire Bible in print in any language, bearing any date, name of printer, or place of publication, was the Latin Vulgate, published at Mentz in Germany. It is commonly called the Mazarin Bible, a copy having been found about the middle of the last century in cardinal Mazarin's library at Paris. It is remarkable that its existence was unknown before; for it can hardly be called a book of very great scarcity, nearly twenty copies being in different libraries, half of them in those of private persons in England. No date appears in this Bible, and some have referred its publication to 1452, or even to 1450. In a copy belonging to the royal library at Paris, an entry is made, importing that it was completed in binding and illuminating at Mentz, on the feast of the Assumption, (Aug. 15,) 1456. As the binding and illuminating of the above-mentioned copy is likely to have followed the pub

lication at no great distance of time, we may not err in placing its appearance in the year 1455, which will secure its hitherto unimpeached priority in the records of bibliography. It is a very striking circumstance, that the high-minded inventors of this great art tried at the very outset so bold a flight as the printing of an entire Bible, and executed it with astonishing success. It was far within the first twenty-five years of the first invention of the art in its rudest form, that this stupendous labour was undertaken. The Mazarin Bible is printed, some copies on vellum, some on paper of choice quality, with strong, black, and tolerably handsome characters, but with a want of uniformity, which has led, perhaps unreasonably, to doubt whether they were cast in a matrix. We may see, in imagination, this venerable and splendid volume leading up the crowded myriads of its followers, and imploring, as it were, a blessing on the new art, by dedicating its first-fruits to the service of heaven. This Bible is sometimes called Guttenberg's Latin Bible, as it was printed by the joint labour of Guttenberg, Faustus, and Schöffler; and it is called *the forty-two line Bible*, because each full column contained forty-two lines. The first complete impressions of this Bible bearing a date on the title-page were printed in 1462, and carried by Faustus to Paris for sale. The monks were so astonished at this surprising multiplication of copies, that they ascribed it to demoniacal influence.

English versions and editions. The Bible, entire and in parts, was translated into *Saxon* by several different hands, between A. D. 706 and 995. For several centuries after this, the Scriptures appear to have been buried in oblivion.

In the reign of Edward I. of England, (1250.) the price of a fairly written Bible was thirty-seven pounds, or one hundred and sixty-four dollars. At the same time the hire of a labourer was three half-pence, or three cents a day. So that it would take the labour of fifteen years and a quarter, exclusive of Sundays, to purchase a single copy. A copy of the New Testament, in clear good type, and well and strongly bound, can be had in this country now at nine cents, and the whole Scriptures for thirty-seven and a half cents.

The first *English* translation of the Bible known to be extant, is supposed to bear date as early as 1290. Three MS. copies of it are in existence now. The next translation of the whole Bible into English was by Wickliffe, about 1380. Manuscript copies of this work are also in existence in many public libraries; but only the New Testament was ever printed. In the year 1429, a copy of Wickliffe's New Testament in manuscript brought nearly two hundred dollars.

The first *printed* English Bible was translated by William Tyndale. His translation of the New Testament was published at Antwerp in 1526. In 1524 this edition was bought up and burnt which afforded him the means of going on. In 1530 he published the Pentateuch, and the next year Joshua, Judges, and Nehemiah, made Tyndale's Bible. In 1535 it was published by Coverdale, one of Tyndale's assistants; and Tyndale himself was strangled and burnt in 1536. In the reign of Henry VIII. the possession of a copy of Tyndale's translation of the New Testament was sufficient to convict the individual of

heresy, and subject him to the flames. Still, the desire to possess it was so strong that some gave a load of hay for a few chapters of James or Paul's epistles in English. "It was wonderful," says a writer, "to see with what joy this book of God was received, not only among the learned sort, and those who were noted for lovers of the reformation, but generally all England over, among all the vulgar and common people: and with what greediness God's word was read, and what resort to places where the reading of it was. Everybody that could, bought the book, or busily read it, or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose, and even little boys flocked among the rest to hear portions of the Holy Scriptures read." In 1537, a revised edition of Tyndale's Bible was published on the continent; and two years afterwards it was also published in England. In 1540 a copy of this Bible was required by law to be placed in every parish church; but in two years more the papist power succeeded in suppressing it. It was soon restored again, and before 1570, was quite common

In 1603, Dr John Reynolds of Oxford proposed a new translation, and the king (James I.) favoured the suggestion, and appointed fifty-four learned men to do the service. Only forty-seven engaged in the labour. They divided themselves into six companies, and assigned a portion to each. Each individual of each company was directed to take the same portion, and having translated or amended it by himself as he thought good, all were to meet together and report what they had done, and decide what should stand. When a book was finished by one company, it was to be sent to the rest to be considered and examined. If a book thus sent was disapproved in any part, it was to be returned to the company, with the objections and proposed alterations noted, and the reasons assigned. If the force of the objections was not perceived, the matter was to be adjusted at the general meeting of all the translators. In cases of special obscurity, letters were to be directed, by authority, to any learned men in the land, for their judgment upon the passages. Letters were directed by the bishops to such of their clergy as had the reputation of being skilful in the languages, to send their observations to the translators. In addition to this provision, the vice-chancellors of the universities of Cambridge and Oxford chose each, at the command of the king, several of the most eminent divines, as general assistants and overseers of the translation.

Great praise has been justly awarded to James for the excellent selection he made for the discharge of a trust so momentous. It was universally allowed that the persons chosen were, for the most part, recommended equally by their skill in the oriental languages, and by a character for judicious discrimination. Among these, Dr. Reynolds held the first rank; and, indeed, he appears to have been so eminently and variously gifted, that he would have found few equals in any age. His memory was almost miraculous, not only for its comprehensiveness, but for the astonishing minuteness of its power, which enabled him to refer not only to pages and paragraphs, but even to the lines of the books he had occasion to quote. He was pro

soundly skilled in the learning and languages of the east; and from his knowledge of the dialects spoken in Judea in the days of our Saviour, was admirably qualified to furnish correct and natural versions of expressions otherwise obscure. To these great endowments he added sincere and ardent piety, and the most exemplary humility.

The regulations under which the work was to be prosecuted were very strictly observed; the Bible then used in the church being the standard, and not to be altered, even in a letter, unless the sense of the original could be more accurately conveyed.

For three years the translators were closely engaged; but of the incidents of their labour little can be gathered from contemporaneous history, and little was probably known beyond the circle of the translators. A passing remark of Selden furnishes nearly all that can now be known of what may be termed the *private history* of our English Bible: "When they met together, one read the translation, the rest holding in their hands some Bible, either of Greek, or Hebrew, or French, Italian, or Spanish. If they found any fault, they spoke; and if not, he read on." Three copies of the translation being prepared, they were committed to six persons, selected from the translators, who were to review the whole, and select one copy for the press. This service occupied them daily for nine months. The copy thus revised was again examined entirely by two of the most eminent of the translators, viz. the bishop of Winchester and Dr. Smith, the latter of whom wrote the learned and devout preface which is found in many of our common Bibles.

In 1611, the Bible was at length published, after having been long impatiently expected by the people, whose interest in the undertaking can hardly be conceived. And with all proper allowance for the limited extent of general and especially biblical science in that day, it will probably never cease to be regarded as a very honourable monument of the labour, learning, and faithfulness of the translators.

The title-page of the Old Testament was engraved on copper, and that of the New Testament on wood. The first edition was printed in black letter, folio size; but a quarto edition, in Roman type, was published as early as 1612.

This is the common English translation of the present day. It is called king James's version, and it may be proper to state that among other testimonials from learned divines of different denominations, of its general correctness, are those of Selden, Louth, Horsley, Walton, Middleton, Geddes, Doddridge, Beattie, Scott, Clarke, and a host of others.

Bibles in the United States. The first Bible printed on the continent of America was in native Indian—the New Testament in 1661, and the Old in 1663, both by Rev. John Eliot. They were published at Cambridge, Mass. The second was in German, a quarto edition, published at Germantown, near Philadelphia, by Christopher Sower, in 1676.

The first American edition of the Bible in English was printed by Kneeland and Green, at Boston, in 1752, in small quarto, 700 or 800 copies. It was published by Henchman, a bookseller, but to avoid a prosecution by those who had a patent from the king, they reprinted the whole title-page of the English copy, including

the London imprint. The next edition was by Robert Aitken, of Philadelphia, in 1781—2. He sent a memorial to congress praying for their patronage. His memorial was referred to a committee, who obtained the opinion of the chaplains of congress, as to its general typographical accuracy, and thereupon a resolution was passed (Sept. 12, 1782) recommending this edition of the Bible to the people of the United States.

The Bible is regarded by all Protestant Christians as the only infallible rule of faith and practice. Having been originally composed by holy men of God, who spake as they were moved by the Holy Ghost, (2 Pet. i. 21,) and bearing in its own history and character conclusive testimony that it is so given by inspiration of God, and is not only profitable for doctrine, for reproof, for correction, for instruction in righteousness, but able also to make men, wise unto salvation, through faith that is in Christ Jesus, (2 Tim. iii. 15, 16;) the distribution of it all over the world, in the various tongues spoken by the inhabitants, becomes an imperative duty. The Christian church generally regard it as a true and just translation from the languages in which these sacred books were at first written, and of course receive them as having like authority with the originals.

As to the evidences of the truth of the Bible, the inquirer is referred to Alexander's Evidences, The Bible is True, The Infidel Class, and Family Conversations, all published by the Am. S. S. Union. It has been well said of the sacred writings, that the divine authority, majesty, wisdom, holiness, and goodness discovered therein; the depth, sublimity, purity, and benevolence of their matter; their scope, to render all to the glory of God, and crush the corrupt inclinations of man; the transcendant loftiness of their style, even when suited to the capacity of the weak; the obvious candour of the writers, in relating the weaknesses and faults of themselves and their nation; their amazing harmony, though of very different stations and ages, and publishing things contrary to the natural inclinations of men; the attestation of these writings by vast numbers of important, public, and incontestable miracles; the joyful sufferings of millions for their steadfast adherence thereto; the marvellous preservation of them, and the signal strokes of divine vengeance on such as attempted to destroy them; their amazing success, prevailing over the lusts of men, and furious opposition of worldly power, to the civilizing of nations, and to convince, convert, and comfort the hearts of millions, the most obstinate; the exact fulfilment of the numerous, the particular and circumstantial predictions thereof,—are infallible proofs that they *only* are the word of God, able to make us wise unto salvation.

Much interest has been felt in the efforts in modern times to translate and circulate the Scriptures in the various languages of the earth. The number of these languages is estimated at 3000, only 80 of which are supposed to be strictly original languages, the rest being dialects. Of these 1200 are spoken in America, 278 in Africa, 545 in Europe, and 1000 in Asia and its islands. The Scriptures are already translated into nearly 175. Among these are the English, which is spoken by nearly 50,000,000, and partially spoken by

150,000,000; Chinese, which is spoken by 360,000,000; Burmese, which is spoken by 15 or 20,000,000; and various others. So that probably more than one-half of the inhabitants of the world might now read the Bible in their own language if they could be furnished with it; and it is ready to be sent.

The idea of the formation of the British and Foreign Bible Society, which was organized in 1804, was first suggested by Rev. Thomas Charles, of Bala. He was a clergyman connexion with the Welch Methodists, and being on a visit to London in 1802, and feeling very greatly the need of Bibles to supply Sunday-schools, proposed an association for the purpose. Such an association was formed under the name of the British and Foreign Bible Society. It was called the *Bible* Society because its object was to distribute the simple Bible without note or comment; *British*, because its first attention was directed to the supply of Great Britain; and *Foreign*, because it proposed, as far as its means would allow, to send the Bible in all languages to all parts of the world. And there are now [illegible] more than 5,000 branch institutions, of which 3,000 are in Great Britain and Ireland. The society has printed the Scriptures in 121 languages and dialects, in 72 of which they had never before been published. It is now engaged in 56 other translations. Since its establishment it has circulated nearly 10,000,000 of copies of the sacred Scriptures, and has expended nearly $10,000,000. The issues from its depository during the years 1835—6, were at the rate of one copy every minute, and its expenditures exceeded half a million of dollars. And yet upwards of 500,000,000 of immortal beings are without the knowledge of even the existence of this blessed volume.

The first Bible society in America is said to have been established in 1804, by a few Baptists in New York. A Bible was stolen from a pew in a church, and this started the inquiry whether a person might not desire to possess the volume for the sake of reading it, who would not wait to get it honestly; and at any rate, whether there might not be a great destitution of the sacred volume. A society was formed to purchase and loan Bibles for a month at a time. Many of the public institutions were supplied on this plan. The Philadelphia Bible Society was instituted May 8, 1808, and for many years was the only source of supply for gratuitous distribution. It had auxiliaries in several states, and acted as the centre of Bible distribution in this country, till the American Bible Society was formed in 1816, which has issued (1837) upwards of two millions of Bibles and Testaments, or parts of them, and in eleven different languages.

Canon of Scripture. The Scriptures, or sacred writings, were [illegible] in separate books, and at [illegible] periods, through a space of fifteen hundred years. They were collected in a volume for convenience. In determining their genuineness, each part or book must be examined by itself. In other words, what writings [illegible] the sacred Scriptures? The word canon literally signifies a rule, and was [illegible] by the Christian fathers to denote the Scriptures, because they form a perfect RULE or standard of faith and duty, which Christians regard as authoritative; or perhaps because they were

registered in the ecclesiastical *canons* as genuine. It is generally admitted that the canon of the Old Testament was settled soon after the return of the Jews from Babylon, or about five hundred years before Christ.

The following are the canonical books of the Bible, arranged in the order in which they are published, with the number of chapters in each, and the chronological order according to many critics. It is not pretended, however, that this arrangement is chronologically accurate, nor indeed is it always adopted under the distinct articles in this volume.

IN THE OLD TESTAMENT.

	No. of Chapters.	Date.
Genesis	66	B. C. 1491
Exodus	40	1491
Leviticus	27	1490
Numbers	36	1451
Deuteronomy	34	1451
Joshua	24	1427
Judges	21	1406
Ruth	4	1312
1 Samuel	31	1055
2 Samuel	24	1018
1 Kings	22 i.—xi.	1002
	xii. &c.	897
2 Kings	25	690
1 Chronicles	29	1015
2 Chronicles	36 i.—ix.	1004
	x. &c.	623
Ezra	10	457
Nehemiah	13	434
Esther	10	509
Job	42	Uncertain.
Psalms	150	do.
Proverbs	31	B. C. 1000
Ecclesiastes	12	975
Song of Solomon	8	1013
Isaiah	66	698
Jeremiah	52	588
Lamentations	5	588
Ezekiel	48	574
Daniel	12	534
Hosea	14	746
Joel	3	800
Amos	9	787
Obadiah	1	587
Jonah	4	862
Micah	7	750
Nahum	3	713
Habbakuk	3	626
Zephaniah	3	630
Haggai	2	520
Zechariah	14	520
Malachi	4	397

IN THE NEW TESTAMENT.

Matthew	28	A. D.	38
Mark	16		65
Luke	24		63
John	21		97
Acts	28		64
Romans	16		58
1 Corinthians	16		56
2 Corinthians	13		57
Galatians	6		52
Ephesians	6		61
Philippians	4		62
Colossians	4		62
1 Thessalonians	5		52
2 Thessalonians	3		52
1 Timothy	6	A. D.	64
2 Timothy	4		65
Titus	3		64
Philemon	1		62
Hebrews	13		63
James	5		61
1 Peter	5		64
2 Peter	3		65
1 John	5		69
2 John	1		69
3 John	1		69
Jude	1		70
Revelation	22		96

Divisions of the Bible. The dividing of the Old Testament into chapters, as they still stand in our translation, is attributed to Cardinal Hugo, who lived about the middle of the thirteenth century, and who did it for convenience of reference in a Latin concordance he was preparing. To refer more easily to a particular sentence, he placed the first seven letters of the alphabet along the margin of each page. Rabbi Nathan, a Jew, for the same convenience of reference to his Hebrew concordance, adopted, in 1438, Hugo's chapters, and marked every fifth verse with a figure. In 1661, Athias, a Jew of Amsterdam, in his edition of the Hebrew Old Testament, divided the sections of Hugo into verses, as

we now have them. Robert Stephens, a French printer, had previously (1551) divided the New Testament into verses as they now stand in the various versions.

This division into verses, though very convenient, is not to govern the sense; and there are several instances in which the sense is injured, if not destroyed, by an improper division. Very often the chapter breaks off in the midst of a narrative, and if the reader stops because the chapter ends, he loses the connexion. (Matt. x. 42; xii. 1. Luke xix. 41—48; xx. 1—8. Acts xxi.; xxii.; xxiii. Gal. i. 23; ii. 1.) Sometimes the break is altogether in the wrong place, and separates two sentences which must be taken together in order to be understood. (1 Cor. xii. 31; xiii. 1. 2 Cor. vi. 18; vii. 1. Eph. iv. 31, 32; v. 1, 2. Phil. iii. 21; iv. 1.) Again, the verses often divide a sentence into two different paragraphs, when there ought scarcely to be a comma between them. (Luke iii. 21, 22. 2 Cor. vi. 6, 7, &c. 1 Pet. i. 3, 4, &c.) And sometimes a fragment of a subject is separated from its proper place, and put where it is without any connexion. (Col. iii. 25; iv. 1.) The punctuation of the Bible was probably introduced as lately as the ninth century.

Contents of the Bible. The number of books in the Old Testament is 39, and in the New 27—total, 66 books.

The Old Testament has	929	chapters.
New " "	260	"
Total	1189	
Old Testament,	23,214	verses.
New "	7,959	"
Total	31,173	
Old Testament,	592,439	words.
New "	181,253	"
Total	773,692	
Old Testament,	2,728,100	letters.
New "	838,380	"
Total	3,566,480	

The word Jehovah, or LORD, occurs in the Old Testament 6855 times.

The middle chapter of the Bible, and the shortest, is Ps. cxvii.; the middle verse is Ps. cxviii. 8. The middle book of the Old Testament is Proverbs; the middle chapter, Job xxix.; middle verse, 2 Chron. xx. 17; least verse, 1 Chron. i. 25. Middle book of the New Testament is 2 Thess.; middle verse, Acts xvii. 17; least verse, John xi. 35. Ezra vii. 21, has all the letters of the alphabet.

To read the Bible through in a year, we have only to read three chapters every week-day, and five every Lord's-day; and if we read two chapters in the Old and one in the New every week-day, and six in the Old and four in the New every Sabbath, we shall read the Old Testament once and the New twice in the year.

The Apocrypha, which is sometimes bound up with the Bible, is a collection of books which were declared to be sanctioned by divine authority as lately as 1550, at a council held at Trent, under the influence of pope Pius IV. The evidence by which their authority is supported is so different from that on which the received books rest, that they are generally rejected as spurious, whatever may be the intrinsic value of their contents.

Jewish traditionary Scriptures. About the year A. D. 180 Jehuda, a Jewish Rabbi, wrote out the received traditions of the fathers. This was nearly 1700 years after the giving of the law; and it should be remarked that no force or authority is given to these traditions in the intervening period, during

which Joshua, Samuel, Ezra, and the prophets lived. This work of Jehuda is called the *Mishna;* the commentary upon it is called the *Gemara;* and these together constitute the *Talmud*, which is more highly reverenced by the Jews than even the Old Testament. That traditions are not to be received as of divine authority, is sufficiently clear from our Saviour's language in Mark vii. 1—13.

SCROLL. (See Book.)

SCURVY. (Lev. xxi. 20, and xxii. 22.) The disease known by this name, in modern times, is usually caused by long confinement in cold and damp climates, without fresh provisions. In the progress of it, the skin becomes dry and scaly, and livid spots appear. Probably, this appearance of the skin is all that is denoted by the use of the word scurvy in the passages cited.

SCYTHIANS. (Col. iii. 11.) A name used indefinitely by ancient writers, sometimes to denote all the nomadic tribes that roamed over the countries north of the Black and Caspian seas, and sometimes to a particular people remarkable for their rude and barbarous condition.

SEA. (Isa. xi. 15.) This term is applied, by the sacred writers, to lakes, rivers, and any large collection of water, as well as to seas properly so called. (Isa. xxi. 1. Jer. li. 36.) In the passage from Isaiah first above cited, it is used for the Nile at that point which is called the *Delta.* The sea and the west denoted the same thing to the Hebrews, on account of their position in regard to the Mediterranean. (See Salt Sea.)

Great Sea, (Num. xxxiv. 6,) or Sea of the Philistines, (Ex. xxiii. 31,) is the Mediterranean or Western Sea, a large body of water between the continents of Europe, Asia, and Africa, (whence its name, which signifies *Mid-land.*) On its northern shore are several gulfs or seas, as the Adriatic, the Ionian, the Egean, &c. Its length from east to west is about two thousand miles; and its breadth varies from four to eight hundred miles. About midway, on its eastern shore, was the land of Canaan.

Sea of the plain, or Salt sea, called also the *East Sea*, and *Sea of Sodom.* (See Salt Sea.)

Sea of Merom. (See Merom.)

Sea, brazen. (See Laver.)

SEAL. (1 Kings xxi. 8.) This was usually employed to authenticate public or private papers. (Jer. xxxii. 10.) If a door or box was to be sealed, it was first fastened with some ligament, upon which clay or wax was spread, and then impressed with a seal or signet. Frequently a ring with some inscription on it was used as a seal, by the delivery or transfer of which the highest offices of the kingdom were bestowed. (Gen. xli. 42. Esth. iii. 10.) In sealing the sepulchre, (Matt. xxvii. 66,) it is probable that the fastening of the stone which secured the entrance was covered with clay, or wax, and so impressed with a public or private seal, that any violation of it could be discovered at once. (See Letters.)

Modern travellers describe the seals used in the east, at the present day, as made of cornelian, or agate, with the name or title of the writer, or some verse of the Koran, or other motto, engraved upon it. (2 Tim. ii. 19.) It is fastened into a ring, and worn on the hand. (Sol. Song viii. 6.) When used, it is either applied to the wax, or is covered with some

substance, which, being stamped on the paper, leaves the desired impression. The following is a cut of an eastern *signet*, or *seal-ring*.

The word seal is used figuratively in the Bible, to denote an act, or token, or process of confirmation. (Rom. iv. 11. Eph. iv. 30.)

SEARED. (1 Tim. iv. 2.) To sear flesh is to cauterize or burn it, and thus deprive it of the power of sensation. As used in the passage cited, it denotes the effect of habitual sin, by which the conscience becomes so hardened and stupified, as to be insensible to the most enormous guilt and the most fearful threatenings of punishment.

SEASONS. (Gen. i. 14.) The year is very conveniently divided by Hebrew writers into six seasons, which are all mentioned in the promise made to Noah: *seed-time*, *harvest*, *cold*, *heat*, *summer*, *winter*. (Gen. viii. 22.) There is the same division among the Arabs at this day.

The first season, or *harvest*, is from the middle of April until near the middle of June. During this period the sky is clear, the air warm, and even hot in the valleys and on the coast, very much like the beginning of summer with us. As it proceeds, the heat in the plains is severe.

The second season, or *the heat*, is from the middle of June to the middle of August. The Arabs call this the *vernal* summer. The heat now increases, and the nights are so warm that the people sleep in the open air upon the roofs of their houses.

The third season, or *summer*, (season of fruits,) is from the middle of August to the middle of November. The intensity of the heat is greater, almost intolerable. Towards the end of summer the nights begin to be cool.

During these three periods, up to the beginning or middle of September, there are no showers, rain being as scarce in summer as snow. (1 Sam. xii 17.) Hence the proverb, Prov. xxvi. 1. From the end of April until September not a cloud is to be seen upon the face of the heavens. During all this time the earth is moistened by the dew, which is, therefore, a frequent emblem of Divine grace and goodness. Sometimes a cloud appears in the morning; but it disappears with the dew as soon as the sun exerts its power. (Hos. vi. 4.) The dry grass of the fields sometimes takes fire, and produces desolating conflagration; and the parched earth is cleft and broken into chasms. This is more particularly the case when the east wind blows. (Gen. xli. 6. Hos. xiii. 15.) Between the middle of September and the middle of October there are two or three days of rain, which suffices to refresh all nature, so that the whole land is clad in verdure. This prepares the earth for

The fourth season, or *seed-time*, which includes from early in October until early in December. This begins with the former or *early rain*, which is so needful for the sower. In the early part of this period it is still quite hot, and all journeys are made by night, as the temperature is then agreeable, and the sky is clear. As the year advances, however, there are alternations of heat and cold, as with us in autumn. The

weather becomes unsettled, and there are fogs and clouds, even when there is no rain. In the mountains, snow sometimes falls towards the middle of December. The streams are still small, and many of their channels altogether dry. In the latter part of November the trees lose their foliage, and fires are made towards the last days of seed-time.

The fifth season, or *winter*, includes from the middle of December until the middle of February. Snow falls, but seldom lies upon the ground a day, except in the mountains. (Ps. cxlvii. 17.) In shady places the ice will occasionally bear a man's weight, but thaws as soon as the sun rises upon it. The roads are very bad. (Matt. xxiv. 20.) The severe cold lasts about forty days, from the 12th of December to the 20th of January. The north wind is now exceedingly penetrating. (Gen. xxxi. 40.) Yet, in the level country, when the sun shines, it is quite warm. Josephus says that in his day it was as warm at Cesarea, on the coast, in winter, as at other places in summer. In this season hail and thunder storms are common; the brooks rise, and all the streams fill their channels. Towards the end of January the fields become green, and there is every appearance of approaching spring. In the early part of February the trees are in leaf; and before the middle of the month some fruit trees are in blossom, first the almond, then the apricot, peach, and plum. Other trees blossom in March.

The sixth and last season, or *the cold*, includes from the middle of February until the middle of April. It is still cold, but less so, and the spring may be said to have arrived. The heats of noon are greater and greater, especially in the flat country. The rains continue, but in smaller and smaller quantities. Thunder and hail are more frequent. Towards the close of this period the rains cease, and the last falls in the early part of April, and is called the *latter rain*, which seems to give strength to the filling grain.

The crops of grain are as much advanced in February as with us in May and June. The wheat and barley have at this time nearly attained their height.

The grain has fully ripened in the southern part of Palestine by the middle of April, and in the northern and mountainous parts three weeks later; and sometimes when the sowing has been in January, the grain does not come to maturity before July or August.

Upon the sixteenth day after the first new moon in April, there was a solemn presentation made to the Lord of the first sheaf of ripe barley. The grain, however, as we may readily suppose, was mature, sometimes earlier and sometimes later. It was common to reckon four months from seed-time to harvest. The cutting and securing the grain was carried on for about seven weeks, that is, from the Passover until Pentecost, which last is therefore called the *feast of weeks*. This was a season of very great enjoyment and festivity, when the harvest had been plentiful. The reapers, that is to say, the children, slaves, and other domestics, indulged in mirth, joined in songs suitable to the occasion, and in congratulations to the master of the harvest. (Ps. cxxvi. Isa. ix. 3.) The grain was then gathered and bound into sheaves, as with us. (See BIBLICAL ANTIQUITIES, vol. i

ch. i. § 3, and EVENING RECREATIONS, vol. i. pp. 78—82, both by Am. S. S. Union.)

SEATS. (Matt. xxi. 12.) The nations of the east seat themselves upon the mats or carpets with which their floors are covered. In the houses of the rich there are spread pillows, or cushions, stuffed with cotton; or in some cases, a broad, but very low, sofa or divan, with arms, stuffed cushions, and costly ornaments. Upon these divans, as well as upon the floor or ground, they sit with the legs bent under, and crossed, in a half-kneeling posture. (See p. 561.)

The ancient Hebrews used the posture which has just been described. After the captivity, however, the rich and noble adopted the Persian method of lying down at table upon couches, (Amos vi. 4,) which was likewise practised by the Greeks and Romans. In the passage of Amos, it is said of the luxurious sinners who lived nearly eight hundred years before Christ, they *lie upon beds of ivory, and stretch themselves upon their couches.* These *beds of ivory* were probably divans, such as those above mentioned, but richly decorated with ivory. They used at table very low and broad divans, and the guests stretched themselves at full length. Each divan held three persons. The back was supported by a cushion, and the face so turned towards the table, that the head was held up with the left hand upon another cushion. The right hand was thus free to reach the food. The second person lay with the back part of his head towards the breast of the former; and the third in the same manner, with the back part of his head towards the breast of the second. Thus they lay, so to speak, *in the bosoms* of their neighbours. (Luke xvi. 23. John xiii. 23.) This was the ordinary posture at meals, and the feet of the guests were distant from the table. Hence we can readily form an idea of the scene in Luke vii. 38.

The following cut shows

the reclining position; and those on the next page show the present Turkish method of sitting at meat and in conversation.

In the eating room there were commonly three such divans: the middle place of the middle divan was accounted most honourable. This was the seat which the Pharisees so much affected at feasts. (1 Sam. ix. 22. Matt. xxiii. 6. Luke xiv. 8, 9.) At the present day, the corner of the end divan is the seat of dignity, and such was in ancient times among the Hebrews, at least upon ordinary occasions (Amos vi. 10.) This manner of reclining at meals, it is believed, was not imitated by the Greeks and Romans. Some doubt upon this point is suggested by Esth. vii. 8. It is to be remembered in this connexion, that the Hebrew women, like those of Greece, ate in a separate apartment. (Esth. i. 9.)

MOSES' SEAT (Matt. xxiii. 2) is a figurative expression, denoting the assumption of the same authority or office as belonged to Moses.

Sitting posture.

SEBA. (Isa. xliii. 3.) A peninsular district of African Ethiopia, deriving its name from the eldest son of Cush, (Gen. x. 7,) who is supposed to have been the progenitor of the Ethiopians. It is called Seba by the Hebrews, and by the Romans, Meroë. Its wealth is alluded to by the sacred writers, (Ps. lxxii. 10;) and this circumstance, as well as the remarkable stature of the people, (Isa. xlv. 14,) is confirmed by profane history. (See SHEBA.)

SEBAT, or SHEBAT. (See MONTH.)

SECT, (Acts v. 17,) or *party*, not necessarily implying any fundamental error of doctrine. Christianity was originally considered as a new sect of Judaism; hence Tertullus, accusing Paul before Felix, says that he was chief of the seditious sect of the Nazarenes, (Acts xxiv. 5;) and the Jews of Rome said to the apostle, when he arrived in that city, that as to this sect, it was everywhere spoken against. (Acts xxviii. 22.) The word *heresy* in Acts xxiv. 14, is the same in the original with the word *sect* in Acts xxiv. 5; so that the apostle replies directly to the argument of Tertullus, and admits that, after the manner of a sect, producing division and schism, as my persecutors say, so worship I the God of my fathers.

SEED, MINGLED. (Lev. xix. 19.) Travellers tell us that women are employed in Aleppo and elsewhere in cleansing the *mingled seed* from all admixture, to prepare it for sowing.

SEED-TIME. (See SEASONS.)

SEIR, MOUNT. 1. (Gen. xiv. 6.) A most rugged and desolate chain of mountains, stretching from the southern shore of the Dead Sea to the eastern gulf of the Red Sea. Mount Hor was one of its summits; and the Hivites are mentioned among its inhabitants, and one of this people was named Seir. (See EDOM, HOR.)

2. (Josh. xv. 10.) Another mount Seir was situated near Kirjath-jearim.

SELA, or SELAH. (See JOKTHEEL.)

SELAH. (Hab. iii. 3. 9. 13.) This word, which occurs no less than seventy-four times in the Hebrew text of the Psalms, is generally construed to be a note of admiration, demanding a solemn pause. It is usually placed at some remarkable passage, and seems designed to excite and quicken the attention and observation. If, as is very probable, the tunes were expressly composed for the words, such pauses and changes of voice would be observed as were most adapted to give them proper emphasis; and the most impressive and important passages would naturally be repeated.

SELEUCIA. (Acts xiii. 4.) A city of Syria, on the shores of the Mediterranean, west of Antioch, and near the mouth of the Orontes.

SENATE. (Acts v. 21.) An assembly of aged and experienced men, not members of the general council, but called in on a particular emergency. They may have been the same class with those called *elders of Israel*, (Acts iv. 8,) and *elders of the Jews*. (Acts xxv. 15.) Such persons are called *senators*, Ps. cv. 22.

SENNACHERIB (2 Kings xviii. 13) was king of Assyria when Hezekiah reigned in Judah. He was the son and successor of Shalmaneser; and having invaded and laid waste much of the kingdom of Judah, was contemplating an attack on the capital. Hezekiah, in this extremity, proposed to capitulate on certain terms; but Sennacherib treated his embassy with the utmost insolence. Hezekiah made supplication to God for deliverance, and his prayer was answered, (2 Kings xix. 20;) for the Assyrian army was miraculously cut off, Sennacherib hastily retreated to Nineveh, and was finally assassinated by his own sons while he was engaged in idolatrous worship. (2 Kings xix. 37.)

SEPHARVAIM. (2 Kings xvii. 24.) A province of Mesopotamia, whence colonies emigrated to Canaan after the Israelites were carried beyond

the Euphrates by Shalmaneser. The Sepharvaim of the Bible is supposed to be the same with the Siphara of profane history.

SEPULCHRE. (See BURIAL.)

SERAPHIM. (Isa. vi. 2. 6.) This is the name given by the prophet to the spirits which waited by the throne of the LORD, as they appeared in his sublime and wonderful vision. The number of them is not stated; but the description, their appearance, their song of praise, the effect produced upon and within the temple by the voice of one of them, the office which another executed towards the prophet himself, and, indeed, the whole scene, justifies the opinion that they were from the most exalted order of the angelic host. (Heb. i. 7.)

SERGEANTS. (Acts xvi. 35. 38.) This was a class of public officers under the Roman government. They were appointed to carry the *fasces*, or bundle of rods, before the supreme magistrates, and to inflict the punishment of scourging and beheading upon criminals.

SERGIUS PAULUS (Acts xiii. 7) was proconsul or deputy-governor of the island of Cyprus, a province of the Roman empire. He was a man of intelligence and candour, (for this the word *prudent* imports,) and sought to hear the gospel from the apostles who were at the island—probably from curiosity, or from a laudable desire to obtain information of the new religion from its advocates and professors. An impostor of considerable influence, named Elymas, finding his own occupation in danger, attempted to controvert the doctrines of the apostles, and to divert or prejudice the mind of the governor. For his sin in this respect, he was severely rebuked and punished by the immediate interposition of Providence, (see BARJESUS;) and such was the effect of the whole scene upon the mind of the governor, that he embraced the faith of the gospel.

SERPENT. (Gen. iii. 1.) An animal distinguished for its subtlety, (Matt. x. 16,) as well as for the instinctive dread which it inspires in man and in most animals. Three hundred species are known, the largest of which are indeed terrific in their power and venom. About one-sixth of all the species known are venomous.

The devil is called *the serpent*, and *the old serpent*, (Rev. xii. 9. 14, 15,) probably in allusion to his subtlety and malice, and also to the fact that in tempting our first parents to disobey God, he employed a serpent, or assumed the form of one. (2 Cor. xi. 3.)

The serpent is used by the sacred writers as an emblem of wickedness, (Matt. xxiii. 33,) cruelty, (Ps. lviii. 4. Prov. xxiii. 32. Eccl. x. 11,) and treachery. (Gen. xlix. 17.)

SERPENT, BRAZEN, (Num. xxi. 9,) was erected by Moses in the camp of Israel, at the express command of Jehovah. As a punishment for their murmuring and rebellion, God sent into the midst of the camp a venomous serpent, called *fiery* probably from the effect of its bite. Modern travellers who have passed through the valley where this judgment was suffered by the Israelites, assure us from the Arabs and from their own observation, that a vast number of serpents infest it. The destruction of life was fearful, and the people sought to Moses to intercede for their deliverance. To test the sincerity of their penitence, Moses was commanded to make a serpent of brass, resembling

the serpents which were among them, and put it upon a pole, that it might be seen from all parts of the camp; and then whoever was bitten should be healed by simply looking at the brazen figure: and it was accordingly done, and all the promised effects followed. This passage of history is alluded to by our Saviour in the most interesting and instructive manner. (John iii. 14, 15. For a full illustration of this subject, see THE BRAZEN SERPENT, by Am. S. S. Union.)

In Egypt and other eastern countries, the serpent was the common symbol of power. Hence it was embroidered on the robes of kings. It was also an object of religious worship; and is often seen on ancient medals and relics, as symbolical of power. Rites were devised and temples built to its honour; and priests were appointed to conduct the ceremonies. These miserable idolaters appeared before the altars of their contemptible deity in gorgeous vestments, their heads adorned with serpents, or with the figures of serpents embroidered on their tiaras, when the creatures themselves were not to be had; and in their frantic exclamations cried out, in evident allusion to the triumph which the old serpent obtained over our first mother, *Eva, Eva*. So completely was Satan permitted to insult our fallen race, that the serpent, his chosen agent in accomplishing our ruin, was actually raised to the first place among the deities of the heathen world, and reverenced by the most solemn acts of worship. The figure of the serpent adorned the portals of the proudest temples in the east. Serpent-worship in its origin was probably deprecatory; suggested by superstitious fears, which regarded the serpent as the personification of all evil. They worshipped his image to avert the evil he might do them.

The following cuts and that under the article PITCHER exemplify the forms in which the image of the serpent was anciently preserved in the east.

The cut on the following page is copied from the altar of an idol god found in the

ruins of Herculaneum. The serpent is represented as gliding round the altar, and consuming the figs or other fruits that are offered in sacrifice.

SERVANT. (Gen. ix. 26.) The Hebrews had several kinds of servants: (1.) Bondmen and bondwomen, procured from the heathen. (Lev. xxv. 44—46.) The Gibeonites were cursed with a perpetual bondage to a particular service, (Josh. ix. 23,) as a punishment for the deception which they practised on Joshua and the elders of Israel. It seems reasonable to suppose that every proselyted and circumcised servant obtained his liberty on the same conditions as a Hebrew servant. The Mosaic law provided that servants and prisoners, of all descriptions, went out free at the jubilee; and the punishment of one who should steal a fellow being, to sell him for a slave, was death. (Ex. xxi. 16. See art. FEASTS, ¶ JUBILEE.)

(2.) The second class of servants among the Hebrews were bondmen and bondmaidens of their brethren. The term of service for these could, in no event, be longer than six years; unless in the case of the servant, who expressed an utter unwillingness to leave his master. (See Ex. xxi. 5, 6.)

(3.) The third class of Hebrew servants were *hirelings*, whose ordinary time of service seems to have been three years, as is

inferred from its being said that the bondman of six years was worth a double hired servant. (Deut. xv. 18.) But this seems to be a slender foundation for such an opinion. It might, indeed, have been customary to hire for three years; but of this there is no intimation besides in the whole Bible. Hired servants, therefore, were probably employed, as was customary in the time of Christ, by the day, by the month, by the year, or for any term of years that might be agreed upon.

It can scarcely be denied that there were persons held in involuntary servitude by the Hebrews, from the earliest times. The government of the master was strictly patriarchal, and secured the safety and comfort of his numerous retinue. Great care was taken to secure for them civil and religious privileges. (Ex. xx. 10. Ex. xxi. 20. 26, 27. Deut. xii. 18; xvi. 11.) Involuntary servitude originated, probably, in one or more of the following ways:

1. *By being taken captive in war*, which is by many supposed to have been the earliest kind of servitude. (Deut. xx. 14; xxi. 10.)

2. *By becoming insolvent debtors.* (2 Kings iv. 1. Isa. l. 1. Matt. xviii. 25.)

3. *By the crime of theft*, when the offender's property did not amount to the lawful equivalent (Ex. xxii. 3 Neh. v. 4, 5.)

4. *By man-stealing*, as when free men, by deceit or violence, were made slaves. In Ex. xxi. 16, death is fixed as the punishment of this crime; but the penalty is more fully expounded in Deut. xxiv. 7, and restricted to the case where the thief, by offering the slave for sale, or keeping him confined, evinces his determination not to liberate him.

5. *By being descended from a married slave.* Such slaves were called home-born, *born in the house*, *son of the bondwoman*, or *son of the house.* Abraham had no less than three hundred and eighteen. (Gen. xiv. 14; xv. 3; xvii. 23; xxi. 10.)

6. *By sale*, as when a free man, who could not get a livelihood, sold himself as a slave. A Hebrew might thus sell himself, not only to a rich man of his own nation, but also to a foreigner residing in Palestine, though not for a longer term than six years, as already intimated. The condition of such a one was plainly distinguished from that of other slaves. (Lev. xxv. 39.) Even captives in war seem to have been sold, and those who had a right to the booty received only the price. (Num. xxxi. 12. 26—28.)

In the east, during a meal, the servants stand with great silence and respectful demeanour before the master of the house, receiving his tokens and obeying his orders. By eastern custom the commands of the master are communicated chiefly by signs, and these are regarded with singular earnestness and attention by domestics. This illustrates the words of the psalmist. (Ps. cxxiii. 2.) He speaks also the expressiveness of the phrase *to stand before the Lord*, that is to *serve him.*

SERVITOR. (2 Kings iv. 43.) A servant.

SETH, (Gen. v. 3,) son of Adam and Eve, was born when Adam was one hundred and thirty years old, and lived nine hundred and twelve years. Tradition ascribes to Seth the invention of letters.

SEVEN. (Gen. xli. 2.) As from the beginning this was

the number of days in the week, so it has ever in Scripture a sort of emphasis attached to it, and is very often and generally used as a round number, or, as some would say, a *perfect* number. Clean beasts were taken into the ark by *sevens*. (Gen. vii. 2.) The years of plenty and famine in Egypt were marked by *sevens*. (Gen. xli. 2, 3.) With the Jews, not only was there a *seventh* day sabbath, but every *seventh* year was a sabbath, and every *seven times seventh* year was a jubilee. Their great feasts of unleavened bread and of tabernacles were observed for *seven* days; the number of animals in many of their sacrifices was limited to *seven*. The golden candlestick had *seven* branches. *Seven* priests, with *seven* trumpets went around the walls of Jericho *seven* days; and *seven* times on the *seventh* day. In the Apocalypse we find *seven* churches addressed, *seven* candlesticks, *seven* spirits, *seven* stars, *seven* seals, *seven* trumpets, *seven* thunders, *seven* vials, *seven* plagues, and *seven* angels to pour them out.

Seven is often put for any round or whole number, just as we use *ten*, or a *dozen*; so in 1 Sam. ii. 5. Job v. 19. Prov. xxvi. 16. 25. Isa. iv. 1. Jer. xv. 9. Matt. xii. 45. In like manner *seven times*, or *seven-fold*, means *often, abundantly, completely*. (Gen. iv. 15. 24. Lev. xxvi. 24. Ps. xii. 6; lxxix. 12. Matt. xviii. 21.) And *seventy times seven* is still a higher superlative. (Matt. xviii. 21, 22.)

SHAARAIM. 1. (1 Chron. iv. 31.) A city of Simeon, and probably the same with Sharaim, which at first belonged to Judah. (Josh. xv. 36.)

2. (1 Chron. viii. 8.) A descendant of Benjamin, and the ancestor of a numerous and powerful people. (1 Chron. viii. 8—28.)

SHADOW. (Heb. x. 1.) Shadows or types signify those events or institutions by which some other future event or institution is represented to us. The thing thus represented to us is called the anti-type. For example—the slaying of the paschal lamb for the sins of the Jewish worshippers was a broad and striking representation of the sacrifice of the Lamb of God for the sins of the world. In determining what is typical, there is no safe rule but the declaration of the inspired writers themselves. When they authorize a typical construction, it may be safely applied, but not otherwise. (See TYPES.)

SHADRACH. (See ABED-NEGO.)

SHALLUM. (2 Kings xv. 10.) The murderer of Zachariah king of Judah, and the usurper of his crown. At the end of the first month of his reign, he was himself murdered by Menahem.

SHALMAN. (See SHALMANESER.)

SHALMANESER, (2 Kings xvii. 3,) king of Assyria, was probably the son of Tiglath-pileser. He commenced his reign B. C. 724, and reigned fourteen years. He found the countries of Israel and Judah entirely open to invasion. He had compelled Hoshea, king of Israel, to pay him an annual tribute; but, at last, being weary of this exaction, Hoshea combined secretly with the king of Egypt to resist it. Shalmaneser brought an army against him, ravaged Samaria, besieged Hoshea in his capital, and notwithstanding his long resistance of three years, (2 Kings xvii.—xviii. 9—12,) he took the city, put Hoshea into bonds, and carried away the

people beyond the Euphrates. He thus ruined the city and kingdom of Samaria, which had subsisted two hundred and fifty-four years, (2 Kings xviii. 9. 10,) from B. C. 970 to 717. He was succeeded by his son Sennacherib. Some suppose that *Shalman* (Hos. x. 14) is the same with Shalmaneser.

SHAMBLES. (1 Cor. x. 25.) A meat market.

SHARON. (1 Chron. xxvii. 29.) An exceedingly beautiful and fertile plain stretching along the Mediterranean shore, south of mount Carmel, from Cesarea to Joppa. Its fertility and beauty are often alluded to by the sacred writers. (1 Chron. v. 16; xxvii. 29. Sol. Song ii. 1. Isa. xxxiii. 9; xxxv. 2.)

In the spring of 1834, Mr. Thompson, an American missionary, passed over this plain. The view of it from a high tower in Ramla is thus described:

"The whole valley of Sharon, from the mountains of Jerusalem to the sea, and from the foot of Carmel to the hills of Gaza, is spread before you like a painted map, and is extremely beautiful, especially at evening, when the last rays of the setting sun gild the distant mountain tops, the weary husbandman returns from his labour, and the bleating flocks come frisking and joyful to their fold. At such a time I saw it, and lingered long in pensive meditation until the stars looked out from the sky, and the cool breezes of evening began to shed soft dews on the feverish land. What a paradise was here when Solomon reigned in Jerusalem, and sang of the *roses of Sharon*! And what a heaven upon earth will be here again, when He that is *greater than Solomon* shall sit on the throne of David his father; for *in his days shall the righteous flourish, and abundance of peace so long as the moon endureth.*"

SHAVE. (Num. vi. 9.) The custom of shaving the head as a token of deep affliction is very ancient. (Job i. 20.) It seems, however, to have been generally significant of repentance and humiliation for sin, or of bondage and reproach. (Jer. xlviii. 37.)

SHEAR. (See SHEEP.)

SHEBA, (1 Kings x. 1,) or the *Saba* of profane history. A province in the northern part of Arabia, between the Red Sea and the Indian Ocean. It was probably settled by Sheba, a descendant of Shem, and the inhabitants are called Sabeans. (Job i. 15.) The queen of Sheba may well be supposed to have some traditional knowledge of true religion; and, in the commercial intercourse of her country with that of the Hebrews, might have heard much of the wisdom and piety of Solomon, the wisest man and one of the greatest kings that ever lived on the earth. To see and converse with him, she undertook a journey from what was then regarded as the uttermost parts of the earth. (Matt. xii. 42.) Of this journey the present Ethiopians or Abyssines, who are Christians of the Greek church, have very ancient traditions. Among the princely presents she made to Solomon, were gold, ivory, and spices, and the Sabeans were celebrated, on account of their important commerce in these very products, among the Greeks also. (Ps. lxxii. 10. 15. Isa. lx. 6. Jer. vi. 20. Ezek. xxvii. 22. Joel iii. 8.)

SHECHEM, 1. A PLACE, (Gen. xxxiii. 18,) or SYCHEM, (Acts vii. 16,) or SYCHAR, (John iv. 5,) was one of the most ancient cities of Canaan. The change to *Sychar* (a Syriac word signifying drunkenness

and falsehood) was made by the Jews to stigmatize the vices of the place, which were drunkenness, lying, and idolatry. Its more modern name is *Neapolis*, and it is at present known as *Nablouse*, or *Naplouse*. It is situated from thirty-five to forty miles northerly from Jerusalem, and was made the capital of the kingdom of Israel in the reign of Jeroboam.

Shechem is associated with some of the most interesting events of patriarchal times, (Gen. xlix. 29—32; l. 13. Josh. xxiv. 1. 32. Judg. ix. 46—49;) and also for one of the most interesting of our Lord's discourses, (John iv. 4—42,) the result of which was the conversion of several of the Samaritans to the true faith. (John iv. 39. 41.)

Shechem is situated between mount Ebal on the north and Gerizim on the south. The modern town has two long streets running parallel with the valley. Nothing can be finer, travellers assure us, than the view of the city from the heights around it. As it is approached from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens and by stately trees, collected into groves, all around the bold and beautiful valley in which it stands. It contains six mosques, a church of the Greek Christians, public baths, and a variety of manufactories of soap, clothes, &c. The population is estimated at eight or ten thousand, generally Mohammedans. A dozen or fifteen Jews are found there; fifty to one hundred Greek Christians, and, perhaps, forty Samaritans. These last have a synagogue, where they have service every Saturday. They have also a school, where their language is taught. They defend their worship on Gerizim by Deut. xxvii. 4, where, for the word Ebal, they put Gerizim, alleging that the Jews fraudulently inserted Ebal in their Scriptures, out of contempt and prejudice towards their nation.

The Samaritans, notwithstanding their enmity against the Jews, joined them in their revolt against the Romans, and, in the issue, eleven thousand of them were put to the sword by the Romans on mount Gerizim, where they had posted themselves, trusting, like the Jews, to the protection of their temple. Under the emperor Justinian, another revolt took place, in the course of which one hundred thousand of them were slain, or sold as slaves, converting their once fertile province into a wilderness. A remnant, however, rallied on mount Gerizim, and are still found there.

In 1811, it was estimated that not more than two hundred Samaritans were known at the then present day; and that these reside partly at Shechem and partly at Joppa. It is said they have synagogues in Damascus, Cairo, &c.; but it is not on authentic evidence. In their manners, rites, and religious ceremonies, they adhere strictly to the Mosaic law. Instead of the temple at Jerusalem, they worship on mount Gerizim, where, in more prosperous times, they celebrated their festivals, and offered sacrifices. The worship of one God, circumcision, the purifications, and feasts, (except the Purim and the feast of the dedication,) they have in common with the Jews. They believe in the existence of angels, in a resurrection and future retribution, and expect the coming of a Messiah, in whom they look only for a prophet. Their priests are of the tribe of Levi, and are treated

as superiors. On account of their poverty, their only sacrifice is a lamb on the feast of Pentecost. In the synagogue, the Samaritan dialect is used; but they generally speak Arabic, and they are distinguished by a white turban. They support themselves by mechanical labour, and by money dealings. They avoid any connexions with other sects, and marry only among their own nation. Each man is allowed two wives on his first marriage; but on the death of one of them, he cannot marry again. In case both of them die, he is suffered to have one wife. (See EBAL, SAMARITANS.)

The Samaritans at Shechem were visited by Mr. Fisk, an American missionary, in the autumn of 1823. He says,

"We went to visit the Samaritans, having first sent to the kohen, or priest, to know if a visit would be agreeable. He received us in a neat apartment, and we immediately entered into conversation. Ten or twelve other members of the sect soon came in. Our conversation was in Arabic. They represent the number of their houses to be twenty or thirty. They all speak Arabic, but their books and public prayers are in Samaritan. They call their language Hebrew, and that which we call Hebrew they call Jewish; for they say their language is the true Hebrew in which the law was given. The difference consists in the use of a different alphabet and different pronunciation. They go three times a year to mount Gerizim to worship; but do not offer sacrifices there now, as they did formerly, lest they should be molested by the Turks. But they offer their sacrifices, in a more private way, in the city. On the former occasions they meet before sunrise, and continue reading the law until noon. We understood them to say, that they have no daily sacrifice. We visited their synagogue. It is a small, dark, but neat room, with an altar, but without seats. We were obliged, before entering, to pull off not only our over-shoes, but also our slippers, which are not prohibited even in mosques. They expect a Messiah, who is to be a prophet and king, but a mere man, to live one hundred and twenty years, as Moses did, and to reign at Naplouse over all the world. Those who do not receive him are to be destroyed with the sword. The promise concerning the woman's seed does not, they believe, refer to the Messiah: but that concerning a prophet like unto Moses does refer to him, as does also that concerning Shiloh. (Gen. xlix. 10.) They admit the sense of this passage as given in our translation, and try to show that there is still a sceptre somewhere in the hands of Judah. The Messiah will come when Israel repent. They say the story of the separation between Israel and Judah, under Jeroboam and Rehoboam, is a lie of the Jews. The city of Luz or Bethel, they say, was on mount Gerizim. (Gen. xxviii. 19.) Jebus, they say, was also on this mount, and that Judg. xix. 10, as it stands in our copies, is not true. We had requested to see their ancient copy of the law. The kohen objected, but after much persuading, and indirectly presenting the motive which generally prevails in this country, *i. e.* the offer of money, he at last consented to show it to us this morning. In order to do it, he said he must first bathe, and then put on a particular dress for the occasion. On our arrival at the synagogue, we

waited a short time, and he appeared, entered the synagogue, approached the altar, kneeled and put his face to the floor, then opened the little closet which contained the holy book, kneeled and put his face to the floor again, then brought out the brass case which contained the roll, and opened it so as to show us the manuscript, but we were not allowed to touch it. It is in the Samaritan character, and the kohen says it was written by Abishua, the grandson of Aaron, thirteen years after the death of Moses, and three thousand two hundred and sixty years ago. (1 Chron. vi. 4.) Another brass case stood near this, containing an exact copy of the original manuscript, said to have been made eight hundred years ago. On a shelf, in the synagogue, were a considerable number of copies of the Samaritan Pentateuch. The Bible of the Samaritans contains only the five books of Moses. They have, however, Joshua and Judges, but in separate books. They say that since Joshua there has been no prophet. He was the disciple of Moses, and inferior to him. David was king in Jerusalem, but not a prophet. We inquired whether the Samaritans held it lawful to read the books of Christians. They said there was no law against it, and we left with them one Testament in Arabic, and another in Hebrew." (See EVENING RECREATIONS, vol. ii. pp. 27—30, by Am. S. S. Union.)

2. A PERSON. (See DINAH.)

SHEEP, (Gen. iv. 2,) SHEPHERD, (Gen. xlvi. 32,) SHEEP-MASTER, (2 Kings iii. 4,) SHEEP-COTE, (1 Sam. xxiv. 3,) SHEEPFOLD, &c. (John x. 1.) As these terms are intimately blended in the sacred writings, they are treated of under one head. Sheep often constituted the chief wealth of a man in patriarchal times; and hence with the Jews the care of sheep was among the earliest and most respectable employments, (Gen. iv. 2. Ex. iii. 1. 1 Sam. xvi. 11,) though it was odious to the Egyptians. (Gen. xlvi. 34.) The passage 1 Sam. xvii. 20, is the only instance in which the hired servant is distinguished from the master, or one of his family, as a shepherd. Doeg had charge of the whole pastoral establishment of Saul. (1 Sam. xxi. 7.) The office of chief herdman was abolished, and the duties divided. (1 Chron. xxvii 29.) The office of chief shepherd (Heb. xiii. 20, and 1 Pet. v. 4) is often mentioned by heathen writers. It was an office of great trust and responsibility, as well as of distinguished honour. (2 Kings iii. 4.) Chardin saw a clan of Turcoman shepherds, whose flocks consisted of four hundred thousand beasts of carriage, such as camels, horses, oxen, cows, and asses, and three million of sheep and goats. Dr. Shaw confirms his statement.

The shepherd or *sheep-master* was constantly with his flocks by night and by day, to number, gather, feed, conduct, and guard them, (Gen. xxxi. 39. Luke ii. 8;) and was often attended with a dog. (Job xxx. 1.) His care of the sheep was constant and tender, and his power over them very great. (Isa. xl. 11. John x. 1—16.) Rev. John Hartley, a missionary in Greece, tells us that he was once passing by a flock of sheep, and, having heard it said that they would obey the shepherd's voice, he asked him to call one of his sheep, which instantly left its pasturage, and approached the hand of the shepherd with a prompt obedience which he

never saw in any other animal. It is also universally true in that country that a stranger they will not follow. They flee from him; for they know not the voice of a stranger.

It is said that the shepherds of Judea gave each lamb a distinct name, and that they promptly obeyed the voice of the shepherd, coming and going daily at his call. An ancient Jewish writer, born and bred in Egypt, states that the sheep, in the season of shearing, would run to the shepherd at his call, and, stooping a little, put themselves into his hands to be shorn, and stand quietly until he had done.

The docility, timidity, and liability to wander, all which are among the characteristics of this animal, are often figuratively employed by the sacred writers, as 2 Chron. xviii. 16. Ps. cxix. 176. Isa. xl. 6; liii. 6, 7. Mic. v. 8. Matt. ix. 36.)

In the Old Testament, the word shepherd is used figuratively for Jehovah, (Ps. lxxx. 1. Jer. xxxi. 10,) and for kings, (Ezek. xxxiv. 10;) but in the New Testament it denotes Christ, (John x. 11, &c. Heb. xiii. 20. 1 Pet. v. 4,) and also those teachers who presided in the synagogues. This use of the word gave rise to the application of the word *shepherd* or *pastor*, in modern times, to ministers of the gospel, and those under their spiritual care are called the *fold* or *flock*.

It was the business of the shepherd to count the sheep daily, perhaps oftener, and he was accountable for any that were missing. (Gen. xxxi. 38, 39. Ex. xxii. 12, 13. Lev. xxvii. 32. Jer. xxxiii. 13. See Rod.)

The ram, on the call of the shepherd, came forth, and preceded the flock in their march as leader or principal. (Jer. l. 8.) Hence the expressions in Ps. lxxx. 1. Jer. xxv. 34, 35.

Sometimes a lamb was taken into the tent, and brought up like a dog. (2 Sam. xii. 3.) It is common in Armenia to see shepherds carrying in their bosoms the lambs of the flocks they were tending. They were too feeble to roam with their dams; and nothing evinces more tenderness and care than gently leading such as have young lambs to which they give suck. (Isa. xl. 11.) Messrs Smith and Dwight, American missionaries, tell us that while travelling in Armenia, they passed several shepherds, probably from the neighbouring villages, carrying in their bosoms the lambs of the flocks they tended. The same scene had already frequently interested them, by presenting the source of the beautiful imagery of the prophet. It is exhibited only at one season of the year; when lambs are frequently brought forth during the day at a distance from the fold. The newcomers, being too weak to follow the flock in its rovings after grass, are carried in the bosom of the shepherd, and not unfrequently they multiply so as to fill his arms before night. They are then taken to the fold, and guarded there until sufficiently strong to ramble with their dams. One of these enclosures, when the sheep return anxiously bleating in the evening from their day's pasture, and scores of hungry young ones are conducted by shepherd's boys each to its own mother, presents an amusing scene.

The time of shearing was a season of great festivity. (1 Sam. xxv. 8, 11. 2 Sam. xiii. 23.) The flock was collected in an uncovered enclosure called a *sheepfold* or *sheepcote*. (Num.

xxxii. 16. 2 Sam. vii. 8. Jer. xxiii. 3. Zeph. ii. 6. John x. 16.) Here their legs were tied together; and the *shearing-house* (2 Kings x. 12. 14) literally means the *tie-house*. They were never housed at any season of the year.

A watch-house was often erected in the vicinity of the flocks, from which the approach of danger could be easily descried. This is called the *tower of the flock*. (Mic. iv. 8.) The wool of the sheep was probably made into cloth (Lev. xiii. 47. Deut. xxii. 11) by women. (Prov. xxxi. 13.) It formed part of the tribute paid by the Moabites to Israel, (2 Kings iii. 4,) and was a common article of merchandise. (Ezek. xxvii. 18.)

SHEETS, (Judg. xiv. 12, 13,) or *shirts*, as it is in the margin; or *spoils*, or *apparel*, as in verse 19 and margin; or *fine linen*, as it is rendered in Prov. xxxi. 24, and Isa. iii. 23: all which are from the same Hebrew word. The word which corresponds with this in Greek is translated *linen cloth* in Matt. xxvii. 59; *fine linen*, (Mark xv. 46.) and *linen*. (Luke xxiii. 53.) The word doubtless means a bed-covering, as well as a garment, (see CLOTHES,) and corresponds with the *hyke* of the Arabs. These *hykes*, or blankets, as we should call them, are of different sizes, and of different qualities and fineness. The usual size of them is six yards long, and five or six feet broad, serving the Kabyle or Arab as a complete dress in the day; and, as they sleep in their raiment, as the Israelites did of old, (Deut. xxiv. 13,) it served likewise for his bed and covering by night. The plaid of the Highlander of Scotland is the very same.

SHEKEL. (See MEASURES.)

SHEM. (Gen. vi. 10.) Second son of Noah, from whom descended the Jews, and through them the Messiah. He had five sons, who peopled the finest provinces of the east. The languages of these nations are still called the *Shemitish* languages, including the Hebrew, Chaldee, Syriac, Arabic, Ethiopic, &c.

SHEMINITH. (See HARP.)

SHENIR. (See HERMON.)

SHEPHERD. (See SHEEP.)

SHESHACH. (See BABYLON.)

SHEW-BREAD. (See BREAD.)

SHIBBOLETH. (Judg. xii. 6.) In the course of a war between the Ephraimites and the Gileadites, the former were routed, and fled towards the Jordan. The Gileadites had taken care to post a party at the fords, and when an Ephraimite who had escaped came to the river side, and desired to pass over, they asked him if he were not an Ephraimite. If he said, No, they bade him pronounce *shibboleth*, (signifying *a stream*;) and if he pronounced it *sibboleth*, according to the dialect of the Ephraimites, they killed him. Thus fell forty-two thousand Ephraimites in a single day. (Comp. Matt. xxvi. 73.)

SHIELD. (See ARMOUR.)

SHIGGAION. (Ps. vii. title.) The plural of this word occurs in Hab. iii. 1. We find various conjectures as to the import of it, but they are all very unsatisfactory, nor is the knowledge of it important. It probably means a song or ode of praise.

SHIHOR. (See EGYPT, RIVER OF.)

SHILOAH. (See SILOAM.)

SHILOH, 1. (Josh. xviii. 1,) where Samuel began to prophesy, (1 Sam. iii. 21,) and where Ahijah lived, (1 Kings xiv. 2,) was a city of Ephraim, between Lebanon and Bethel, ten miles south of Shechem, and twenty

five north of Jerusalem. Here Joshua erected the tabernacle, and divided the land of promise, by lot, among the tribes. The tabernacle remained at Shiloh upwards of three hundred years, and was then removed thence during the administration of Eli, and taken by the Philistines. Its ruinous condition was proverbial in after times. (Jer. vii. 13—15; xxvi. 6—9.)

2. (Gen. xlix. 10.) A title of Messiah the king; but whether it signifies one who is sent, or one whose right it is to reign, or the peace-maker, or him in whom the kingdom of Judah should have an end, is not agreed. All these interpretations have been given to it by different writers, and all of them are significant and appropriate. That the Messiah is intended is evident from the literal fulfilment of the prophecy. Within a single generation after the death of Christ, the temple and the city of Jerusalem were destroyed, their whole civil and ecclesiastical government subverted, and the people themselves scattered abroad over the earth, a poor, weak, despised, and oppressed remnant of a great nation. Thus the sceptre departed from Judah, where it had remained until the Messiah came, and has never been restored.

SHIMEI. (2 Sam. xvi. 5.) A relative of Saul, who met David as he was leaving Jerusalem, in the time of Absalom's revolt, and treated him and his retinue with the grossest indignity. (2 Sam. xvi. 6—13.) For this offence Shimei afterwards sought David's forgiveness, who not only spared his life then, but covenanted with him never to put him to death. (2 Sam. xix. 23.) On his deathbed, however, he charged Solomon to remember Shimei as a guilty man, who, having received such a charge, forbade him to leave Jerusalem on pain of death. This prohibition he violated, by going to Gath in search of two fugitive servants, and suffered the threatened penalty.

SHINAR. (Gen. x. 10) An extensive and fertile plain, lying between Mesopotamia on the west and Persia on the east, and watered by the Euphrates. It was upon this plain that Noah's posterity attempted to build the tower of Babel, and the site of the great city of Babylon was also here. (Dan. i. 1, 2.) The territory is now within the pashalic of Bagdad, but its ancient bounds are not known.

SHIPS. (Gen. xlix. 13.) Some of the ancient ships were very large. An account of one is given by Athenæus, which was nearly five hundred feet in length, and sixty in breadth. Upwards of four thousand rowers, and at least three thousand other persons, were employed in the navigation of it. The art of navigation was, however, but little understood. The Phenicians were principally concerned in it, (Ezek. xxvii. xxviii.,) and had ports of their own in almost every country, (Isa. xxiii.,) the most famous of which were Carthage and Tarshish in Spain. The ships from Tarshish undertook distant voyages, and hence any vessels that were capable of such voyages were called *ships of Tarshish*. (Isa. xxiii. 1.)

The galley is a low, flat-built vessel, navigated with oars and sails, and used particularly in the Mediterranean. The expression in Isa. xxxiii. 21, denotes that Jerusalem would be a glorious city, though destitute of the commercial advantages enjoyed by most other cities.

SHISHAK (1 Kings xiv. 25)

A king of Egypt, and supposed to be the Sesostris of profane history. In the reign of Rehoboam, he invaded Judea with an immense army, took possession of Jerusalem, pillaged the temple, and bore off the treasures of the king. (1 Kings xiv. 26. 2 Chron. xii. 9.)

The Scripture account of this invasion is confirmed in the most satisfactory manner, by recent discoveries in Egypt. Upon a ruined colonnade at Thebes is a representation of Shishak dragging at the feet of the Egyptian gods more than thirty vanquished nations, among which is written, at full length, in the oriental language, *The kingdom of the Jews, or of Judah.*

Other inscriptions give a particular list of the *fenced cities* mentioned in 2 Chron. xii. 4, as having been taken in this expedition; and exhibit, also, various effigies commemorative of the victory over the Jews, and even the name of the conquered Rehoboam is still preserved in Egyptian sculpture, after the lapse of 2700 years.

SHITTIM. (Joel iii. 18.) This term, as used in this passage, probably denoted some valley well known as abounding in shittim-wood; or it may be poetically used to denote any barren or uncultivated place.

SHITTIM WOOD, (Ex. xxv. 5.) from the Shittah tree, (Isa. xli. 19.) is a tough and very durable wood, much used in the structure and furniture of the tabernacle. It is generally supposed to be a species of the acacia, which abounds in all deserts from northern Arabia to Ethiopia, and from which is obtained our gum-arabic. It is a beautiful tree, with spreading branches and fragrant flowers, and hence is figuratively employed by the prophet, in the above-cited passage, to represent the happy influence of a general diffusion of divine knowledge.

SHOCOH, (1 Sam. xvii. 1,) or SOCOH, (Josh. xv. 35,) or SHOCO. (2Chron. xi. 7.) There were probably two places to which one or more of these names was applied. Both of them were in Judah, and in one of them, near Azekah, David gave battle to Goliath.

SHOES. (Acts vii. 33.) In addition to what is said under the article CLOTHES, it may be remarked that to take off the shoes in token of reverence was an early custom, (Josh. v. 15;) and as no mention is made of them in the articles of the high-priest's official dress, it is inferred that they officiated with the feet uncovered. To remove the shoe was also a token of humiliation and subjection. (2 Sam. xv. 30. Isa. xx. 2—4. Ezek. xxiv. 17.) Hence the expression, Ps. lx. 8; cviii. 9, imports the subjugation of the country over which the shoe is cast. The plucking off one's shoe and giving it to another was a significant token of a surrendered right of privilege. (Deut. xxv. 9. Ruth iv. 7. See YOUTH'S FRIEND, April, 1837, and THE AFFECTIONATE DAUGHTER-IN-LAW, pp. 41—47, both by Am. S. S. Union.)

The phrase (Deut. xxxiii. 25) *thy shoes shall be iron and brass* is prophetical of the abundance of precious metals with which the soil of Asher's inheritance should be supplied.

SHOE LATCHET. (See CLOTHES.)

SHOSHANNIM, (Ps. xlv. lxix. title,) or SHOSHANNIM-EDUTH, (Ps. lxxx. title,) probably signifies a particular musical instrument. Some have regarded it as the title of a bridal song; and if it only occurred in Ps. xlv., we might

admit this interpretation; but surely nothing can be farther from a song of delight and festivity than the other two psalms which have a corresponding title.

SHOULDER. (Gen. xlix. 15.) To bare the shoulder is significant of servitude, and to withdraw it denotes rebellion. (Neh. ix. 29.) To bear upon the shoulder is to sustain. (Isa. ix. 6; xxii. 22.)

SHRINE. (See DIANA.)

SHUHITE. (See BILDAD.)

SHULAMITE. (Sol. Song, vi. 13.) A poetical figurative title of the church personified.

SHUNAMMITE. (See SHUNEM.)

SHUNEM. (Josh. xix. 18.) A town in the territory of Issachar, and a little south of Nain. It is associated with several important incidents of Jewish history, (1 Sam. xxviii. 4. 1 Kings i. 3. 2 Kings viii. 1—16,) and especially as the place where Elisha tarried on his journeys between Gilgal and Carmel, and where he performed a miracle under circumstances of unusual interest. (2 Kings iv. 8—37.) The inhabitants were called *Shunammites*.

SHUR. (Ex. xv. 22.) The name of a wilderness (and perhaps a town also) lying north-east of the gulf of Suez, into which the children of Israel entered after the passage of the Red Sea. It is now called *Djofar*.

SHUSHAN. (Neh. i. 1.) An ancient, extensive, and magnificent city, (called by the Greeks *Susa, or the city of lilies*,) situated on the river Ulai, (now *Kerrah*.) It was in the province of Elam, in Persia, now known as Khusistan, and formerly as Susiana. Shushan was the capital, and the residence of the kings, (Esth. i. 5. Dan. viii. 2,) and is said to have been fifteen miles in circumference. It is now a heap of ruins, about thirty miles west of Shouster, the present capital of the province of Khusistan, occupying a space of from six to twelve miles in extent, and consisting of hillocks of earth and rubbish, covered with broken pieces of brick and coloured tile. The largest is a mile in circumference, and nearly one hundred feet in height. They are formed of clay and pieces of tile, with irregular layers of brick and mortar, five or six feet in thickness, to serve, as it should seem, as a kind of prop to the mass. Large blocks of marble, covered with hieroglyphics, are not unfrequently here discovered by the Arabs, when digging in search of hidden treasure; and at the foot of the most elevated of the ruins, stands the tomb of Daniel, a small and apparently a modern building, erected on the spot where the relics of that prophet are said to rest.

Intelligent modern travellers are of the opinion that these are no other than the ruins of the ancient Shushan. One of the most intelligent of them (Sir John Malcom) observes of the tomb of Daniel, that "It serves to shelter some dervises who watch the supposed relics of the prophet, and are supported by the alms of pilgrims; that these dervishes are the only inhabitants of the place; and that every storm of wind [illegible] over the spot on which some of the proudest palaces ever raised by human art once stood." (See ELAM.)

SHUSHAN-EDUTH. (Ps. lx. title.) The same with Shoshannim. (See SHOSHANNIM.)

SHUTTLE. (Job vii. 6.) A well known instrument, used by weavers for throwing the thread of the woof across the warp. As it moves with grea-

swiftness from one side to the other, so as scarcely to be seen in its passage, it is used figuratively to denote the rapid flight of time.

SIBBOLETH. (See SHIBBOLETH.)

SIBMAH, (Isa. xvi. 8, 9,) or SHIBMAH (Num. xxxii. 38.) A city of Reuben, near by Heshbon, celebrated for the luxuriant growth of the vine. (Jer. xlviii. 32.) It fell into the hands of the Moabites after the captivity of Reuben, Gad, and Manasseh by Tiglath-pileser; and hence the prophets Isaiah and Jeremiah weep for Moab, because the spoiler had broken the vines of Sibmah.

Probably the expression in the passage from Jeremiah refers either to the universal reputation of the vines of Sibmah, or it is poetically used to denote the luxuriance of their growth. The *sea of Jazer* was perhaps fifteen or twenty miles from Sibmah.

SICHEM. (See SHECHEM.)

SICKLE. (Deut. xvi. 9.) We have preserved in Egyptian monuments the form of the ancient sickle, and it bears a very close resemblance to that implement in modern times.

SIDDIM, VALE OF, (Gen. xiv. 3.) now covered by the waters of the Dead Sea, is supposed to have been the site of Sodom and Gomorrah.

SIDON, (Matt. xi. 21,) or ZIDON (Judg. i. 31.) A city of Phenicia, deriving its name probably from Sidon, the eldest son of Canaan. (Gen. x. 15; xlix. 13.) It was situated at the north-west angle of the Land of Canaan, about thirty miles north of Tyre. It was assigned to Asher, (Judg. xviii. 28,) but the aborigines were never wholly expelled. (Judg. i. 31.) and proved an annoyance to the Israelites. (Judg. x. 12.) Its position on the shore of the Mediterranean, the fame of its timber, and skilful workmen, and its excellence in many ingenious and useful arts, made its commercial advantages peculiar; and they are noticed in profane history. Their prosperous and luxurious habits led them into a careless and secure mode of life, which is alluded to, Judg. xviii. 7. It is called *Great Zidon*. (Josh. xi. 8; xix. 28.) This city is the subject of some very remarkable prophecies. (Isa. xxiii. 4—18. Jer. xxv. 17—38. Ezek. xxviii. 21—24.) It was subdued successively by the Babylonians, Egyptians, and Romans, the latter of whom deprived it of its freedom.

Messrs. Fisk and King, American missionaries, passed through Sidon in the summer of 1823, and estimated the population, as others have estimated it, at eight or ten thousand; but Mr Goodell, another American missionary, took up his residence there in June, 1824, for the purpose of studying the Armenian language with a bishop of the Armenian church who lives there, and of course had far better opportunities to know the statistics of the place. He tells us there are six Mohammedan mosques, a Jewish synagogue, a Maronite, Latin, and Greek church. The number of inhabitants may be estimated at three thousand, of whom one-half may be Mussulmans. From Tyre and Sidon it was, that part of that great multitude was made up, who, on one occasion, came to Jesus, having *heard what great things he did*. (Mark iii. 8.) And on these coasts it was that the woman of Canaan manifested a faith which received the approbation of the Saviour, and which will be told for a memorial of her wherever the gospel shall be preached. (Mark vii.

24—30.) "For several days," says Mr. Goodell, "I have been much affected with the consideration, that probably no such individual can now be found here; that there is probably no one who knows any thing of the spirit of adoption, or of communion with God in prayer; and have endeavoured to intercede for them, as if the way to the throne of grace was known to no other, and every thing was depending upon the prayers which I made. May all who love to read of this *Syrophenician by nation*, lift up their hearts in prayer, that the Lord Jesus may again pass this way, and again manifest his glory on these coasts, in giving sight to the blind, health to the sick, and life to the dead."

The apostle Paul visited Sidon on his voyage to Rome. (Acts xxvii. 3.) At present the name of the place is *Saide*. It is a trading town of some importance. The harbour is rendered comparatively useless, however, by sandbars, and the town itself is badly built, and very dirty. The inhabitants are called Sidonians. (Deut. iii. 9.)

SIEGE. (Deut. xx. 19.) The surrounding of a city or castle with an army, in order to starve or force the inhabitants to surrender. The sieges of Samaria, Nineveh, Babylon, Jerusalem, and Tyre are most noted. The judgments of God, reducing men to great hardships, are figuratively called sieges. (Isa. xxix. 3.)

SIEVE. (Isa. xxx. 28.) The bolter, or sieve, which is so necessary an article in our day, in the preparation of meal for bread, &c., was in ancient times made of rushes, or papyrus. Ancient writers say that only the Gauls had sieves of horse hair. What was left in the bolter was put into the mill a second time. Sieves of various degrees of fineness were no doubt used, for the same authors tell us of four different qualities of meal.

SIGNET. (See SEAL.)

SIGNS (John iv. 48) and *wonders* (as they are usually connected) sometimes denote those proofs or demonstrations of power and authority which were furnished by miracles, and by other tokens of the divine presence, as in Acts ii. 22. And at other times those unusual appearances which betoken the approach of a great event, as in Luke xxi. 11. 25.

SIHON. (Num. xxi. 21—31.) A king of the Amorites, who lost his dominions in consequence of his refusal to permit the Hebrews to pass through them on their way from Egypt to Canaan. Sihon himself was slain in battle, his army was routed, Heshbon his capital was taken, and his country distributed among the Israelites. (Ps. cxxxv. 10—12; cxxxvi. 18, 19.)

SIHOR. (See EGYPT, RIVER OF.)

SILAS, (Acts xv. 40,) contracted from SYLVANUS, (2 Cor. i. 19,) is called one of the chief brethren, (Acts xv. 22,) and a faithful brother. (1 Pet. v. 12.) He is supposed to have been a native of Antioch, and a member of the Christian church there. (Acts xv. 37—41.) He was the associate of Paul in several of his missionary tours, and his fellow prisoner at Philippi. (Acts xv. 40; xvi. 25. 29; xvii. 4. 10. 15.) He is called a prophet, (Acts xv. 32;) but what was the precise nature of this office in the days of the apostles is not clear.

SILK. (Prov. xxxi. 22.) Perhaps the ancient Hebrews knew nothing of silk; and the word may signify *cotton*, or *fine flax*. (Isa. xix. 9.) In Ezek. xvi. 10. 13. an arti-

cle called *picked silk*, is doubtless intended; and Pliny says that silk was brought from Eastern Asia to Greece, in robes which were only half silk, and was then unravelled or picked out, and made up again into garments of entire silk. (Rev. xviii. 12.)

SILOAH, (Neh. iii. 15,) or SILOAM, (John ix. 7. 11,) or SHILOAH. (Isa. viii. 6.) A rivulet on the south-east of Jerusalem, at the foot of Zion and Moriah; supposed by some to be the same with En-rogel and Gihon. There seem to have been two pools, the *upper*, (Isa. vii. 3,) or *king's pool*, (Neh. ii. 14,) and the *lower pool*. (Isa. xxii. 9. See CONDUIT.) A modern traveller says, "We passed the Jewish burying ground, south-east of the city of Jerusalem, and came to the pool of Siloam, *whose waters go softly*: they have a current, but it is almost imperceptible. I alighted to descend more than twenty steps, and taste the waters of this fountain, at which, in ancient times, the Jews were wont to celebrate a festival, singing the twelfth chapter of Isaiah. On the other side of the projecting hill, (Ophel,) after passing under ground two or three hundred feet, these waters re-appear; and here they are drawn off to irrigate a lovely spot, consisting of gardens and small fields. These gardens are in summer often frequented by the Turks. Over against the pool, on the slope of a lofty mountain, is a village they call Siloa."

Messrs. Fisk and King, American missionaries, visited the pool of Siloam in the spring of 1823, and thus describe it:

"Near the south-east corner of the city, at the foot of Zion and Moriah, is the pool of Siloah, whose waters flow with gentle murmur from under the holy mountain of Zion, or rather from under Ophel, having Zion on the west, and Moriah on the north. The very fountain issues from a rock, twenty or thirty feet below the surface of the ground, to which we descended by two flights of steps. Here it flows out without a single murmur, and appears clear as crystal. From this place it winds its way several rods under the mountain, then makes its appearance with gentle gurgling, and, forming a beautiful rill, takes its way down into the valley, towards the south-east. (See SELUMIEL, ch. vi., by Am. S. S. Union.)

TOWER IN SILOAM (Luke xiii. 4) was probably a high wall or tower, contiguous to the pool of Siloam, by the sudden fall of which eighteen lives were lost. This being a notorious event, as the like incident in New York or Philadelphia would be now in our country, it was alluded to by our Saviour to illustrate the fact that such events are not always to be regarded as special judgments for an unusual degree of guilt.

SILVER. (Gen. xiii. 2.) A well known precious metal, obtained chiefly from South America. Many suppose that the Tarshish of the Old Testament was in Spain, and hence that we obtain a portion of our silver from the same mines which furnished it in the days of Solomon.. (1 Kings x. 22.)

That silver was known at a very early period is evident. (Gen. xliv. 2. Ex. xi. 2; xxv. 3. Job xxviii. 1.) And the reason probably is, that like gold, it is often found in a state of purity in the earth, and therefore easily discovered. It was used in the construction of the temple, (Ex. xxvi. 19. 32,) and for its furniture, (1 Chron. xxviii. 14—17;) and also for musical instruments, (Num. x. 2,) and for adorning idols.

(Isa. xl. 19.) And that it was abundant in that day appears from 1 Kings x. 27.

Silver constituted the chief medium of trade, though it was not coined, but used by weight. (Gen. xxiii. 16.) The *pieces of silver* (thirty of which were given as the price of innocent blood, Matt. xxvi. 15; xxvii. 3) were probably shekels of silver, worth fifty cents each.

The *silverling* (Isa. vii. 23) is supposed to have been of like value.

SIMEON. 1. (Gen. xxix. 33.) Son of Jacob and Leah. According to the prediction of Jacob, (Gen. xlix. 5—7,) and as a punishment for his offence in the matter of the Shechemites, (Gen. xxxiv.—see DINAH,) his posterity dwindled, (comp. Num. i. 22; xxvi. 14, 15,) and their inheritance was only a dismembered portion of the territory of Judah. (Josh. xix. 1.)

TRIBE OF, occupied nineteen cities, within the bounds of Judah, principally south of Dan, on the coast. (Josh. xix. 2—7.) In Hezekiah's time they possessed parts of mount Seir. (1 Chron. iv. 42.)

2. (Luke ii. 25.) A man of singular piety, residing at Jerusalem. He had been favoured with a divine intimation that he should live to see the incarnate Redeemer, the Lord's Christ. And being led by the Spirit into the temple at the particular time when the infant Jesus was brought thither by his parents, according to the requirement of the law, (Ex. xiii. 12; xxii. 29,) he took him up in his arms and uttered the most devout thanksgivings to God, accompanied with a remarkable prediction respecting the various effects of his advent.

3. (Acts xiii. 1.) Was among the prophets and teachers of the Christian church at Antioch. Some have supposed (though without warrant) that he is the same with Simon the Cyrenian. (Matt. xxvii. 32.)

4. (Acts xv. 14.) Simeon is a Hebrew name, and in this passage is the same with Simon.

SIMON. (Acts viii. 9.) A native of Samaria, and a famous sorcerer, who professed to be a convert to the Christian faith, and was baptized as such by Philip; but was severely rebuked by Peter as a hypocrite, because, under the influence of mercenary motives, he desired apostolic gifts. Hence the buying and selling of ecclesiastical rights, benefits, or privileges, is called *simony*, a high offence against the purity and integrity of the Christian faith, and one of which the seller and buyer is equally guilty.

6. SIMON PETER. (See PETER.)

7. SIMON THE CANAANITE, (Matt. x. 4,) or SIMON ZELOTES, (or the *zealous*,) one of the twelve disciples, was perhaps a native of Cana; though some suppose the word Canaanite, like Zelotes, denotes his characteristic zeal. Several other persons of this name are mentioned, as the Pharisee, (Luke vii. 36,) the leper, (Matt. xxvi. 6,) the father of Judas Iscariot, (John vi. 71,) and the tanner at Joppa, with whom Peter lodged. (Acts ix. 43.)

SIN (Gen. iv. 7) is the transgression of the law of God. (1 John iii. 4.) Any departure in thought, word, or deed, from the rule of conduct which requires us to love the Lord our God with all the heart, and soul, and mind, and strength, and our neighbours as ourselves, is sin. (1 John v. 17.) The word is sometimes used for a *sin-offering*, as in Hos. iv. 8. Rom. viii. 3. 2 Cor. v. 21. In the text first cited, reference is had to the eating of that which was brought as a sin-of-

fering, either from greediness, or in violation of the law. The disobedience of our first parents to the positive command of God introduced sin with all its dreadful consequences into our world.

The *sin not unto death*, and *the sin unto death*, (1 John v. 16,) have been variously interpreted. As there are offences under human governments which are capital, involving the certain penalty of death without the hope of pardon, so under the divine government there are sins of such malignancy and aggravation, evincing an impious and unalterable determination to reject the offered mercy of God, that we have little, if any ground, for the prayer of faith, or even for the hope that the offender may be forgiven. It seems difficult to suppose a case, however, in the existing state of God's government, in which the character of a sin can be so determined by any human tribunal, as to make him who commits it no longer a subject of prayer. (John iii. 15. Acts xvii. 30. 2 Pet. iii. 9.) Some have supposed that exclusive reference is had to a distinction in the Jewish law between offences capital and not capital; or to the civil law of some particular place, by which some offences were punishable with death, without the possibility of pardon. These were sins unto death, for no entreaty availed to avert the punishment. But there were other capital cases in which the law authorized a commutation of punishment, if the circumstances justified it. These were sins not unto death; for the powerful intercession of friends for the offender might save him. Whether what is called the unpardonable sin (Matt. xii. 31, 32) can be committed except by such as were witnesses of the mighty works wrought by Christ, and by his apostles through the power of the Holy Ghost, is considered doubtful by many. From the connexion of the above cited passage from Matthew we have a very explicit illustration of one species of this sin; and perhaps the unpardonable sin is the same with the sin unto death. (See SACRIFICE.)

SIN (Ezek. xxx. 15, 16) is the *Pelusium* of the Greeks, and is called *the strength of Egypt* because of its position as a bulwark. The ruins of it are supposed to have been discovered by the French army, in the invasion of Egypt under Bonaparte.

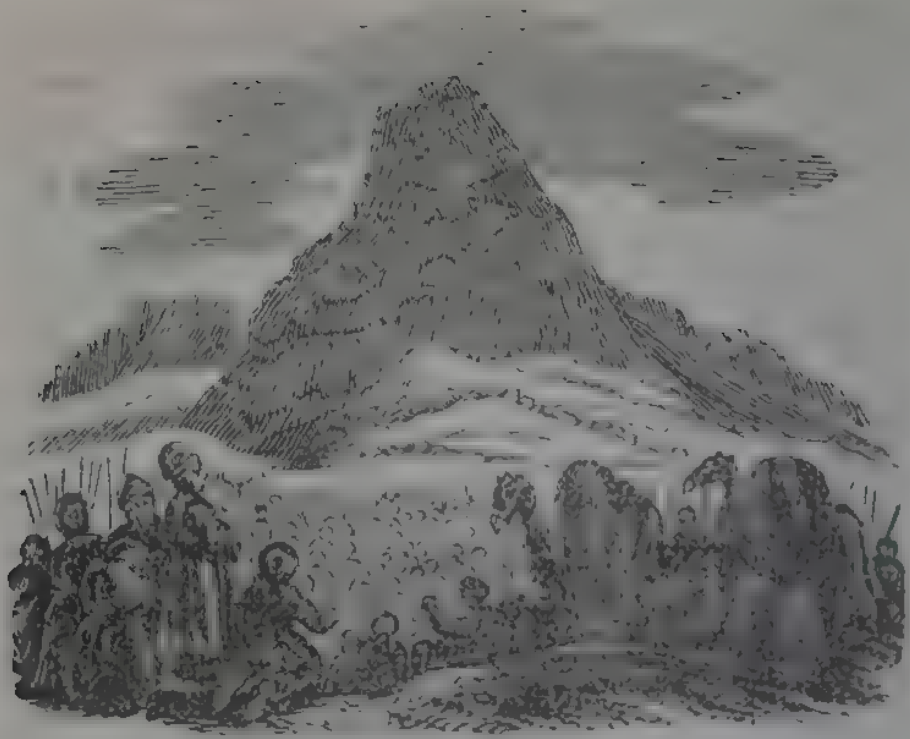
SIN, DESERT OF, OR WILDERNESS OF, (Num. xxxiii. 11,) was entered by the Israelites immediately after they passed the Red Sea. (Ex. xvi. 1.) It was between Elim and Sinai, and was the place where manna was supplied. (See ZIN.)

SIN-OFFERINGS. (See SACRIFICE.)

SIN-MONEY. (2 Kings xii. 16.) Money sent by persons at a distance, with which to buy the required offerings; and as there was usually some surplus, it was the perquisite of the priest, and was called *sin-money*, or *sin-offering money*. (Num. xviii. 9.)

SINAI. (Ex. xvi. 1.) We have already given, under the article HOREB, a general view of the district of Arabia in which Sinai is situated. We subjoin a description of the ascent and position of this singular spot, associated with one of the most sublime and momentous events recorded in sacred history; which, connected with the former article, furnishes a clear view of the whole region. (See MAP, pp. 520, 521.)

An English missionary who visited mount Sinai in the summer of 1831, says, "We



took our dinner on a high plain, where was much verdure; and we had very interesting views on every side; the whole country being filled with bold granite mountains, from which, in a certain revolution in our earth, the water appears to have washed all the cultivatable earth down into the valleys: for you see on the mountains nothing but bare granite; except here and there, in a recess, some fertile ground, covered with shrubs. We first ascended a little; then descended very much into a deep valley, shut up on every side by high mountains. Here the temperature was raised to such a height at once, that I do not recollect ever to have felt so great a heat; but we passed this valley in less than a quarter of an hour. In the middle of this passage, through which our camels passed, but with great danger, we took some repose in a small ravine, where we found a well with very good water, and a few small palm trees. We took our dinner here, under the shade of a rock; and then again ascended, until we had reached, I think, the height of one thousand feet above the level of the sea. Here we found ourselves in a fine large plain, situated between two high ridges of mountains on both sides, between which it runs, southward, to the foot of the mountains of Horeb. In my humble opinion, this must have been the place where the Israelites made their encampment during their stay at mount Sinai; because none of the surrounding valleys which we observed there were so fit to receive so large an army for a whole year. In front of this plain, to the south, was a cluster of mountains, which I think are the mountains of Horeb. From the circumstance that the Scriptures speak of mount Sinai only on one occasion—that of the giving of the law,—while, on the contrary, the name of Horeb is mentioned on different occasions, I infer, that Horeb is applied by Scripture to the

whole collection of mountains which stand here together, as the common name; and the name of Sinai to one mountain only, namely, that on the top of which the law was given. As we are in so many instances led into mistakes by tradition, so I think here, also, a mistake has taken place. The name of Horeb has been applied, by tradition, to one mount only, namely, that which I should consider to be mount Sinai, because it faces the valley where the Israelites lay. If we suppose that this was the case, then the whole army could witness the important transaction, and receive the most powerful impression from it; whereas the *supposed* mount Sinai, or *djebel Mousa*, although a little higher than the former, is yet so far situated behind, that whatever passed on the top of it could only be seen by that part of the army which lay at the utmost distance, where, through a space left between what is called mount Horeb and mount Catherine, they could have seen the top of *djebel Mousa*.

"The first view I enjoyed of mount Sinai made the deepest impression upon my mind. I felt myself, as it were, transported among the Israelites, whom the Lord here had separated from the rest of the world, and led into this solitude, in order to declare them his chosen people. I saw, as it were, Jehovah in the pillar of cloud, on the summit of that bold mountain; and when he lifted his voice, saying, *I am the Lord thy God*, the thunder of his voice re-echoed from all the surrounding mountains.

"The convent of St. Catherine lies in a small valley to the east of Horeb, where the basis of *djebel Mousa* joins that of the so called mount Horeb. Before we arrived at it, we passed the garden belonging to it, surrounded with a high wall, in which an abundance of European and Asiatic plants grow, particularly a quantity of fine cypresses. The convent, from without, looks like a castle, and, from within, like a small town. It has no entrance below, except one that is shut up with stones, and is opened only at the arrival of a new bishop for the convent. On our arrival, some friars, standing at a large window above, and observing us, let down a rope, to which we first fixed our letters of recommendation: these were taken up and looked at. Another rope was then let down for our baggage; and, at last, one for ourselves, which we had to put round our bodies; whereupon we made an aërial passage, forty feet high; and entered the convent through the window, at which the superior waited to give us a friendly welcome.

"We went up to the mountain by steps which have been made on purpose for the pilgrims, by putting stone upon stone from the bottom to the top of the mountain, except at a few even places, where no stairs are necessary. On our way upward, we found several fine spots, where fountains of sweet water refreshed us. We soon arrived at the chapel dedicated to Elias the prophet, where is shown the place of his taking refuge from Jezebel. Near this chapel we saw what is called Elias' well, where there is a valley, from which the tops of several mountains diverge; and also the place where Moses is said to have sat with Aaron and Hur during the battle with the Amalekites; the steep and small valley which is observed below this, being the supposed valley of Rephidim." (See BEDOUIN ARABS, ch. xiv., sec

also engraving and description in YOUTH'S FRIEND for June, 1829, and May, 1833; all by Am. S. S. Union.)

SINCERITY (2 Cor. i. 12) stands opposed to dissimulation or hypocrisy, and implies the entire correspondence of the heart with the expressions of the lips. The original word refers to the bright and penetrating light of the sun, and denotes such things as, on being examined by the brightest light, are found pure and unadulterated.

SION. (See ZION.)

SIRION. (See HERMON.)

SISERA. (See BARAK, DEBORAH, JAEL.)

SIVAN. (See MONTH.)

SKINS. (See CLOTHING.)

SLAVE. (See SERVANT.)

SLIME. (See PITCH.)

SLING. (See ARMS.)

SMYRNA. (Rev. ii. 8—10.) A celebrated Ionian city, and one of the finest of the Levant, is situated about fifty miles north of Ephesus, and the same distance from the coast, on a bay formed by the river Melas, on the western coast of Asia Minor. It was extolled by the ancients as the crown of Ionia, the jewel of Asia, overflowing with wealth, and beautiful in works of art. It has been overthrown at least six times by earthquakes, lost sixty thousand inhabitants by the plague in 1814, and was severely scourged by the cholera in 1831. It is now called by the Turks *Ismir*, and is about four miles in circumference. The harbour is capacious, and affords the finest anchorage for ships of the largest class. The city contains a population of from [illegible] to [illegible] among whom are [illegible] of [illegible] Greeks, 10,000 Jews, 8000 Armenians; and the residue principally Turks. The city has twenty mosques, besides churches and monasteries; and some of the ruins of its former magnificence are still visible.

The church in this place is one of the seven addressed in the Apocalypse. And in the efforts of the present day to evangelize the world, Smyrna is one of the most important centres of action. Several newspapers are published, one or two of which are decidedly religious in their character; and the schools, presses, and agencies established by Christian benevolence in this interesting city promise well for religion.

SNAIL. (Lev. xi. 30.) A species of worm. In the passage above cited, the original word is thought to denote some species of lizard. And in Ps. lviii. 8, the only place besides in which it occurs, reference may be had to the common snail, or slug, which is found in cellars and damp places, and which seems to waste itself by covering its path with a thick shining slime.

SNOW. (2 Sam. xxiii. 20.) Vapour congealed in the air, and often falling in large broad flakes resembling wool. (Ps. cxlvii. 16.) The allusion to snow in the sacred writings, especially to its whiteness, are frequent. (Ex. iv. 6. Num. xii. 10. 2 Kings v. 27. Ps. li. 7. Isa. i. 18.) The comparison in Prov. xxv. 13, has reference to the use of snow brought from the mountains to cool the drink of the reapers in the heat of harvest, as we use ice. Snow-water is softer and more detergent than common water; hence the allusion, Job ix. 30. M. Fisk, an American missionary, found snow on mount Lebanon towards of two feet deep, Oct. 4, 1823; and hence concludes that it lies through the year.

SO. (2 Kings xvii. 4.) An Ethiopian king, and supposed

to be the same with Sabacus or Sabacon of profane history. He is called king of Egypt in the above passage because he invaded Egypt, and reigned for a term of years over that country, during which time he received the proposition of an alliance from Hoshea, king of Israel; which incensed Shalmaneser, king of Assyria, to attack the country.

SOAP. (See NITRE.)

SOCHOH. (See SHOCOH.)

SODOM. (Gen. xiii. 13.) One of the cities of the plain (Gen. xiii. 12) which were miraculously destroyed because of the deep and almost universal corruption of the inhabitants. (See SALT SEA. See also EVENING RECREATIONS, vol. ii. pp. 46—50, by Am. S. S. Union.)

SOLDIERS. (See ARMIES.)

SOLOMON, (2 Sam. v. 14,) king of Israel, was the son and successor of David. His character, and the general condition of the country during his reign, were predicted in remarkable terms, (1 Chron. xxii. 9, 10;) and especially remarkable, as the prediction is supposed to have ultimate and more comprehensive reference to the Messiah and his reign. Soon after the birth of Solomon, the prophet Nathan was sent by divine authority to give him the name of Jedidiah, signifying *beloved of the Lord*.

Towards the close of David's life, a conspiracy was detected to place Adonijah on the throne. To settle the government in the order of the divine appointment, David caused Solomon to be invested with the robes of royalty, and resigned to him voluntarily the sceptre of government, giving him a solemn charge respecting the administration of it. The early part of his reign was exceedingly prosperous, and was marked by several public acts which displayed his wisdom and piety. (1 Kings ii. 19. 27. 31.; iii. 1. 9. 16—28.) He was also favoured with a remarkable promise of the divine favour. (1 Kings iii. 12—14.) His court was distinguished for its magnificence; his dominions and revenue were vast; his personal character exalted; his wisdom proverbial; and his capital and palace renowned for wealth and splendour. (1 Kings iv. and x.) The great event of his reign, however, was the erection of the temple in Jerusalem, (hence called Solomon's temple,) which was designed by David his father. (1 Chron. xxii. 1—11.) The plan and materials of the house, and the furniture, as well as of the royal palace, are minutely described, 1 Kings vi. vii., (see TEMPLE,) as are also the services at the dedication of it, 1 Kings viii. After this, Solomon received a renewed assurance of the divine favour, and of a gracious answer to his prayers and supplications; and at the same time, one of the most fearful denunciations of wrath in case they should forsake God's law. (1 Kings ix. 1—10.) In the latter part of Solomon's reign, he was led into the practice of idolatry and other abominable sins, which drew upon him and the country heavy judgments. (1 Kings xi.) We are told that the Arabs call the southern side of the mount of Olives the *mount of Solomon*, because his idolatrous altars were built here. It is called the *mount of Corruption* (2 Kings xxiii. 13) from the same cause. He reigned forty years, and was succeeded by his son Rehoboam. (1 Kings xi. 42, 43. See LIFE OF DAVID, ch. xxiv.; by Am. S. S. Union.)

We are told of the book of the acts of Solomon, (1 Kings xi. 41,) and elsewhere that his acts were written in the book

of Nathan, the prophecy of Ahijah, and the visions of Iddo against Jeroboam, (2 Chron. ix. 29;) but no other knowledge of these books has come down to us; and perhaps they were chiefly genealogical, and were destroyed with other Jewish writings in the frequent revolutions of the country.

Pools of. (Eccl. ii. 6.) We have from Mr. Whiting, an American missionary, the following description of what are called the *pools of Solomon*, upon the supposition that they were erected by him. "These pools are on the road to Hebron, about three miles southwest of Bethlehem, in a narrow sloping valley. They are three in number, placed one above another in the valley. They are immensely large cisterns, built of stone and mortar, and plastered within. The length of the uppermost is one hundred and sixty yards, the second we estimated at two hundred yards in length, and the third is still longer. The width of the three is nearly the same, and is perhaps somewhat less than one hundred yards. They may be thirty feet in depth. At the distance of thirty or forty rods from the upper pool are the subterranean springs, sometimes called the Sealed Fountains, from which the pools are supplied. Descending through a small hole, like the mouth of a well, to the depth of ten or twelve feet, you find yourself in an excavated, vaulted room, or rather two rooms connected by a door, at one side of which the water flows out of the rock in a copious and pure stream, and descends by an underground conduit to the pools. From the pools it is conveyed by an aqueduct around on the sides of the hills to Jerusalem. The tradition is that these pools were built by Solomon, which is perhaps not improbable. They certainly are ancient. It is somewhat remarkable that no history extant informs us of their origin, or makes any evident mention of them. If we consider them the work of the Jewish monarch, and that this valley was once adorned with gardens, groves, and palaces, it must have been a delightful retreat. A short distance below the pools, in the valley, there are still some beautiful gardens, watered from the aqueduct."

Proverbs of. (See Proverbs.)

Solomon's porch. (See Temple.)

Song of Solomon. This is the twenty-second in the order of the books of the Old Testament. A Greek translation of it is extant, which is ascribed without contradiction to the authors of the Septuagint, who lived about two centuries before Christ. The ancient Jews, without exception, regarded it as a sacred book; Josephus inserts it in his catalogue of sacred books; and it is cited as of divine authority, from the earliest period of the Christian church. That it is in the highest degree figurative, must be allowed; but whether it is to be regarded as a poem, or a series of poems, or as a nuptial dialogue, or as a drama, is not determined. The prevailing opinion is, that the book consists of twelve distinct poems or idyls, such as are common among Arabian poets, and that it should be divided thus:

Idyl 1	Chap. i. 1—8.
2	i. 9—ii. 7.
3	[illegible]
4	iii. 1—5.
5	[illegible]
6	[illegible]
7	[illegible]
8	[illegible]
9	[illegible]
10	[illegible]
11	[illegible]
12	[illegible]

The allusions with which this book abounds are made to scenes and customs of which our knowledge is very imperfect; and hence much perplexity must attend any attempt to analyze the truths it teaches; and much care and judgment are necessary so to use this part of divine truth as not to abuse it.

SON OF MAN. (Matt. viii. 20.) This title is given to our Saviour eighty times in the New Testament, and in thirty of the instances he applies it to himself. It is also applied to him by Daniel. (vii. 13.) The Jews perfectly understood it to denote the Messiah. It probably denotes his peculiar and intimate relation to mankind in his incarnate state, as the phrase *Son of God* denotes his peculiar relation to the Divine Being.

The term *Son of man* is applied to Ezekiel not less than eighty-nine times, and may be accounted for on the ground that this prophet was, in many respects, an eminent type of Christ.

SON OF GOD. (Dan. iii. 25.) This is one of the titles of our Divine Redeemer, and is applied to none else, except in a connexion which shows the sense. It is applied to angels, (Job xxxviii. 7,) and to Adam, (Luke iii. 38,) as created immediately by his hand, and to believers, (Rom. viii. 14, 15. 2 Cor. vi. 18,) as adopted into God's spiritual family; but when applied to Christ, it is in a peculiar and exalted sense, which cannot be mistaken.

SONS OF GOD. (Gen. vi. 2.) The original word, translated *God* in this passage, is sometimes rendered *princes*, or *distinguished persons*; and the reading might properly be, 'sons of the patriarchs,' or eminent men mentioned in the preceding chapter. (See ADOPTION.)

SOOTHSAYER (Dan. ii. 27) was one who pretended to foretell future events. The original word is supposed to denote that they dissected the entrails of animals, for the purpose of discerning what would come to pass. The Philistines appear to have been notorious for their practice of this magic imposition. (Isa. ii. 6.) This was a common mode of divining among the Romans.

SOP. (John xiii. 26.) Our ordinary table utensils were unknown among the Hebrews. Hence in eating broth or milk, it was either taken with the hollow of the hand, or the bread was dipped into it. This is at present the usage in all the oriental countries, even at the table of the Persian king. Thus the reapers of Boaz dipped their *morsel in the vinegar*, (Ruth ii. 14;) and thus our Saviour *dipped the sop* or morsel, and gave it to the traitor Judas.

SORCERY. (Acts viii. 9; xiii. 6.) One of the arts of the magicians, (Ex. vii. 11, hence called *sorcerers*,) by the use of which they pretended to predict future events, cure diseases, work miracles, &c. The practice of sorcery, or any confidence in it, is threatened with the severest judgments. (Mal. iii. 5. Rev. xxi. 8; xxii. 15.)

SOREK. (Judg. xvi. 4.) A brook and vale in the south of the territory of Dan, where Delilah dwelt. It probably derived its name from its *choice grapes*, and was but a mile or two from Eshcol. The brook empties into the Mediterranean near Askelon.

SORROWS OF HELL, and SORROWS OF DEATH, (Ps. xviii. 4, 5,) signifies *pangs*, or [illegible] (Acts ii. 24.) In both

passages the word *cords* may be read. Death is personified in many systems of pagan worship. There is a Hindoo deity *Yama*, or the *catcher of the souls of men*, whose image is represented as holding a cord or snare, which he throws over his victim, and thus secures him.

SOSIPATER, (Rom. xvi. 21,) or SOPATER. (Acts xx. 4.) A native of Berea, and a kinsman of Paul.

SOSTHENES. (Acts xviii. 17.) A ruler of the Jewish synagogue at Corinth. He was seized and beaten by a party of Greeks in that city, who were excited thus to acts of violence by what they thought the unjustifiable and malicious persecution of Paul. It is thought that he afterwards became a convert to the Christian faith. (1 Cor. i. 1, 2.)

SOUL. (Gen. ii. 7.) The Scriptures evidently distinguish between the spirit and soul. (1 Thess. v. 23. Heb. iv. 12.) The word which we call soul is used to denote mere animal life, the seat of sensations, appetites, and passions. (Gen. i. 20.) Here the word translated *life* is the same with that which is elsewhere translated *soul*. Hence it may be inferred, that as we have our bodies and animal life in common with brutes, it must be the spirit which was created in the likeness or image of God, and which raises man above the brutes that perish, and makes him a rational and accountable being. We cannot comprehend the exact connexion and relation of these various parts of our being, but that they exist is the declaration of Scripture, fully supported by observation and experience.

SPAIN. (Rom. xv. 24.) Formerly this term included the whole Spanish peninsula, embracing Portugal. In Paul's time it was subject to Rome, and the resort of many Jews. It is uncertain whether that apostle's intention to visit Spain was ever executed. (See LIFE OF PAUL, chap. xxi., by Am. S. S. Union.)

SPAN. (See MEASURES.)

SPARROW (Ps. lxxxiv. 3) is well known to be one of the smallest and least valuable of all birds. Hence the force of the allusion, Matt. x. 29. Luke xii. 6. The original word is generic, and means a bird generally, as in Ps. cii. 7. The probable allusion in Ps. lxxxiv. 3, may be better understood by placing the former part of the third verse in a parenthesis, and thus connecting the latter part with the second verse, thus, *My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God, (Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young,) even thine altars, O Lord of hosts, my King, and my God.* Then the desire of the psalmist to go up to the courts of the Lord's house is beautifully compared with the instinctive desire of the bird for its nest—its home.

SPEAR. (See ARMOUR.)

SPICES. (Gen. xliii. 11.) This term, as used by the sacred writers, is much more comprehensive than the modern use of it. With them it includes not only fragrant gums, as myrrh, and also roots and barks, as cassia, cinnamon, cane, &c., but the odours of flowers and various perfumes. (Sol. Song iv. 13, 15.) Spices were imported into Judea chiefly from southern Arabia. Sweet spices (Mark xvi. 1) are merely aromatic substances used in embalming. The word spices fully

expressed the meaning of the original word without the adjective.

SPIDER. (Job viii. 14.) A well known insect of very singular structure and habits. Its method of weaving its web, —the thinness and frailty of which are strikingly emblematical of a false hope, and of the schemes of wicked men, (Isa. lix. 5,)—and the remarkable construction of its foot so as to resemble a part of the human hand, will be found fully illustrated with engravings, &c. in BIBLE NATURAL HISTORY, art. SPIDER, by Am. S. S. Union.

The expression in Prov. xxx. 28, is supposed by some to refer to some other and larger animal; but the striking correspondence between the construction of the spider's foot and the terms used to express its method of working, goes far to establish the correctness of the present rendering.

SPIKENARD. (John xii. 3—5.) A plant of the grass kind, of strong aromatic taste and smell, and found chiefly in India. The ointment made of the genuine Indian nard was very precious, (Mark xiv. 3,) a single pound costing, in our Saviour's day, what, in the modern value of money, would be upwards of forty dollars. Profane history tells us that the crude vegetable was worth one hundred denarii (or nearly forty-five dollars) a pound, at Rome, in the time of Christ. Like other unguents and perfumes, it was carried in a box closely sealed, so as to be air-tight. Opening this seal is called *breaking the box*.

SPIRIT. (Gen. vi. 3.) This term is often employed figuratively by the sacred writers, and its import may be generally determined by its connexion.

The Holy Spirit is the title of that divine Agent—the Comforter, the Holy Ghost, plainly distinguished from the Father and the Son, (John xiv. 26; xvi. 7, 8;) by whose influence the truth is received, understood, believed and obeyed. He quickens those who are dead in trespasses and sins, purifies and sanctifies them, and thus prepares them to glorify God and enjoy him for ever. (John xv. 1—6. Rom. v. 5; viii. 16. See DISCERNING OF SPIRITS.)

SPIRITUAL BODY. (1 Cor. xv. 44.) We are probably to understand by this that the body which will be raised will be divested of all sensual and animal appetites; and while it will retain a bodily shape or form, it will be perfectly fitted for pure spiritual exercises and enjoyments, in perfect unison with the redeemed and sanctified soul.

SPOIL. (Ex. iii. 22.) The original word in this passage means *to recover property taken away by violence.* (1 Sam. xxx. 22.)

SPONGE. (Matt. xxvii. 48.) A submarine substance, composed of fibres interwoven in a surprising manner, and surrounded by thin membranes, which arrange themselves in a cellular form. It imbibes a great quantity of fluid, and parts with it upon a strong pressure. Drink could be easily conveyed in this form where cups could not be used. It is inhabited by animals, like the coral, who use the openings of the sponge to suck in and throw out water.

SPRINKLING, BLOOD OF. (Heb. xii. 24.) The Jewish high-priest, on the great day of atonement, carried blood into the inner sanctuary, and sprinkled it upon the mercy-seat. It was by this sprinkling of blood that an *atonement*

was made *for the holy place, because of the uncleanness of the children of Israel.* (Lev. xvi. 16.) The blood of sprinkling was typical of the atoning blood of Christ. When this has been applied to the soul of the believer, he may approach the presence of a holy God, in the name of the great Advocate and Redeemer, confident of a gracious reception. The blood of Abel, alluded to in the above passage from Hebrews, called only for vengeance, (Gen. iv. 10, 11;) but the blood of Christ speaks of pardon, peace, and eternal life.

STACTE. (Ex. xxx. 34.) One of the prescribed ingredients of the sacred incense. It is the Greek name for the purest myrrh; or that which flows freely from the tree without incision.

STARS. (Deut. iv. 19.) Under the name of stars, the Hebrews comprehended all constellations, planets, and heavenly bodies; all luminaries, except the sun and moon. The psalmist, to exalt the power and omniscience of God, (Ps. cxlvii. 4.) describes him taking a survey of the stars, as a king taking a review of his army, and knowing the name of every one of his soldiers. To express a very extraordinary increase and multiplication, the sacred writers use the similitude of the stars of heaven, or of the sands of the sea. (Gen. xv. 5; xxii. 17; xxvi. 4. Ex. xxxii. 13, &c.)

No part of the visible creation exhibits the glory of the Creator more illustriously than the starry heavens. (Ps. xix. 1.) When we seriously contemplate the moon and stars, the work of the fingers of God, we cannot but be astonished that he should condescend to pay any attention to them. (Ps. viii. 3.)

The star of Bethlehem, which appeared to the Magi, to direct them to the birthplace of the Messiah, was not a natural phenomenon, but evidently miraculous, and, when it had answered its purpose, it vanished. It is a fact, however, that of the fixed stars some have entirely disappeared; while others not marked in any catalogue have become visible, where they could not have existed before without being noticed.

Jesus Christ is called the *Morning Star*, (Rev. xxii. 16,) as he introduced the light of the gospel day, and made a fuller manifestation of the truths of God than the prophets, whose predictions are now accomplished.

STEEL. (Ps. xviii. 34.) The degree of strength and agility which one possessed was often shown among the ancient nations in the use of the bow. The word rendered *steel* in this passage might (according to some critics) be more properly rendered *copper*. See Job xx. 24. (Comp. Jer. xv. 12. Ezek. xxvii. 19.)

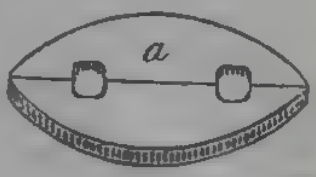
STEPHANAS (1 Cor. i. 16) was one of the earliest converts to Christianity in Corinth, (1 Cor. xvi. 15) and received baptism at the hands of Paul.

STEPHEN, (Acts vi. 5,) usually known as the first martyr, was one of the seven men of honest report who were elected, at the suggestion of the twelve apostles, to relieve them of a particular class of their labours. His character is given by the sacred historian as a man full of faith and of the Holy Ghost; and he was endowed, in a remarkable degree, with divine power and grace. (Acts vi. 8. 10.) His defence against the false and malicious charges of his opponents, (Acts vii. 2—53,) among whom was Saul of Tarsus, is a masterly exhibition of truth;

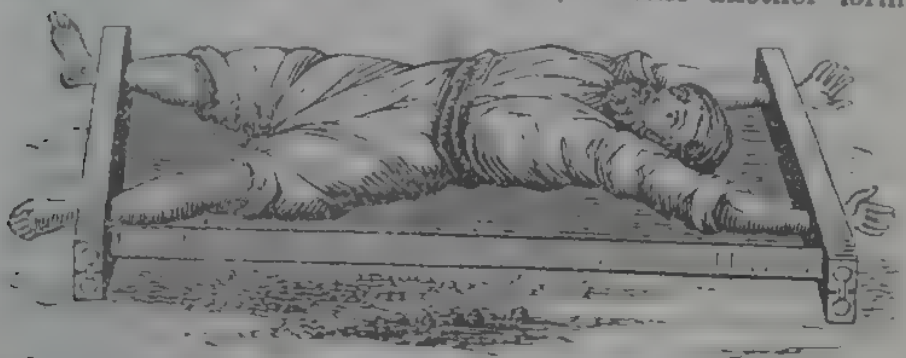
and so direct was its appeal to the consciences of the populace, that they were excited to madness, (Acts vii. 54,) and fell upon Stephen like wild beasts, shouting, and stopping their ears; and after they had forced him beyond the walls of the city, (Lev. xxiv. 14,) they stoned him to death, Saul being present and conspicuous in this barbarous transaction. The last breath of the martyr was spent, like that of his divine Master, in prayer for the forgiveness of his murderers. It is worthy of remark that this prayer of Stephen's is directed to the Lord Jesus, or rather it seems to be a continuation of the prayer respecting himself which was addressed immediately to Christ; the word *God* in verse 59 of our translation not being in any ancient manuscript or version.

STEWARD. (Gen. xv. 2.) The chief overseer of the household. (Comp. Gen. xxiv. 2, with passage first cited. See ELIEZER, JOANNA.)

STOCKS. (Job xiii. 27.) The name of a machine or instrument by which the feet and arms of prisoners are secured. It is said that the jailer at Philippi, to whose custody Paul and Silas were committed with a strict charge to keep them safely, not only put them in an inner prison or dungeon, but made their feet fast in the stocks. The form of this instrument, as seen in the east at this day, is given in the following cuts.



The upper half (*a*) being removed, each leg is placed, just above the ankle, in the groove of the lower half, and then the upper part is fastened down so as to confine them inextricably. The instrument for confining the hands is formed on the same principle, and is represented in the subjoined cut. (For still another form,



and more nearly resembling that in modern use, see CHRISTIAN MARTYRS, p. 71, by Am. S. S. Union.)

STOICS (Acts xvii. 18) were a sect of heathen philosophers, (much like the Pharisees,) who took their rise from one Zeno, a Cyprian. It is said, he borrowed many of his opinions from the Jewish Scriptures; but it is certain that Socrates and Plato had taught some of them before. The Greek word for porch is *stoa*, and from the circumstance of his teaching his scholars in a famous public portico or porch at Athens, his followers were called Stoics. They generally taught, that it is wisdom alone that renders men happy; that the ills of life are but fancied evils; and that a wise man ought not to be moved either with joy or grief: and

in their practice, they affected much patience, austerity, and insensibility. The Stoics were known for many ages, especially at Athens, where some of them encountered Paul.

Of all the ancient sects, the Stoics were most strict in their regard to moral virtue. They believed in the unity of the Divine Being; the creation of the world by the Logos or WORD, and a superintending providence administered in conformity with the will and purpose of God; but all their opinions were mingled with the grossest error.

STONE. (Gen. xxxv. 14.) Houses of stone were as common among the Hebrews as among ourselves. The more elegant structures were built of hewn and squared stones. Amos says to the luxurious Israelites, *Ye have built houses of hewn stone, but ye shall not dwell in them.* (Amos v. 11.) When Solomon was about to raise the temple, he *commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house* (1 Kings v. 17.)

Stones were often used as we use knives, (Ex. iv. 25. Josh. v. 2;) and we are told that stone knives were used by the Egyptians in preparing dead bodies for the process of embalming. The disciples of Christ are called stones, or lively (living) stones, (1 Pet. ii. 5,) in allusion to their connexion with Christ, upon whom they are built up compactly together, as upon the one only foundation which God has laid, the living stone, (1 Pet. ii. 4,) or the source of life. A *heart of stone* is a figurative expression, importing great hardness and impenitency. A stone is sometimes put for an idol. (Hab. ii. 19.) Heaps of stones were raised to mark some signal providence of God, in the way either of deliverance or punishment. (Josh. iv. 5—7.) The weights of the Hebrews were also called *stones*.

WHITE STONE, (Rev. ii. 17,) here, is supposed by many to be an allusion to the practice of some ancient nations of passing judgment on an accused person. Those in favour of acquitting him cast a white ball into an urn, and those who adjudged him guilty cast in a black ball, and if the number of the former exceeded that of the latter, the prisoner was discharged. Others think reference is made to the white stones which were given to conquerors in the Olympian games, with their names written upon them, and the value of the prize they won. So the new name mentioned in Isa. lxii. 2, may denote the adoption of the individual into the family of God, by which he is admitted to privileges and blessings known only to him who possesses them.

STONING was the most general punishment inflicted on notorious criminals, and is usually meant where no other description of punishment is expressly mentioned, as in Lev. xx. 10. Idolaters, blasphemers, Sabbath-breakers, incestuous persons, and stubborn or rebellious children, were liable to it. The culprit was led out of the city, and, as some have supposed, was bound. The witnesses against him were required to commence the work of death; and probably they divested themselves of clothing, that it might be done more effectually. (Acts vii. 58.) At the murder of Stephen they committed the custody of their clothes to Saul, who was not improbably, from his talents and ardour, a ready leader of the mob, and one of

the most violent of the persecutors; and the multitude followed the example of the leaders, until the victim was beaten to death. It is said that the frequent taking up of stones by the Jews to throw at our Saviour, and the stoning of Stephen, (Acts vii. 59,) and of Paul, (Acts xiv. 19.) were vestiges of a punishment called the *rebels' beating*, inflicted by the mob, with fists, staves, or stones, on the excitement of the moment.

STORK. (Jer. viii. 7.) A bird of passage, formed much like the crane, but larger. It feeds on insects and frogs, and was reckoned among the unclean birds. (Lev. xi. 19.) It has long legs, with which it seeks food in marshes and watery places, and its bill is formed so as to retain its slippery prey. It builds its nest sometimes in trees, (Ps. civ. 17,) and sometimes in high ruined towers. Its name, in the Hebrew, means *mercy*, or *piety*; and its English name, taken (indirectly at least) from the Greek *storge*, signifies natural affection. This accords with our knowledge of its character, which is remarkable for tenderness, especially in the young towards the old birds. An eminent naturalist tells us of a Dane, who related, from his own personal knowledge, facts which occurred in the southern part of Jutland, that the two parent birds guard and feed the brood alternately, one always remaining in the nest while the other goes for food; and after their young become old enough to fly, the parent birds bring them back at night, and long preserve the nest as their natural and proper home. The old birds teach their young with great care how to find and distinguish proper food. In the autumn they fly to a warm climate, and returning in the spring, betake themselves and families to their several nests. The people of the country often assemble to see them come, as there are certain superstitious observances connected with their return; and it is not uncommon to see several of the old birds, which are tired and feeble with the long flight, supported at times on the backs of the young; and the peasants speak of it as well known, that such are carefully laid in their old nests, and cherished by the young ones whom they reared there the spring before. A modern traveller speaks of the storks which build their nests in the old ruins of Pergamus, and he says he saw their habits, and that the male bird would often caress his mate before he left her, and then stretch his broad, snow-white wings, and fly away to provide for his faithful partner at home. (For further description and illustrative engravings, see YOUTH'S FRIEND, for Feb. 1829, by Am. S. S. Union.)

STRANGER. (Gen. xv. 13.) This word has a variety of significations in the sacred writings: as, 1. One who is in a foreign land, at a distance from the place of his nativity. (Gen. xxiii. 4.) 2. One who is not a Jew. (Ex. xx. 10. Isa. xiv. 1.) 3. One not of Aaron's family. (Num. iii. 10; xvi. 40.) 4. One that is not of the royal stock and family. (Matt. xvii. 25, 26.) 5. Unknown, disregarded. (Ps. lxix. 8.)

The Jewish laws had many provisions for the protection and comfort of the stranger or foreigner. Those who are called strangers, in 1 Chron. xxii. 2, were probably persons taken in war, and so by the custom of nations liable to any service imposed upon them. Hospitality to strangers is a duty enjoined by the sacred writers both in precept and example.

Judg. xix. 15—20. Job xxxi. 32. 1 Tim. v. 10. Heb. xiii. 2.)

STRAW. (Gen. xxiv. 25.) The straw wanted by the Jews for bricks (Ex. v. 7—18) was to lay them on when fresh moulded. For want of it their mould fell in pieces, and their work was vain.

STREET. (Gen. xix. 2.) The streets of oriental cities are usually narrow. Mats are sometimes spread across from roof to roof to shade the streets from the sun. The streets were named as in modern times. (Ezra x. 9. Acts ix. 11;) but it is supposed that in other passages, (2 Chron. xxxii. 6. Neh. viii. 1. 3. 16,) the word translated *streets* means squares, or open places around the gates. Modern travellers often mention it as a common custom in the eastern countries to sit in the streets. (1 Sam. iv. 13. Job xxix. 7. See BAKE, CITY.)

SUBURBS. (See CITY.)

SUCCOTH. (Josh. xiii. 27. Judg. viii. 15.) The place mentioned in Num. xxxiii. 5, was probably a resting place for caravans to and from Egypt. In other passages, Succoth denotes a city or valley on the east of Jordan, between it and Jabbok, where Abraham pitched his tent on his return from Mesopotamia. (Gen. xxxiii. 17.) It was allotted to the tribe of Gad, and its inhabitants, for insolent language to Gideon, were severely punished by him. (Judg. viii. 15.) It is called *the valley of Succoth*, (Ps. lx. 6.) or *booths*, because of Jacob's building booths there for his cattle.

SUKKIIMS. (2 Chron. xii. 3.) The name of a portion of the allies of Shishak, king of Egypt, in the invasion of Judea. They are supposed to have been a tribe of Ethiopians from the shores of the Red Sea.

SUMMER. (See SEASONS.)

SUMMER HOUSE. (See DWELLINGS.)

SUPERSCRIPTION. (See CROSS.)

SUPERSTITIOUS. (Acts xvii. 22.) This term in the original is at best ambiguous. Perhaps it signifies nothing offensive, but simply that the Athenians were remarkably addicted to worship. They had more gods, more temples, more festivals, in short, more religious observances, than the apostle had seen elsewhere; and he was about to tell them what he thought were errors in these services.

SUPPER. (See MEALS.)

SUPPLICATION. (1 Tim. ii. 1—5.) It is supposed that the distinction made in this passage between prayers and supplications is, that the latter rather respected the averting of threatened or the removal of inflicted judgments, and the former the bestowing of blessings.

SURETY. (Heb. vii. 22.) Some have supposed that the word thus translated means one who draws nigh to God, or brings others nigh. Thus, as in Heb. vii. 19, the apostle had spoken of the introduction of a better hope, *by which we draw nigh* unto God, so (ver. 22) he speaks of Jesus as *him by whom we draw nigh*, thus denoting the effect of his mediation. The word sponsor, pledge, or surety, is of equal significancy. The better hope had been mentioned. If it were asked what security there is that it will be realized, it might be answered that Jesus is the surety of the dispensation which alone supports this hope.

The danger of becoming surety for others is strongly represented. (Prov. vi. 1; xi. 15; xxii. 18, xx. 16, xxvii. 26.) The striking or joining of hands was a token of suretyship. (Job xvii. 3.)

SWALLOW. (Prov. xxvi. 2.) A well known bird of passage, whose instinctive knowledge of its time of migration is used by the prophet (Jer. viii. 7) to reprove the infidelity of the Jews. The allusion in Prov. xxvi. 2, probably signifies that the curses or imprecations of the wicked, when uttered against the innocent, pass away like the birds in their flight. The short, broken twittering of the swallow is alluded to, Isa. xxxviii. 14.

SWAN. (Deut. xiv. 16.) A large and very beautiful water bird, unclean by the ceremonial law, (Lev. xi. 18,) though it is very doubtful whether some other bird is not intended in this passage.

SWEAR. (See OATH.)

SWEARING, VOICE OF. (Lev. v. 1.) The import of this expression in the Hebrew is, "hear the voice of adjuration, execration, oath, or curse," *i. e.* hears this voice when one is adjured or put upon his oath as a witness in court. The precept unquestionably relates, not to the duty of informing against a common swearer, but to the case of one who is summoned to give evidence before the civil magistrate. Judges among the Jews had power to adjure not only the witnesses, but the persons suspected, as appears from the high-priest's adjuring our Saviour, who thereupon answered, though he had before been silent. (Matt. xxvi. 63.) If a person *heard the voice of swearing*, *i. e.* if he were adjured by an oath of the Lord to testify what he knew in relation to any matter of fact in question, and yet, through fear or favour, refused to give evidence, or gave it but in part, he was to *bear his iniquity*. It seems to be implied that such a one should be considered in the sight of God as guilty of the transgression which he has thus endeavoured to conceal.

SWINE, (Deut. xiv. 8,) or *hog*, was unclean by the ritual law, and an object of utter abhorrence to the Jews. Hence the employment of the prodigal son implies the most contemptible degradation. (Luke xv. 15.) Eating the flesh of swine is mentioned among the sinful practices of the Jews. (Isa lxv. 4; lxvi. 17.) The filthy habits of this animal illustrate one feature in the character of sinners. (2 Pet. ii. 22.)

The herd of swine miraculously destroyed (Matt. viii. 32) perhaps belonged to Jews, and were of course kept in violation of their own law. (Lev. xi. 7.)

To *cast pearls before swine* (Matt. vii. 6) is not more vain and wasteful than to offer the words of truth and wisdom to those who are known to despise them, and who would only return the offer with insult and abuse.

SWORD. (See ARMS.)

SYCAMINE. (Luke xvii. 6.) A tree common in Egypt, and closely resembling the mulberry tree in its general appearance.

SYCAMORE. (Luke xix. 4.) A common tree in Judea, and the east generally. The name is applied (though improperly) to our buttonwood, or plane tree, and also to a species of maple. The sycamore of the Scriptures is the Egyptian fig tree. Its fruit, which closely resembles figs, is much esteemed, and the gathering of it was intrusted to special officers. (1 Chron. xxvii. 28. Amos vii. 14.) The wood was used for building, and though much less valuable than the cedar, (1 Kings x. 27. Isa ix. 10,) was very durable. Egyptian coffins, made of sycamore wood, have been found in a sound

state after the (supposed) lapse of 3000 years. (For description and engraving of tree and fruit, see YOUTH'S FRIEND for January, 1829, by Am. S. S. Union.)

SYCHAR. (See SHECHEM.)

SYCHEM. (See SHECHEM.)

SYENE. (Ezek. xxix. 10.) A very ancient city, on the southern frontier of Egypt, near the ruins of which is the modern city of *Assouar*, or *Asuan*. The site of Syene shows some granite columns and a confused mixture of monuments. "Here," says a celebrated modern geographer, "the Pharaohs and the Ptolemies raised the temples and the palaces which are found half buried under the drifting sand. Here are the quarries from which the obelisks and colossal statues of the Egyptian temples were dug. And on the polished surface of some of the native rocks are found hieroglyphic, sculptured representations of Egyptian deities."

SYLVANUS. (See SILAS.)

SYRACUSE. (Acts xxviii. 12.) A wealthy and important city on the eastern coast of the island of Sicily. It was founded B. C. 730, and is distinguished as the birthplace of Archimedes. Syracuse was on the direct course from Malta to Rome, and the apostle stopped there two or three days. It is now called *Syracusa*, or *Syragossa*, and contains about 18,000 inhabitants.

SYNAGOGUE. (Matt. xii. 9.) There is no conclusive evidence that stated meetings of the people for social religious services, or meetings for receiving public instruction, were known among the Jews before the captivity. After that event such meetings became common, and were called synagogues. They were probably held at first in private houses or in the open air. After a time, however, buildings were erected expressly for their use, and these were called synagogues, signifying properly the collection of worshippers, but figuratively the place of meeting. Tradition says there were no less than four hundred and eighty of these buildings in the city of Jerusalem before it was subdued by the Romans. Probably this is an exaggeration. To build a synagogue was considered a deed of piety and public advantage. (Luke vii. 5.) They might be built in any place where there were worshippers enough to associate for the purpose. There was some resemblance between the construction of these synagogues and that of the temple. The centre building, which was called the temple, was furnished with an ark, or chest, containing the copy of the law which was read. A low desk or pulpit was erected about the middle of the synagogue. Some of the seats were higher than others, and were assigned to the elders. They were called chief or *uppermost seats*. (Matt. xxiii. 6.) Each synagogue had its proper officers. The council, to whom the supreme direction belonged, consisted of elders, or aged and influential men. The president of this council was called the *ruler*, or *chief ruler of the synagogue*. (Mark v. 22. Acts xiii. 15. xviii. 8.) The rulers of the synagogue had power to excommunicate and to scourge offenders. (Matt. x. 17. John xvi. 2.) The putting one out of the synagogue was a punishment greatly dreaded by the Jews—much more than scourging. It would seem, also, that judicial proceedings were sometimes had in the synagogues, where certain offences were tried, the punishment of which was scourging. The stripes were inflicted under the direction

of the tribunal, in the synagogue, (Acts xxii. 19; xxvi. 11,) by an appointed person.

When the apostles were excluded from the Jewish synagogues, they held their religious meetings in private houses. Hence we repeatedly hear of churches in houses. (Acts ii. 46; v. 42. Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. See BIBLICAL ANTIQUITIES, vol. ii. ch. viii., and SELUMIEL, ch. xi., both by Am. S. S. Union.)

The service of the synagogue was as follows. The people being seated, the minister, or angel of the synagogue, ascended the pulpit, and offered up the public prayers; the people rising from their seats, and standing in a posture of deep devotion. (Matt. vi. 5. Mark xi. 25. Luke xviii. 11. 13.) The prayers were nineteen in number, and were closed by reading the execration. The next thing was the repetition of their phylacteries; after which came the reading of the law and the prophets. The former was divided into fifty-four sections, with which were united corresponding portions from the prophets, (see Acts xiii. 15. 27; xv. 21;) and these were read through once in the course of the year. After the return from the captivity, an interpreter was employed in reading the law and the prophets, (Neh. viii. 2—8,) who interpreted them into the Syro-Chaldaic dialect, which was then spoken by the people. The last part of the service was the expounding of the Scriptures, and preaching from them to the people. This was done either by one of the officers, or by some distinguished person who happened to be present. This happened with our Saviour, (Luke iv. 17—20,) and there are several other instances recorded of himself and his disciples teaching in the synagogues. (Matt. xiii. 54. Mark vi. 2. John xviii. 20. Acts xiii. 5. 15. 44; xiv. 1; xvii. 2—4. 10. 17; xviii. 4. 26; xix. 8.) The whole service concluded with a short prayer, or benediction. (For an accurate engraving of the interior of a modern Jewish synagogue, and a description of the service, see YOUTH'S FRIEND for January, 1836, by Am. S. S. Union.)

SYRIA. (2 Sam. viii. 12.) When Babylon, instead of Nineveh, was the seat of supreme power, the words Babylonia and Chaldea were equivalent to Assyria, and comprehended two extensive regions on opposite sides of the Euphrates. These are called by the sacred writers *Aram beyond the river*, (2 Sam. x. 16,) and *Aram on this side of the river*. To the former, by way of distinction, the Greeks gave the name *Assyria*, and to the latter the name of *Syria*, of which Zobah first, and afterwards Damascus, (Isa. vii. 8,) was the capital. (See ASSYRIA.)

The word *Syria*, called in the Hebrew *Aram*, from a son of Shem, (Gen. x. 22,) in its largest acceptation, extended from the Mediterranean and the river Cydnus to the Euphrates, and from mount Taurus on the north to Arabia and the border of Egypt on the south. It was divided into *Syria Palestina*, including Canaan and Phenicia, *Cœle-Syria*, between two ridges of mount Lebanon, and *Upper Syria*. The last was known as Syria in a restricted sense. The kings of these provinces were engaged in frequent wars with the children of Israel, sometimes subject to them, sometimes independent, sometimes opposed, and sometimes in alliance with them. Syria was successively subject to the

Assyrian, Babylonian, Persian, Macedonian, Seleucidan, Roman, and Mohammedan dominion, to which last it now belongs.

The leading features in the physical aspect of Syria consist of the great mountainous chains of Lebanon, or Libanus, and Anti-Libanus, extending from north to south, and the great desert lying on the south-east and east. The valleys are of great fertility, and yield abundance of grain, vines, mulberries, tobacco, olives, excellent fruits, as oranges, figs, pistachios, &c. The climate, in the inhabited parts, is exceedingly fine. Syria is inhabited by various descriptions of people, but Turks and Greeks form the basis of the population in the cities. The only tribes that can be considered as peculiar to Syria are the tenants of the heights of Lebanon. The most remarkable of these are the Druses and Maronites. The general language is Arabic: the soldiers and officers of government speak Turkish. Of the old Syriac no traces exist.

No country was more celebrated in antiquity than Syria. In the south-west was the land of promise, the country of the Israelites, and the cradle of Christianity. Phenicia, particularly its cities of Tyre and Sidon, were famous for commerce. Damascus was long the capital of a powerful kingdom, and Antioch was once a royal residence, and accounted the third city in the world in wealth and population. Balbec and Palmyra still exhibit splendid ruins of their ancient greatness. Here have the Assyrians, Jews, Greeks, Parthians, Romans, Saracens, the crusaders, and the Turks, struggled at different periods for possession. Ninus, Semiramis, Sesostris, Alexander, Pompey, Antony, Cæsar, Titus, Aurelian, &c.; at a later period, Godfrey of Bouillon, Richard Cœur de Lion, Saladin, &c.; and, still more recently, Napoleon and Mohammed Ali, have in turn acted a part on the plains of Syria. Ignorance, superstition, and barbarism now cover the land, and no traces of its civilization remain but ruins.

The Nestorians of the present day call themselves *Syrian Christians*, because they use the ancient Syriac in their forms of worship; and they possess the New Testament in this language. At present the Arabic language prevails in Syria, and the Bible is therefore within their power.

Syria is one of the most interesting fields of missionary effort known in our times. Within its limits are to be found nine-tenths of the scenes of the sacred history. It was the only home for the church for thousands of years: it was the *candlestick* for the only light which shined in a dark world for nearly twenty centuries: all parts of it have been trodden by the feet of the Son of God, or by his prophets and apostles: scarcely a hill or a valley but has resounded with the songs of Moses, of David, and of Isaiah; while, above all, here was shed that blood which *taketh away the sin of the world*. The whole country is one vast living commentary on the word of God, spread out for the perusal of every age, and for the confusion of every skeptic.

And if these countries are unrivalled in the thrilling interest of their past history, they are equally so in the singular features of their present condition, and in the solemnity of their future expectations. Palestine, robbed and spoiled, sits in desolate widowhood amidst the dust and ruins of

her former greatness; and the remnant of the Jewish nation, once the entire church of God, live like aliens and bond-servants in the land of their fathers. But if we have not read the word of God in vain, there is much of unfulfilled prophecy and promise scattered along the whole track of revelation, which, touching and glancing on every age, throw a strong and cheering light over the happy future; and faith rests assured, that

"These ruins shall be built again,
And all this dust shall rise."

The present number of inhabitants is variously estimated from 800,000 to 2,500,000. Probably it does not differ far from 1,000,000. This last estimate is somewhat confirmed by that part of the census which has already been taken by the present new government.

Several missionary stations have been advantageously taken. Nine male missionaries are now (1837) on the ground; ten or twelve schools are established; and the success of their proceedings is encouraging.

SYRIA-MAACHAH. The same with Aram-Maachah. (See ARAM.)

SYRO-PHENICIA. (See PHENICIA.)

TAANACH, (Josh xii. 21,) or TANACH, (Josh. xxi. 25,) was a city of Manasseh, though within the boundaries of Issachar. It was not far from Megiddo, in connexion with which it is usually mentioned.

TABERAH. (Num. xi. 3.) An encampment of the Israelites in the wilderness of Haran. This name was given to it to commemorate the judgment by fire that came on the people for their murmurings at this place. (Num. xi. 3—34.)

TABERNACLE (Ex. xxv. 9) properly means a tent, or moveable dwelling-place. In this sense it is used, Num. xxiv. 5. Job xi. 14; xxii. 23. Matt. xvii. 4; but, in the Scriptures generally, it is applied to the structure which was prepared by Moses, under the divine direction, for the Jews to worship in. The *tabernacle of the congregation* (Ex xxxiii. 7) was erected by Moses for his own use In it he gave audience to the people, heard and decided controversies, and sought divine direction. Probably the public offices of religion were also performed here, and hence the name. Another tabernacle was erected by David for the reception of the ark. (2 Sam. vi. 17. 1 Chron. xvi. 1.) But the *tabernacle*, pre-eminently so called, was built, as above intimated, by Moses for God, partly to be the palace of his presence as the King of Israel, and partly as the place of the most solemn acts of public worship. It was constructed with extraordinary magnificence in every part, according to the express instruction of Jehovah, and evidently with typical design and use. (Heb. ix. 1—8.) The means of building it were furnished in superabundance by the voluntary contributions of the people, (Ex. xxxv. 4—9; xxxvi. 3—7,) who had enriched themselves with the spoils of the Egyptians, which they were directed to take as a remuneration for their labour. (Ex. iii. 21, 22. See SPOIL.) The oversight of the work was intrusted to Bezaleel and Aholiab, who were endued with supernatural skill

for that purpose. (Ex. xxxi. 1—6.) The plan, size, materials, furniture, &c., to the most minute particular, were revealed to Moses in mount Sinai. (Ex. xxv. 9—40.) The whole space enclosed for the tabernacle was one hundred and fifty feet by seventy-five. This space was surrounded by fine linen curtains, nearly eight feet in height, and hung from brazen (or copper) pillars. They were secured by rods or cords attached to the top, and stretched so as to fasten to wooden or metal pins in the ground, as represented in the annexed cut. Twenty of these pillars or columns were on each side, and ten on each end. The entrance or gate of the court was closed with a curtain of different colour and texture from the rest, stretched on four of the pillars, and so hung as to be drawn up or let down at pleasure. (Ex. xxvii. 9—18.)

At the upper part of this enclosure, and facing the entrance, was the tabernacle properly so called; represented in its proper place in the above cut, and in a more distinct form on the following page. This was forty-five by fifteen feet, and fifteen feet high. The sides and rear were enclosed with boards, and the front was open. Over the top was thrown a rich, gorgeous fabric, of various materials, the connexion and disposition of which, as well as of the other parts of the covering, are prescribed with the utmost minuteness. (Ex. xxvi. 1—30.) The entrance or door of the tabernacle was covered with a beautifully embroidered curtain, suspended on five columns. The interior was subdivided into two apartments, and separated, each from the other, by a richly wrought curtain hanging entirely across, and reaching from the top to the bottom. This was called *the veil*, or *second veil*. (Heb. ix. 3.) because the first entrance was also curtained. The outer

apartment was called the *holy place*, or *sanctuary*, or the *first tabernacle*, and the inner was the *second tabernacle*, or the *most holy place*, or the *holiest of all*. (Heb. ix. 2—8.)

As to the furniture of *the court*, there were—(1.) *The altar of burnt-offering*, which stood near the centre of the enclosure. (See ALTAR.) (2.) The *brazen laver*, (Ex. xxx. 18, corresponding to the *molten sea*, 1 Kings vii. 23.) which stood between the altar and the tabernacle, in its shape resembling an urn. It contained water for washing the hands and feet of the priests, when they were about to enter the sanctuary.

As to *the furniture of the tabernacle itself*, there was—(1.) The *golden candlestick*, standing on the left of a person entering the sanctuary. (See CANDLESTICK.) (2.) The *table of shew-bread*, opposite to the candlestick. (See BREAD.) (3.) The *altar of incense*, between the shew-bread and the candlestick, and in front of the ark, (see ALTAR;) and (4.) The *ark of the covenant*. (See ARK.)

The tabernacle and its court were finished with perfect exactness, according to the pattern or model supernaturally revealed to Moses. (Heb. viii. 5.) And it is estimated that the silver and gold used in its construction (to say nothing of the brass or copper, the wood, the curtains and canopies, the furniture, &c.) amounted to nearly one million dollars, at the present value of the precious metals.

When it was finished, it was consecrated, with very solemn and imposing rites, to the service of Jehovah. (Ex. xxx. 23—33; xl. 9—11. Heb. ix. 21.)

While passing through the wilderness, the tabernacle was always pitched in the midst of the camp. The tents of the priests and Levites surrounded it in appointed order; and, at some distance from them, the

residue of the tribes in four great divisions, consisting of three tribes each, and each division with its appropriate name and standard or banner. (Num. ii. 2—29.) The tabernacle and its furniture were so constructed as to be conveniently taken down, transported, and set up again; and particular individuals or classes had their respective duties assigned to them. Every encampment and removal, and even the order of the march, were directed expressly by Jehovah. On the day the tabernacle was completed, God revealed himself in a cloud, which overshadowed and filled it. By this cloud assuming the shape of a pillar or column, their subsequent course was governed. When it rested over the tent, the people always rested; and when it moved, the tabernacle was taken down, and the whole host followed wherever it led. In the night this cloud became bright like a pillar of fire, and preceded them in like manner. (Ex. xl. 35—38. Num. ix. 15—23.) When the journeyings of the people were ended, and they entered Canaan, the tabernacle was erected at Gilgal, (Josh. iv. 19,) where it continued until the country was subdued, and then it was removed to Shiloh. (1 Sam. i. 3,) where it stood between three hundred and four hundred years. It was thence removed to Nob, (1 Sam. xxi. 1—9,) and thence, in the reign of David, to Gibeon. (1 Chron. xxi. 29,) where it was at the commencement of Solomon's reign, (2 Chron. i. 1—13,) and when the temple was finished, the sacred fabric, with its vessels and furniture, was removed into it. (See TEMPLE. See also BIBLICAL ANTIQUITIES, vol. ii. chap. ii., SCRIPTURE ILLUSTRATIONS, vol. i. pp. 88—123, and EVENING RECREATIONS, vol. iv. pp. 16—26, all by Am. S. S. Union.)

The worshippers of the heathen gods had tabernacles. (Amos v. 26,) the idea of which they probably took from the Jews. These tabernacles were probably portable, carried upon the shoulders, and contained the idol.

TABERNACLE OF WITNESS, (Num. xvii. 7, 8,) TABERNACLE OF TESTIMONY. (Ex. xxxviii. 21.) These terms may refer to the law, which was deposited in the tabernacle, and which testified to God's authority and holiness, (Ex. xxv. 21;) or they may refer to the revelations which God made of himself in the tabernacle, and by which he testified his presence and majesty in the most sublime and mysterious manner.

TABERNACLES, FEAST OF. (See FEASTS.)

TABITHA, or DORCAS. (Acts ix. 36.) An exemplary disciple of Christ at Joppa, whose deeds of benevolence had greatly endeared her to the people. (Acts ix. 39.) After she was dead, and her body prepared for the grave, she was miraculously restored to life through the instrumentality of Peter.

TABLE. (1 Sam. xx. 29.) The table of ancient times was nothing but a circular skin, or piece of leather, spread upon the matted or carpeted floor; and this, at home as well as by the way, answers for table and cloth. Near the edges of this leathern tray there are holes, or loops, through which, when the meal is completed, a cord is drawn, by means of which the whole affair is compressed into a small compass, and hung upon a nail. Some have thought that this is the *persian* mentioned in Jer. xliii. 10. (See BREAD.)

The nearest approach to what we call a table is a mere stool, which is placed in the

centre of the leather we have mentioned. This might be intended in Judg. i. 7. Its only use is to hold the principal dish, or dishes. There have been seen among the Arabian nobles, and in cities, long tables. These, however, were only a span high, and not a yard wide, and were entirely uncovered, and usually held nothing but the dishes. More frequently all such conveniences are wanting, and the dishes stand on the leather.

Instead of a table cloth, there is spread round the leathern tray, a long cloth, or two such cloths, of a dark colour, which prevent the soiling of the carpet. Among poorer people there is nothing of the kind, and every one uses his handkerchief, by way of napkin. Instead of plates, there are set thin, round cakes, of a coarse kind. (See OMAR, pp. 30, 31, by Am. S. S. Union.)

After the captivity, raised tables like ours became common, and the Persian practice of reclining on couches at meals was introduced. (For the manner of sitting, see SEATS, EAT.)

TO SERVE TABLES. (Acts vi. 2.) This expression may denote attention to the pecuniary or secular affairs of the church, (Matt. xxi. 12, and xxv. 27,) or it may relate to the oversight of the distribution of the charity of the church for the relief of the poor.

WRITING TABLE. (See BOOK.)

TABLET. (See BOOK.)

TABOR, MOUNT. (Judg. iv. 6.) A limestone mountain which rises on the northern border of the plain of Esdraelon, about fifty miles north of Jerusalem, and six from Nazareth. Its shape resembles a cone with the point struck off, the summit presenting a level area a quarter of a mile in length, and the eighth of a mile in breadth. This area was once enclosed, and probably fortified, as there are the ruins of a thick wall of solid masonry and bastions all around the circumference of it, and the foundations of private dwellings within. The height of the mount is variously estimated from one thousand feet to three miles. By some the estimate is made from the time taken to ascend, and by others from the actual measurement of the circuitous path, which may be pursued on horseback even to the summit. The declivities on every side are covered to the very top with verdure, and clumps of trees, (oaks, olives, and sycamores,) interspersed with a rich variety of plants and flowers. The view from the summit of Tabor is described by all travellers in terms of the highest admiration. It overtops all the neighbouring hills. (Jer. xlvi. 18.) On the west is the noble expanse of the Mediterranean. Beneath are spread the beautiful plains of Esdraelon and Galilee, while in the distance appear Carmel, and the heights of Samaria and Gilboa. Eastward, thirty miles off, is the sea of Tiberias; and north are the snow-covered peaks of Lebanon. The modern name of Tabor is *djebel Tpor*.

On this mountain, Barak encamped with ten thousand of the men of Zebulon and Naphtali, on the eve of the battle with Sisera, (Judg. iv. 6. 12. 14:) and here, according to tradition, was the wonderful scene of the transfiguration of Christ. (Matt. xvii. 1.)

Mr. King, an American missionary, ascended this mountain in the autumn of 1823, and speaks of the summit as "a lovely spot, and one on which every man, even if without any feelings of devotion, would love

to linger. It resembles the centre of one immense garden." The woody parts of the mountain abound in some species of wild beasts, and have ever been a resort for hunters and fowlers. (Hos. v. 1. For a more particular description and accurate engraving of this celebrated mountain, see VIEWS OF PALESTINE, p. 20; see also EVENING RECREATIONS. vol. ii. pp. 13—18. and ELISAMA, pp. 143—145, all by Am. S. S. Union.)

TABRET, (Gen. xxxi. 27,) an instrument of music used in the east at the present day, and called *dift*, was formed and played like the modern tambourine.

TACHES (Ex. xxvi. 6. 11) were hooks or clasps of gold and copper, used in connecting the curtains of the tabernacle.

TACKLING. (Isa. xxxiii. 23. Acts xxvii 19.) Strictly, in the former passage, it is used for the ropes attached to the mast; in the latter, it is used loosely, and imports the sails, cordage, baggage, and indeed all the instruments of sailing except the anchors, or what was indispensable to the preservation of the ship.

TADMOR, (1 Kings ix. 18.) signifying *palm tree*. An ancient city, said to have been founded by Solomon, and one of the finest and most magnificent cities of the world. It was situated about one hundred miles east of Damascus, twenty west of the Euphrates, and one hundred and twenty from Aleppo, on a kind of island, separated from the habitable earth by an ocean of barren sands. Alexander the Great, who conquered it, gave it the name of Palmyra, or *the city of palms*, because of its position amid palm groves. There is extant a folio volume with fifty plates, illustrating the ruins of this ancient city. Its desolate situation in the midst of a vast and arid plain; its high antiquity, and its almost countless remains of architectural splendour, claim for it the first attention among the famous monuments of past ages. At present, it may be said to consist of a forest of Corinthian pillars, erect and fallen. So numerous are they, that the spectator is at a loss to reduce them to any order, or to conceive for what purpose they were designed. "In the space covered by these ruins," says a celebrated modern traveller, "we sometimes find a palace of which nothing remains but the court and the walls; sometimes, a temple whose peristyle is half thrown down, and then a portico or gallery, or triumphal arch. Here stood groups of columns whose symmetry is destroyed by the fall of some of them; there we see them ranged in rows of such length, that like rows of trees they deceive the sight, and assume the appearance of solid walls. And if we cast our eyes on the ground, we behold nothing but subverted shafts, some above others shattered to pieces, or dislocated in their joints. And whichever way we look, the earth is strewed with vast stones half buried with broken entablatures, mutilated friezes, disfigured bas-relief sculptures, violated tombs, and altars defiled by dust." Of all the ruins those of the temple of the sun are the most magnificent.

Situated on the great commercial thoroughfare between Syria and Mesopotamia, it is probable that Tadmor was a place of importance long before the time of Solomon, and was used by him for purposes of commercial enterprise. It is very obvious that the present ruins belong to different and

far distant ages. The place is now occupied by some twenty or thirty huts, or hovels, which afford shelter to a few wild Arabs

TAHAPANES, (Jer. ii. 16,) TEHAPHNEHES, (Ezek. xxx. 18,) TAHPANHES, (Jer. xliii. 7,) or HANES. (Isa. xxx. 4.) These several names were given to an Egyptian city, known to the Greeks as *Daphne*, not far from Pelusium. It seems to have been an important place, containing a palace of the king. (Jer. xliii. 9.) Thither the Jews under Johanan fled from the Chaldeans, after the destruction of Jerusalem; but were pursued by Nebuchadnezzar, king of Babylon, who established his throne there, in accordance with Jeremiah's prophecy. Jeremiah is supposed to have died there.

TALENT. (See MEASURES.)

TALITHA CUMI. (Mark v. 41.) A phrase in the Syrian-Chaldaic language, the literal translation of which is given by the evangelist: *Damsel*, (or *maiden*,) *arise*.

TAMMUZ. (Ezek. viii. 14.) Probably the same with the Adonis of Grecian mythology; a pagan idol, the rites of whose worship were in the highest degree obscene. (See JEALOUSY, IDOL OF. MONTH.)

TAPESTRY. (Prov. xxxi. 22.) Cloth woven or wrought with figures.

TAPPUAH. (Josh. xv. 34.) There were evidently two cities of this name; one in the low country of Judah, towards the Mediterranean: the other belonging to Ephraim, on the border of Manasseh, and most probably the *En-tappuah* of Josh. xvii. 7.

TARES. (Matt. xiii. 25.) This term as used in the Bible, is supposed to mean the darnel grass, now known in eastern countries. Its resemblance to wheat is very exact, but some of its properties are highly pernicious. Travellers describe the process of pulling up this grass, and separating it from the genuine grain, and their descriptions perfectly accord with the language of our Saviour in the parable. Perhaps, however, he referred to any noxious weed which is suffered to grow with the grain for the sake of the latter, until the time of harvest, and is then sure to be separated and cast away.

TARGET. (See ARMOUR.)

TARSHISH, (Isa. xxiii. 1,) or THARSHISH. (1 Kings x. 22.) It is supposed that some place of this name existed on the eastern coast of Africa, or among the southern ports of Asia, with which the ships of Hiram and Solomon traded in *gold, and silver, ivory, and apes, and peacocks.* (2 Chron. ix. 21.) It is said that once in every three years these ships completed a voyage, and brought home their merchandise. Hence, it is inferred, the place with which they traded must have been distant from Judea; or (what may be confirmed by the variety which was imported) that after visiting Tarshish, and procuring what it furnished, they traded with other and more distant ports, and accomplished the whole in three years. The more rational hypothesis is, that in that age of the world, in those seas, and on that coast, a voyage of three years would not necessarily imply a great distance from port to port. Ophir was perhaps in the land of Tarshish; and it is not improbable, that from the value of its productions, and the extent of its commerce, vessels trading in that direction, and always touching there, would be called *ships of Tarshish*. The vessels given by Hiram to Solomon, and those built by

Jehoshaphat, *to go to Tarshish*, were all launched at Ezion-geber, at the northern extremity of the eastern gulf of the Red Sea, now called the gulf of *Ahaba*. (2 Chron. xx. 36.) The trade of Ophir and Tarshish, wherever these places were situated, is generally admitted to be what is now called the East India trade.

There appears also to have been a place of this name somewhere on the Mediterranean, to which Jonah intended to flee; perhaps *Tartessus*, of Spain. (Jonah i. 3; iv. 2.) Or we may suppose this name to have been originally applied to Tartessus, to which it is evidently similar, and afterwards used to express any distant port. (See SHIPS, TARSUS.)

TARSUS, (Acts xxi. 39,) the chief town of the ancient Cilicia, and the birthplace of the apostle Paul, was situated on the river Cydnus, about six miles from its mouth, and like Alexandria, was celebrated both for its commerce and literature. When Cilicia became a Roman province, Tarsus received from the emperor Augustus the privileges of a Roman colony. Hence Paul speaks of himself as *free-born*, and claims the immunities of a Roman citizen. (Acts xxii. 28.) The privileges of this city made it the resort of many wealthy and learned men, and was the occasion of its rising to great commercial eminence, and to be highly distinguished as a seat of learning. In regard to the latter, profane historians say that in philosophy and polite learning, the schools of Tarsus even excelled those of Athens and Alexandria. Paul was indebted to his native city not only for his privileges of Roman citizenship, but for his literary acquirements. Tarsus was a very ancient town, and, as some suppose, derived its name from Tarshish, one of the sons of Javan. (Gen. x. 4.) It is now poor and dilapidated, though it has a population of 30,000, and some commerce. Its modern name is *Tarsous*.

TAVERNS. (See THREE TAVERNS.)

TEARS. (Ps. lvi. 8.) Allusion is supposed to be made in this passage to an ancient custom, which was preserved among the Romans, of collecting the falling tears of mourners at funerals, and putting them into a bottle, or urn, called a *lacrymatory*, or *tear-bottle*. These vessels were afterwards fixed upon the sepulchres of the dead, thus seeming to preserve a memorial of the affection and grief of the survivors.

TEBETH. (See MONTH.)

TEETH. (See TOOTH.)

TEHAPHNEHES. (See TAHAPANES.)

TEIL TREE. (Isa. vi. 13.) Though the original word in this passage is rendered *oak*, it is generally supposed, from the connexion, that the *lime*, or *linden*, is here meant. Perhaps two different species of the oak may be intended.

TEKEL. (See MENE.)

TEKOA, (2 Chron. xi. 6,) or TEKOAH (2 Sam. xiv. 2.) A city of Judah, south-east of Jerusalem, and a few miles from Bethlehem. It was probably founded by Ashur, (1 Chron. ii. 24; iv. 5,) and was fortified by Rehoboam. (2 Chron. xi. 6.) This seems to have been a spot resorted to by herdsmen, among whom was Amos the prophet. (Amos i. 1.) It was here too that Joab obtained a woman of peculiar skill and address to present a fictitious case to David, in order to draw from him a favourable judgment in the parallel case of Absalom. David, however, detected the hand of Joab in the whole device.

WILDERNESS OF, was in the same region, and constituted

part of the wilderness of Judah. Here Jehoshaphat defeated the Ammonites and Moabites. (2 Chron. xx. 20.)

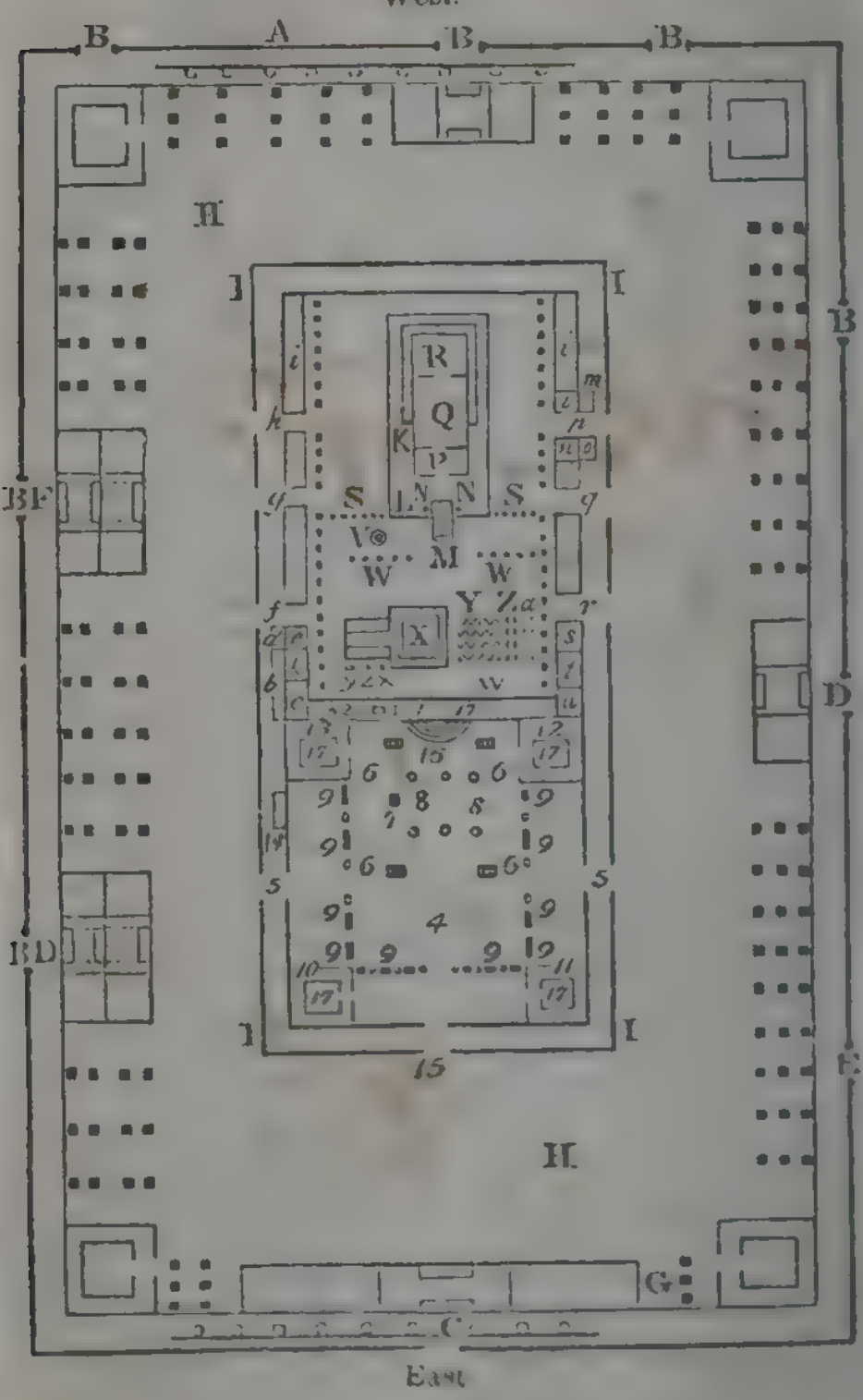
TELABIB. (Ezek. iii. 15.) A town on the river Chebar, where Ezekiel and many of the Jewish exiles dwelt. Its site is supposed to be occupied by the modern *Thelabar*.

TEMAN. (Amos i. 12.) A city of Edom, not far from Joktheel, supposed to have been settled by Teman, grandson of Esau. (Gen. xxxvi. 11.) In Hab. iii. 3, allusion is made, in the highest grade of poetic imagery, to the removal of the symbols of the divine presence from the land of Teman and Paran to Sinai. (Ex. xix. See EDOM.)

TEMPLE. (1 Sam. i. 9.) The sacred edifice erected at Jerusalem as a permanent place of worship for the Jewish church. In its general form it resembled the tabernacle, for which it was substituted, and it was the centre of the same great system of ceremonial worship. (See TABERNACLE.) The temple was built on mount Moriah. (2 Chron. iii. 1.) This was one summit of a range of hills, the general name of which was mount Zion. (Ps. cxxxii. 13, 14. See JERUSALEM.) The idea of building it was suggested to the mind of David, (1 Chron. xvii. 1,) and became a subject of his lively and unceasing interest. He collected what was equal to forty-eight thousand tons of gold and silver, or, as some have estimated the amount, $35,520,000,000, (the lowest estimates give one-fifth of this amount;) besides immense quantities of brass, iron, stone, timber, &c.; and he secured skilful mechanics and artificers for every branch of the work. (1 Chron. xxii. 14; xxix. 4. 7.) He also furnished the design, plan, and location of the building, in all which he was divinely instructed. (1 Chron. xxi.; xxii.; xxviii. 11—19.) He was not permitted, however, to see a single step taken in its erection. (1 Kings v. 3.) The superintendence of the building was committed to Solomon, the son and successor of David, who in the fourth year of his reign commenced the work. There were 183,600 Jews and strangers employed on it; of Jews, 30,000, by rotation 10,000 a month; of Canaanites, 153,600, of whom 70,000 were bearers of burdens, 80,000 were hewers of wood and stone, and 3600 overseers. The parts were all prepared at a distance from the site of the building, and when they were brought together, the whole immense structure was erected without the sound of hammer, axe, or any tool of iron, (1 Kings vi. 7,) and at the end of seven and a half years it stood complete in all its splendour, the glory of Jerusalem, and the most magnificent edifice in the world.

The temple, like the tabernacle, had its front towards the east. The porch, or portico, extended across the whole front, projecting fifteen feet from the main building, and rising to the height of one hundred and eighty feet. Upon the sides and rear of the main building was an additional building of three stories, each nearly eight feet high. This structure was about half the height of the temple, and though built against the walls, was not fastened into them. (1 Kings vi. 6.) It was divided into apartments like chambers, which opened into the gallery that surrounded it. There was a flight of stairs on the south side which led into the second story, and another leading from the second to the third. (1 Kings vi. 8.) The whole building and its environs were entered by two courts.

The subjoined engraving represents the temple and its various courts, as described by Jewish historians and antiquaries



A The outer wall.
B The gates in the outer wall.
C The gate Shushan, which is called the gate of the king. (1 Chron. ix. 18.)
D Gate of Huldah.
E Another gate of the same name.
F The gate Tedi.
G Solomon's porch. (John x. 23.)
H Court of the Gentiles.
I The enclosure, or outer verge of the court, within which none but Jews might come, called the outer court, or court of the women.
K The temple itself.
L The foundation of the temple.
M The flight of steps to the temple.
N The columns called Jachin and Boaz.
P The vestibule, or porch of the temple.
Q The holy place.
R The most holy place.
S A court on each side of the temple, which separated the people from the court of the priests.
V The brazen laver.
W Ten brazen vessels, five on each side, (1 Kings vii. 38, 39,) where the sacrifices were washed before they were brought to the altar.
X The great altar of burnt-offerings.
Y Twenty-four rings, to which the animals were fastened that were designed for sacrifice.
Z Eight marble tables, on which the slain animals were laid to be prepared for the altar.

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a Eight small marble columns, on which the slain animals were suspended.
b Gazith, the room or court where the great sanhedrim or Jewish court held its sessions.
c Another part of the same court, where the priests' courses were distributed by lot.
d The place where was distributed all the wood required for the use of the temple.
e The court or chamber of the wheels, where the water for the officers of the temple to drink was drawn up by means of a wheel.
f The gate of burnt-offering, through which the wood was brought.
g The gate of firstlings, through which the firstlings were brought to be offered up.
h The water gate.
i Barriers to prevent the overlooking of the temple.
k The kitchen, in which that portion of the sacrifices which were designed for the priests was prepared for their use.
l The court of the lambs, where eight lambs were kept for the daily sacrifice.
m The court of fire, where fire was constantly preserved.
n The court of shew-bread, where the shew-bread was prepared in the evening before the Sabbath.
o The court in which was distributed oil or wine for the sacrifices.
p The fire gate, leading to the place where the guards of the priests were, and where was a fire for the priests' use.
q The gate of sacrifices, through which the sacrifices were carried into the inner court.
r The gate of the singers, near to the singing Levites.
s The washing gate, where the sacrifices were washed preparatory to being taken to the altar.
t Parbar, or court gate, where the skins of animals were taken off and salted.
u The chamber of salt.
w The court of the priests, twenty-five feet wide and two hundred and sixty long.
x Two tables, one of silver and the other of marble, near the altar of burnt-offering, containing ninety-three golden vessels.
y Ash vessels, designed to receive the ashes of the consumed sacrifices.
z A cistern of water.

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1 The court of the Israelites.
2 The throne of Solomon. (2 Chron. vi. 13.)
3 The place where the half shekel tax was received. (Ex. xxx. 13.)
4 The outer court of the women.
5 The gate of Nicanor, called the higher gate. (2 Kings xv. 35,) and the new gate. (Jer. xxxvi. 10.)
6 A court for the feast of tabernacles.
7 Pulpit of the high-priest, from which a part of the law was read at the feast of propitiation.
8 The great golden candlesticks.
9 Places between the columns for receiving gifts.
10 The court of the Nazarites.
11 The court of wood, where wood was selected for the burnt offerings.
12 The court where the lepers showed themselves to the priests before offering their sacrifices.
13 The court where oil and wine were deposited for the daily sacrifices, and for the lamps. (Ex. xxvii. 20.)
14 Synagogue where the law was explained on the Sabbath and feast days.
15 The beautiful gate of the temple.
16 The flight of steps on which the Levites stood and sung the fifteen psalms, from cxx. to cxxxiv. inclusive, at the feast of tabernacles.
17 Openings for the passage of smoke.

The inner court, called the *court before the temple*, or the *court of the priests*, corresponded generally with the court of the tabernacle, as did also the sacred apartments, furniture, and utensils.

The temple of Solomon stood altogether four hundred and twenty-four years; but in the short space of thirty years after its completion, it was plundered by Shishak, king of Egypt. (1 Kings xiv. 25, 26.) After this it was frequently profaned and pillaged, and was at last broken down and destroyed by the king of Babylon, B. C. 588, and the nation itself carried into captivity. In fifty-two years after these events, a number of the Jews returned, and the rebuilding of the temple was commenced under the superintendence of Zerubbabel, the Jewish governor, and Jeshua, or Joshua, the high-priest. They were permitted and encouraged to undertake it by Cyrus, the Persian emperor, to whom Judea had now become tributary. (Isa. xliv. 28; xlv. 13.) Much interruption and delay attended the enterprise, of which we have a full account in the book of Ezra. It was completed, however, and dedicated B. C. 515, or about seventy-three years after the destruction of it; and though inferior in many respects to the first temple, having no ark, no mercy-seat, no visible revelation of the divine glory, no sacred fire, no urim and thummim, and no spirit of prophecy, (Ezra iii. 12, 13;) still it was in breadth and height twice the size of Solomon's. It furnished a fixed place of worship for the nation, and ultimately became the theatre of far more glorious illustrations of the divine glory than the first temple ever witnessed. (Hag. ii. 6—9. Mal. iii. 1. Col. ii. 9. 1 Tim. iii. 16.)

The temple of Zerubbabel had stood nearly five hundred years, and was much decayed, when Herod the Great, with a view to secure the favour of the Jews, and obtain to himself a great name, undertook to rebuild it; so that it was not a new edifice, strictly speaking, but rather a complete repair of the second temple. He began the work only seventeen years before the birth of Christ, and completed the main building in less than ten years, so that it was fit for the service. The whole work occupied forty-six years. (John ii. 20.) We shall describe it as it stood in the days of our Saviour.

The outer wall, which enclosed the buildings, was about one-eighth of a mile square, and nearly forty feet above the summit of the mount. This wall was built up from the valley beneath, and was in some places from six hundred to seven hundred feet high. It is supposed to have been from this height (or *pinnacle*) that our Saviour was urged to cast himself. (Matt. iv. 5—7.) In these walls were seven massive and costly gates, each fifteen feet wide, and thirty feet high. These were in addition to the *beautiful gate*, (Acts iii. 2,) which was on the east side, and was called beautiful because it was of the finest brass, (copper,) seventy-five feet in height, highly polished, and richly adorned. Between the gates, along the inside of the wall, were porticos supported partly by the wall itself, and partly by a double row of columns, except on the south side, where were three rows of columns. The porch on the east side was called Solomon's, (John x. 23,) because he built it, or at least the site; enclosed the rock on which it rested. All within the area which these walls enclosed was called *the temple*.

The larger part of the area was vacant ground, completely paved with marble, and was distinguished as the *court of the Gentiles*, because all classes of persons might enter it. But beyond the wall which separated this from the next court no uncircumcised person was permitted to pass. A prohibition to that effect was inscribed upon the gate-post. (Eph. ii. 13, 14.) Around this outer court the stock for the supply of the temple service was kept, and the money-changers had their places of business. The second court was enclosed by a wall. It was called the *new court*, (2 Chron. xx. 5,) the *outer court*, (Ezek. xlvi. 21,) or *court of the women*, because women were not allowed to go beyond it toward the sanctuary, unless when they brought a sacrifice. In this court men and women performed their ordinary worship unaccompanied with sacrifices. (Luke xviii. 10—14. Acts iii. 1; xxi. 26—30.) Here also was the treasury, (Mark xii. 41,) where the gifts for the service of the temple were deposited in small chests or coffers, fixed in the surrounding wall; and this was the place where some of our Saviour's most impressive discourses were delivered. (John viii. 20.)

The next court towards the sanctuary was the *court of Israel*. The outer half of this court was entered by common Israelites to attend on particular services of religion; but the inner half, next to the sanctuary, was called the *court of the priests*, and they were separated from each other by a low railing. Our Saviour, being of the tribe of Judah, had no privileges in the temple above any other Israelite. Hence whatever he is said to have done in the temple must be intended of the courts of the temple.

Within the court of the priests stood the *altar of burnt-offering* and the *brazen laver*, and not even an Israelite could on any condition pass the railing that enclosed them, unless when he came to offer his sacrifice before the altar.

Next came the *sanctuary*, the materials of which were beautiful and costly beyond description. (Mark xiii. 1.) The porch extended one hundred and fifty feet across the front of the main building. It was thirty feet wide, and rose at the highest elevation to nearly one hundred and eighty feet. The entrance to this porch was one hundred and thirty-five feet by thirty-seven. It had no doors. The sanctuary itself was ninety feet high, ninety feet long, and thirty feet wide. Around it, except in front, was a structure of three stories high, like that attached to the first temple as before described. The sanctuary had two apartments, separated from each other by a curtain or *veil*, (Matt. xxvii. 51,) viz. the *holy place*, which occupied sixty feet of the whole length, and in which were the altar of incense, the golden candlestick, and the table of shew-bread; and the *most holy place*, which measured thirty feet every way. It is worthy of remark, that in our translation of the Bible, when these apartments are mentioned by these terms, the word *place* is generally, if not always, supplied by the translators.

This temple was razed to its foundation by the Romans, A. D. 70—71, and the site of it was made like a ploughed field. (Jer. xxvi. 18. Matt. xxiv. 2.) It is now occupied by a Turkish mosque, which neither Jew nor Christian was until lately permitted to enter.

The veneration with which the temple was regarded by the

Jews appears from the manner in which they treated any supposed disrespectful allusion to it. (Matt. xxvi. 61. John ii. 19, 20. Acts xxi. 28, 29; xxiv. 6; xxv. 8. See JERUSALEM. For a full account of the temple, and its imposing services, see SELUMIEL, ch. iv., SCRIPTURE ILLUSTRATIONS, part ii., ELISAMA, ch. viii.—x., and BIBLICAL ANTIQUITIES, vol. ii. ch. iii.—v., all by Am. S. S. Union.)

TEMPT, (Matt. xxii. 18,) TEMPTATION. (Luke iv. 13.) These words are used in various senses by the sacred writers. The ordinary import of them is allurement or enticement to sin. Hence our great adversary the devil is called *the tempter*. (Matt. iv. 3.) These words sometimes denote the *trial* of a person's faith or obedience, (Gen. xxii. 1. James i. 2, 3,) or the trial of God's patience and forbearance, (Ex. xvii. 2. 1 Cor. x. 9;) but generally they signify that which persuades to sin. The prayer *lead us not into temptation* (Matt. vi. 13) does not imply that God leads us into temptation, (James i. 13, 14,) but it is a prayer that we may not be suffered to fall into temptation. When it is said that the lawyer and others tempted our Saviour, (Matt. xvi. 1; xix. 3. Mark x. 2. Luke x. 25.) it is meant that they tried to ensnare him, or lead him into the commission of some offence. (See this subject plainly treated in the HOUSE OF REFUGE, ch. v. and vi., by Am. S. S. Union.)

TENT. (See DWELLINGS. See also BEDOUIN ARABS, ch. v. and vii., by Am. S. S. Union.)

TENT-MAKER. (Acts xviii. 3.) This is said to have been Paul's trade; but it is supposed to refer to the manufacture of tent-cloth rather than to the preparing of tents. Some suppose that he made military tents, the material of which was goat skins.

TENTH DEAL. (See MEASURES.)

TERAH. (Gen. xi. 31, 32.) The father of Abraham, who accompanied him to Haran, in Mesopotamia, where he died at the age of two hundred and five, Abraham being then seventy five years of age.

TERAPHIM. (Judg. xvii. 5.) From comparing Gen. xxxi. 19. 30, it would seem that this word sometimes denotes household idol gods or images. Perhaps it was also applied to the forms or instruments of astrology, and so might be found in possession of those who were not idolaters. As it is used by the prophet in relation to the state of the Jews, (Hos. iii. 4,) it probably means that that unhappy nation should be without any god, true or false; not only without sacrifice and ephod, which belonged to their religious system, but also without images and teraphim, which were parts of their idolatry.

TERTULLUS. (Acts xxiv. 1.) Probably a Roman lawyer, who acted as prosecutor in the case of Paul before Felix. The Jews, being ignorant of the Roman forms of law, &c., would naturally employ a person acquainted with them to manage their cause.

TESTAMENT. (Heb. ix. 15.) The word testament, when applied to our Scriptures, (as the Old and New Testament,) is used in the same sense with covenant. The old covenant is spoken of in Ex. xxiv. 8, and the new in Matt. xxvi. 28. The former was ratified by the blood of sacrifices, and the latter (of which the other was a type) was ratified by the blood of Christ.

According to some critics, the word testament is also used by the sacred writers, as it is in

modern times, to signify the instrument by which a man directs what disposition shall be made of his property after his death. (Heb. ix. 16.) It is well known that such an instrument takes effect only at the death of the testator, (or he who makes the testament.) Hence the apostle, in allusion to this fact, says in substance, that the death of Christ has the same effect on the covenant of redemption, which is the new testament, as the death of the testator has on his last will and testament, viz. gives it force and validity. Others, however, have supposed that the apostle refers to the ancient custom of confirming covenants by sacrifices, (Gen. xv. 8, 9,) in reference to which it is true that a covenant was of no force so long as the victim by whose death it was to be confirmed was living.

TESTIMONY, TESTIMONIES. (Ps. cxix. 88. 99.) These terms sometimes denote the whole revelation of God's will. They frequently occur in this sense in the above Psalm. They also refer to the tables of stone, which were part of the covenant between God and the people of Israel, (Ex. xxv. 16;) and hence the ark in which they were deposited is called the *ark of the testimony*. (Ex. xxv. 22. See ARK.) The gospel is also called the *testimony* in 1 Cor. i. 6. Rev. i. 2, and elsewhere. (See WITNESS.)

TETRARCH. (Matt. xiv. 1.) This title was given to a sovereign prince, and strictly denotes one who governs the fourth part of a province or kingdom. In our Scriptures, however, it is applied to any one who governed a province of the Roman empire, whatever portion of the territory might be within his jurisdiction. The tetrarch had the title of king. (Matt. xiv. 9.)

THADDEUS. (See JUDE.)

THAMMUZ. (See TAMMUZ.)

THANK-OFFERING. (See OFFERINGS.)

THARSHISH. (See TARSHISH.)

THEATRE. (Acts xix. 29. 31.) A place of public amusement, where popular assemblies, courts, elections, &c., were often held.

THEBEZ. (Judg. ix. 50.) A city north-east of Shechem, within the territory of Ephraim, celebrated as the place where Abimelech was slain. (See ABIMELECH.)

THEOPHILUS. (Luke i. 3.) A distinguished individual, probably of Greece or Rome, to whom, as his particular friend or patron, Luke addressed both his gospel and his history of the Acts of the Apostles. The title *most excellent* probably denotes official dignity. (Acts xxiii. 26; xxiv. 3, and xxvi. 25.)

THESSALONICA. (Acts xxvii. 2.) The capital of one of the pretorial districts of Macedonia. It is now called *Saloniki*, and is situated in European Turkey, at the northern extremity of the gulf of Saloniki, (formerly the Thermaic gulf,) two hundred and seventy-two miles west of Constantinople; and, of the towns of European Turkey, is, in point of commerce, second only to that city. Its population is estimated at 70,000, of whom 30,000 to 35,000 are Turks, 10,000 or 12,000 Greeks, 20,000 to 30,000 Jews, and a few hundred Franks. The Jews are the principal business men. The ancient walls are nearly entire, and are five or six miles in circuit. The Greeks have twenty-six churches, eighteen of which are spacious; and the Jews have seventy-six synagogues, thirty-six of which are small, and connected with private dwellings.

Messrs. Dwight and Schauffler, American missionaries, visited Thessalonica in the spring of 1834. They speak of the Jews as in a miserable condition, and as having fully preserved the spirit of their forefathers respecting Christianity. (Acts xvii. 5.) Paul and his associates, Timotheus and Silas, (1 Thess. i. 1; ii. 1, 2,) planted a church here about the year A. D. 52; and Aristarchus and Secundus were among the converts to the faith. (Acts xx. 4, and xxvii. 2.) Two of his letters are addressed to the disciples of Christ in this city.

THESSALONIANS, EPISTLES TO. These constitute the thirteenth and fourteenth in order of the books of the New Testament. They were written by the apostle Paul to the church of the Thessalonians. (See THESSALONICA.) The first epistle was probably written near the close of A. D. 52 or beginning of 53; and its design is to establish the followers of Christ there in all those graces for which they were so conspicuous, and encourage them, by the most affectionate and pointed exhortations, in seeking for higher attainments and richer consolations in the divine life. The fourth chapter is remarkable for the distinctness with which it reveals the order of the general resurrection.

The second epistle was written soon after the first, and seems to have been designed to correct some misapprehensions which had occurred respecting the first; and, at the same time, still farther to establish and encourage them in the works of faith and labours of love. The second chapter contains a very full prophecy respecting the revelation of antichrist.

THIGH. (Gen. xxiv. 2.) The practice of putting the hand under the thigh might denote the obedience or subjection of the individual, or it might be connected with the rite of circumcision as a token of God's faithfulness. The inscription upon the thigh (Rev. xix. 16) alludes to the custom of inscribing the names and deeds of conquerors on their garments and weapons. The name might be inscribed on the sword, which was girded on the thigh, or on that part of the dress which covered the thigh. Jacob's thigh was smitten by the angel, (Gen. xxxii. 25,) to show that he had supernatural power, and that he yielded in mercy, and not from necessity. (See JACOB, UNCOVER.)

THISTLES AND THORNS (Gen. iii. 18.) These terms are generally connected in the Scriptures, and probably often denote any kind of useless or noxious plants that grow spontaneously, to the annoyance of the husbandman, and the great injury of his crops. The figurative use of these terms denotes desolation, (Prov. xxiv. 31. Isa. v. 6. Hos. ii. 6; ix. 6; x. 8;) the visitations of Providence, (Num. xxxiii. 55. Judg. ii. 3. 2 Cor. xii. 7;) difficulties and hinderances, (Prov. xv. 19.) and troubles. (Prov. xxii. 5.)

The *crowning with thorns* (Matt. xxvii. 29) was probably the wanton invention of the Roman soldiery, and made no part of the established punishment. We are not certain as to the kind of thorns used, some suppose the white thorn which grows in abundance near Jerusalem; some the acacia, and others the acanthus, which blossoms in March. The object of the soldiers was to ridicule the idea of Christ being a king, and also to aggravate his sufferings.

The passage (Hos. ii. 6) above

cited is forcibly illustrated by the remark of a modern traveller in Judea. "As we rode through Riphah, we perceived it to be a settlement of about fifty dwellings, all very mean in their appearance, and every one fenced in front with thornbushes, while a barrier of the same kind encircled the whole of the town. This was one of the most effectual defences which they could have raised against the incursions of horse Arabs, the only enemies whom they have to dread, as neither will the horse approach to entangle himself in these thickets of brier, nor could the rider, even if he dismounted, get over them, or remove them to clear a passage, without assistance from some one within."

THOMAS, (John xx. 24,) one of the twelve apostles, was also called *Didymus*, (*the twin.*) We know little of his history. He seems to have been of singular temperament. (John xi. 16; xiv. 5; xx. 20—29.) It is supposed he was actively engaged in propagating the gospel, and suffered martyrdom.

THORNS. (See THISTLES.)

THREE TAVERNS. (Acts xxviii. 15.) A place so called, perhaps, from the circumstance that three houses of public entertainment were established there. It was about thirty-three miles from Rome; and Paul was met at that place, when on his way to Rome as a prisoner, by some brethren from that city, who had heard of his approach.

THRESH, (Isa. xli. 15,) THRESHING FLOOR. (Gen. l. 10.) The ancient threshing-floors were selected on the highest summits, open on every side to the wind. Though called floors, they were anciently nothing but plats of ground, levelled and rolled, so as to be as hard as a floor. The sheaves were thrown together in a loose heap, and the grain beaten out by a machine, or by the feet of oxen. (Deut. xxv. 4.) The threshing machine was formed of a heavy square frame, with rollers, each of which was encircled by three or four iron rings or wheels, serrated like the teeth of a saw. (Isa. xli. 15, 16.) The machine was drawn by a pair of oxen, the driver sitting on a cross-piece fastened into the frame; and as the heavy rollers passed over it, the grain was crushed out on every side. Sometimes this frame was so constructed as to resemble a cart, (Isa. xxviii. 27, 28,) and furnishes a striking figure of violence and destruction. (Amos i. 3. Hab. iii. 12.) After the grain was threshed and winnowed, (see FAN,) the chaff and fine straw were collected on a neighbouring hill and burned. (Isa. v. 24. Matt. iii. 12.)

In Isa. xli. 15, *a new sharp threshing instrument having teeth* is mentioned. One of these instruments is thus described by a traveller in Syria, in 1837: —"The threshing instrument is a board about three feet wide, six or eight feet long, and three inches thick. On the lower side, many holes are made, from an inch and a half to two inches, in which are fastened pieces of stone, flint, or iron. These project, it may be, from a half to three-quarters of an inch from the face of the board, and serve as teeth to tear the beards of the grain in pieces. Oxen are fastened to the forward end of the boards, and driven round the floor, drawing it after them. The driver of the oxen usually stands or sits on the instrument. This is the common threshing instrument in these countries. I saw it every where, and I have seen no

other. The oxen are usually without muzzles, and are often as they pass around taking up from time to time a few straws and feeding on them. I do not recollect of seeing the horse used in any instance on the barn floor—the oxen very often." (For cuts of threshing-instruments, and a minute description of the process, see HEBREW CUSTOMS, pp. 63—65, ELNATHAN, pp. 119—123, and SCRIPTURE ILLUSTRATIONS, part i. pp 16—20; all by Am. S. S. Union.)

THRESHING FLOOR OF ORNAN. The apparent discrepancy between 2 Sam. xxiv. 24, and 1 Chron. xxi. 25, is reconciled by the probable supposition that in the former case nothing is included but the floor, oxen, and threshing machine; and, in the latter, the whole hill whereon the temple was afterwards erected. (See ARAUNAH.)

THRONE. (See FOOTSTOOL.)

THUMMIM. (See URIM.)

THYATIRA. (Acts xvi. 14.) A city of the province of Lydia, in Asia Minor, now known as *Akhisar*. It is situated in an extensive plain, near a small river, a branch of the Caicus, south-east of Smyrna, between Sardis and Pergamos, and was the site of one of the seven churches of Asia, to which John wrote. (Rev. i. 11.) It was also the residence of Lydia, whom Paul met and baptized at Philippi. Its present population may be a thousand families, between three and four hundred of which are composed of nominal Christians of the Greek and Armenian faith. Except the Moslem's palace, there is scarcely a decent house in the place. Every thing indicates poverty, ignorance, and degradation.

Messrs. Smith and Dwight, American missionaries, were at this city in the spring of 1830. It had been devastated by fire a year or two previous. They found many ruins and inscriptions which bespoke a high antiquity.

THYINE WOOD (Rev. xviii. 12) may mean sweet scented wood generally, or the wood of a particular species of evergreen resembling the cypress, which was prized for its aromatic properties, and for being susceptible of a fine polish.

TIBERIAS. (See CHINNERETH.)

TIBERIUS CESAR (Luke iii. 1) was the son-in-law and successor of Augustus, (Luke ii. 1,) and though with some apparent virtues, was one of the most infamous tyrants that ever scourged the empire of Rome. He began his reign A. D. 14, reigned during the eventful period of the succeeding twenty-three years, and was finally murdered by suffocation with pillows. (See CESAR.)

TIGLATH-PILESER. (See AHAZ.)

TILING. (See DWELLINGS.)

TIMBREL. (Ex. xv. 20.) A musical instrument, supposed to have resembled very nearly the instrument of modern days called the tambourine. A skin is stretched over a rim like the end of a drum; around the rim are hung little bells, and the player strikes the skin with the knuckles of one hand, and shakes it with the other hand. It was used in ancient times chiefly by women.

TIME. (See DAYS, HOURS, WATCHES.)

TIMNATH, (Gen. xxxviii. 12,) or TIMNAH, (2 Chron. xxviii. 18,) situated on the northern border of Judah, was one of the oldest towns of Canaan. In Samson's time it belonged to the Philistines, and he obtained his wife there

(Judg. xiv. 1–5.) The inhabitants were called *Timnites*. (Judg. xv. 6.)

TIMNATH-SERAH, (Josh. xix. 50,) or TIMNATH-HERES, (Judg. ii. 9,) was a city on mount Ephraim, given to Joshua at his own request, and the place of his residence and burial.

TIMOTHY, (1 Tim. i. 2,) or TIMOTHEUS, (Acts xvi. 1,) was a native either of Derbe or Lystra. His mother's name was Eunice, and a woman of distinguished piety, as was also his grandmother Lois, (2 Tim. i. 5;) and by them he was educated religiously. (2 Tim. iii. 15.) His father was a Greek. Paul found him in one of the cities above named, and being informed of his good standing among the Christians there, selected him as an assistant in his labours, and, to avoid the cavils of the Jews, performed on him the rite of circumcision. (1 Cor. ix. 20.) He afterwards became the companion of Paul; and that he was the object of the extraordinary affection and solicitude of that apostle, his letters plainly show. He was left in charge of the church at Ephesus, and that, probably, when he was quite young. (1 Tim. iv. 12.)

EPISTLES OF PAUL TO. These are the fifteenth and sixteenth in order of the books of the New Testament. The first is supposed to have been written about the year 60, and contains special instructions respecting the qualifications and the duties of sundry ecclesiastical officers, and other persons, and the most affectionate and pungent exhortations to faithfulness. The second epistle was written a year or two later, and while Paul was in constant expectation of martyrdom, (2 Tim. iv. 6–8,) and may be regarded as the dying counsel of the venerable apostolic father to his son in the Lord. It contains a variety of injunctions as to the duties of Christians under trials and temptations, and concludes with expressions of a full and triumphant faith in the Lord Jesus Christ, and in all the glorious promises made to his true followers.

TIN. (Num. xxxi. 22.) A well known metal, in use at a very early period, and an article of Tyrian commerce. (Ezek. xxvii. 12.) In Isa. i. 25, the word rendered *tin* probably means a sort of dross.

TINKLING. (See BELLS, CLOTHES.)

TIPHSAH, (1 Kings iv. 24,) meaning *a ford*, is the same as Thapsacus, and was situated on the western bank of the Euphrates. It was the extreme limit of Solomon's dominions in that direction. It is generally supposed that the place of this name mentioned 2 Kings xv. 16, where Menahem so cruelly revenged himself, was near Samaria.

TIRES. (Isa. iii. 18.) This generally denotes an ornamental head-dress, but it may mean other parts of the attire; and in the text cited the original probably signifies a necklace, the parts of which might have resembled the moon in shape.

TIRZAH (1 Kings xvi. 17) was the residence of the kings of Israel from the time of Jeroboam to that of Zimri, or nearly fifty years. Its exact site is uncertain, though it is supposed to have been within the territory of Ephraim.

TISHBITE. (1 Kings xvii. 1.) Elijah is called *the Tishbite;* but whether it denotes the place of his nativity or residence, or whether it simply describes his office as a reprover and reformer, is uncertain.

TISHRI. (See MONTH.)

TITHES, (Gen. xiv. 20,) or *tenths*. A sort of tax known long before the time of Moses, and practised under the civil and religious government of heathen nations. It was introduced into the Levitical code, and consisted in rendering a fixed proportion of the produce of the earth, herds, &c. to the service of God their King, whom they were taught to consider as the proprietor of all. One-tenth of this produce went to the use of the Levites, who had no part in the soil, and of course were dependent on their brethren for the means of subsistence. One-tenth of their tenth they paid in their turn to the priests. (Num. xviii. 21—32.)

The nine parts were tithed again, and of this second tithe a feast was made in the court of the sanctuary, or in some apartment connected with it. If, however, the Jew could not with convenience carry his tithe thither, he was permitted to sell it, and to take the money, adding one fifth of the amount, (that is, if he sold the tithe for a dollar, he should bring in money a dollar and twenty cents,) and to purchase therewith what was required at the feast, after they came to the sanctuary. (Lev. xxvii. 31. Deut. xii. 17, 18; xiv. 22—27.)

At this feast of thanksgiving, they entertained their families and friends, and also the Levites. It has been supposed by some, from Deut. xiv. 28, 29, that in every third year a third tithe was required: but it is more probable that in the third year the second tithe above mentioned was consumed at home, instead of at the sanctuary, so that the poor neighbours and friends, and especially such as were aged and infirm, might partake of it.

The cattle were tithed by letting them pass out of an enclosure, under a rod held by some person, who touched every tenth beast, which thereupon became the property of the Levites: so that if exchanged, both were forfeited. (Lev. xxvii. 32, 33.)

It does not appear that the tithe of herbs was demanded. The Pharisees, however, tithed their mint, anise, cummin, and rue; nor was it for this that our Saviour condemned them, but for neglecting weightier things, as mercy, judgment, and faith, while they were so scrupulously exact in matters of inferior moment. (Matt. xxiii. 23.)

Under the gospel dispensation, the ministers of religion seemed to have relied for their support chiefly on the hospitality of their brethren and friends, (Matt. x. 10. Luke x. 7;) and it is certainly reasonable that those who give themselves wholly to the ministry of the word should be exempted from all anxiety respecting their own subsistence. The system of tithes known in modern times has very little, if any, resemblance to that under the Jewish dispensation, either in the collection or disbursement of them.

TITLE. (See CROSS.)

TITTLE. (Matt. v. 18.) The least point.

TITUS. (Gal. ii. 1.) A Gentile by descent, and probably converted to Christianity under the preaching of Paul. (Tit. i. 4.) He, however, refused to subject him to the rite of circumcision, though, as some have inferred, he was strongly urged so to do. (Gal. ii. 3—5.) Titus was the companion of Paul in many of his trials and missionary tours, (2 Cor. viii. 6, 16, 23,) and was intrusted with several important commissions. (2 Cor. xii. 18. 2 Tim. iv. 10. Tit. i. 5.)

EPISTLE OF PAUL TO, is the seventeenth in order of the books of the New Testament. It was designed to instruct Titus in the right discharge of his ministerial offices in Crete, or rather to furnish the Cretans, through Titus, with a variety of important rules of Christian conduct.

TOB. (Judg. xi. 3. 5.) A district in the south-east of Syria, whither Jephthah fled, and whence he was called to lead the army of Israel against Ammon.

TOBIAH. (Neh. ii. 10.) An Ammonite of considerable influence, and a leader in the opposition which was made to the rebuilding of the temple by Nehemiah. Being connected by marriage with some influential families, he became the head of a formidable party, and maintained a correspondence with the nobles of Judah adverse to the interests of Nehemiah and his party, and even descended to threats, for the purpose of deterring that devoted man from the prosecution of his purpose. During the absence of Nehemiah from Jerusalem, Tobiah obtained apartments in the temple for his private residence; but Nehemiah, as soon as he returned to Jerusalem, expelled him and his furniture from the holy place, and ordered the chamber which had been thus desecrated to be thoroughly cleansed.

TOGARMAH. (Ezek. xxvii. 14.) A country deriving its name probably from a descendant of Japheth, (Gen. x. 3,) and trading with Tyre in horses and mules. The connexion in which Togarmah is usually mentioned would place it in Armenia. (Ezek. xxxviii. 5, 6.)

TOMB. (See BURIAL.)

TONGUE. (See LANGUAGE.)

TOOTH. (Ex. xxi. 24.) The law of retaliation allowed the Jewish magistrate to give to one who had been deprived of a tooth or an eye, the tooth or eye of the aggressor in revenge. The Jews construed this law to justify private revenge; and this construction and the whole principle of the law were condemned by our Saviour, and the law of forbearance and forgiveness commended. (Matt. v. 39.) Cleanness of teeth is a figurative expression for famine. (Amos iv. 6.) Gnashing the teeth indicates terror, rage, and despair. (Matt. viii. 12.) The phrase in Ezek. xviii. 2, denotes that the children suffer for the sins of their fathers.

TOPAZ. (Ex. xxviii. 17.) A precious stone of various colours, which is supposed by many to have been the ancient chrysolite. A single topaz has been sold for upwards of a million of dollars. The finest specimens are found in the East Indies.

The *topaz of Ethiopia*, (Job xxviii. 19,) or southern Arabia, (see ETHIOPIA,) was probably distinguished for its beauty and value; and that the most precious stones were once found there, profane history asserts.

TOPHET. (See HELL.)

TORMENTORS. (Matt. xviii. 34.) This probably means the keepers of the prison, who were often employed to torture criminals in various ways.

TORTOISE. (Lev. xi. 29.) It is generally supposed that this word, in the original, denotes a species of lizard, and not the amphibious animal known to us as the tortoise.

TOWER. (Matt. xxi. 33.) Towers were common in vineyards, (Isa. v. 2,) and are often seen at the present day. They are sometimes thirty feet square, and sixty feet high, and are a kind of pleasure-houses, serving as a shelter for the watchmen, and as a summer retreat of the owner, af

fording an extensive prospect and fresh air.

TOWER OF BABEL. (See BABEL, LANGUAGE.)

TOWER OF EDAR, (Gen. xxxv. 21,) or *tower of the flock*, as it is called, Mic iv. 8. This is supposed to have been a particular tower about a mile from Bethlehem, and to have been erected, like other towers, for the use of shepherds and herdsmen to superintend their flocks, and descry the approach of danger. (2 Chron. xxvi. 10.) Some have supposed that the phrase *tower of the flock* had prophetic reference to Bethlehem, as the birthplace of the Saviour.

TOWER OF SHECHEM. This seems to have been a very strong and spacious citadel, in the vicinity of the town of Shechem, to which the inhabitants fled for refuge when the town was besieged by Abimelech. Fearing that this would not protect them, they escaped to the temple of one of their idol gods, which was also fortified, and the supposed sanctity of which they hoped would deter Abimelech from attacking it; but he surrounded it with fire made of green boughs, and burned or suffocated the whole multitude. (See VINES.)

TOWER IN SILOAM. (Luke xiii. 4.) Supposed to have been a high structure erected near the fountain or pool of Siloam To those whom our Saviour addressed, the loss of life occasioned by the falling of this tower was familiar.

TOWNS. (See CITIES.)

TRACHONITIS. (Luke iii. 1.) A rocky broken district east of the Jordan. It was infested with robbers, and Herod the Great obtained the province on condition that he would extirpate them. At his death his son Philip succeeded to the government of it.

TRADITION. (Matt. xv. 2.) A precept or custom not contained in the written law, but handed down from generation to generation The Jews maintain that God gave Moses, besides the law which we have in the Old Testament, a variety of precepts, which he made known to Joshua, by whom they were communicated to the elders, and by them to the judges, prophets, &c.; that they were finally collected from various sources, and recorded in what is called the *Talmud*. Many of their traditions were in direct opposition to the law of God, a striking example of which is given by our Saviour in connexion with the passage above cited. There were, however, a variety of traditions, or doctrines and precepts, which persons divinely inspired taught by word of mouth (2 Thess. ii. 15, and iii. 6.) The only way in which we can know satisfactorily that any tradition is of divine authority, is by its having a place in those writings which are generally acknowledged to be the genuine productions of inspired men. All traditions which have not such authority are without value, and tend greatly to distract and mislead the minds of men.

TRANCE. (Acts x. 10.) This word occurs but twice in the Old Testament, (Num. xxiv. 4 16,) and in both instances is supplied by the translators, and not found in the original The word denotes a state of mind in which external objects are entirely unnoticed and forgotten, so that the soul seems, for the time, to have passed out of the body, and to be occupied in purely spiritual contemplations This state may sometimes be the effect of natural causes; but, in the case of Peter, there was an interposition of supernatural power

TRANSFIGURE. (Matt. xvii. 2.) This term denotes a change of aspect or appearance, not of substance or body. The change was seen in the face of the Redeemer, and in his apparel. It was exceedingly majestic and glorious, and is particularly described by the evangelists, and alluded to by Peter. (2 Pet. i. 16—18.) The design of this miraculous event was manifold, but chiefly to attest, in the most solemn and mysterious manner, the divinity of the Messiah's person and mission; to support the faith of the disciples by evidence of the existence of a separate state, which was furnished by the appearance and conversation of Moses and Elias, and as showing, by the audible declaration of the Father, a broad distinction between this prophet and all others—*This is my beloved Son, hear him.* (See LIFE OF PETER, pp. 53—56, by Am. S. S. Union.)

TRANGRESSION. (Heb. ii. 2.) The two words used in this passage are by common usage nearly synonymous. Perhaps the former may be considered as passing over the bounds prescribed by a law, or doing the things we ought not to do; and *disobedience* as a refusal to do what it enjoins, or not doing the things we ought to do.

TREASURE CITIES, (Ex. i. 11,) TREASURE HOUSES. (Ezra v. 17.) The kings of Judah had keepers of the treasures both in city and country, (1 Chron. xxvii. 25;) and the towns where these treasures were deposited were called *treasure cities*, and the magazines or houses for their safe keeping were called *treasure houses*. (See PITHOM.)

TREASURY, (John viii. 20,) TREASURIES. (1 Chron. ix. 26.) The place in the temple where gifts were received. (See TEMPLE.)

TREE OF KNOWLEDGE. (See ADAM. See also THE FIRST MAN, § ii., by Am. S. S. Union.)

TRESPASS (Lev. vi. 2) usually denotes an offence committed against, or an injury done to another. It implies a departure from duty in respect to God or man. (Matt. vi. 15.)

TRESPASS-OFFERING. (See OFFERING.)

TRIBE. (Num. i. 4.) The posterity of each of the twelve sons of Jacob is called a tribe. Jacob, on his death-bed, adopted Ephraim and Manasseh, the sons of Joseph, as his own children, (Gen. xlviii. 5,) and thus made two tribes of one. In the distribution of the promised land, however, only twelve shares were made; for the tribe of Levi were to minister in the temple, and to be supported by the contributions of the rest. (See LEVITES, TITHES, &c.) The twelve tribes continued to be one people until after the death of Solomon, when ten of them revolted, and became a separate monarchy under Jeroboam, and were called the kingdom of Israel, leaving the tribes of Benjamin and Judah under the government of Rehoboam, with the name of the kingdom of Judah. (See HEBREWS.)

TRIBUTE. (Gen. xlix. 15.) That which is paid to rulers in token of subjection, and for the support of government. By the Jewish law, (Ex. xxx. 13,) a tribute or capitation tax was half a shekel, or twenty-five cents, which was expended in the temple service. The conversation of our Saviour with Peter, on the subject of paying this tribute money, was designed to show him that, being himself the Son of God, the king for whose service the

tribute was paid, he might justly be exempted from paying it; but to prevent any needless irritation on the part of the officers or nation, he, by miraculous power, provided the means of paying the required tribute, which amounted to fifty cents for both. (Matt. xvii. 24.)

TROAS. (Acts xvi. 8.) A maritime city of Mysia, on the Mediterranean, near the site of ancient Troy, so celebrated in Grecian history. Paul visited it repeatedly. (Acts xx. 5—12. 2 Cor. ii. 12. 2 Tim. iv. 13.)

TROGYLLIUM. (Acts xx. 15.) A town at the base of mount Mycale, in Ionia, opposite to Samos, where Paul tarried one night on his way from Troas to Miletus.

TROPHIMUS. (Acts xx. 4.) A native of Ephesus, (Acts xxi. 29,) and a convert to the faith of the gospel, probably under Paul's ministry. He became one of the apostle's companions and helpers in missionary travels and labours. (2 Tim. iv. 20.)

TRUMPET. (Ex. xix. 16.) The trumpet differed little from the horn, and in particulars which are no longer discoverable. The silver trumpets were used by the priests alone in publishing the approach of festivals, and giving signals of war. (See FEASTS.)

TUBAL. (Gen. x. 2.) Fifth son of Japheth, whose descendants probably peopled a country lying south of the Caucasus, between the Black Sea and the Aranes, whose inhabitants were the Tibareni of the Greeks. The Circassians, who inhabit this region, are slave-dealers, and they of Tubal traded in the *persons of men*. (Ezek. xxvii. 13; xxxviii. 2. Comp. Rev. xviii. 13.)

TURBAN. (See CLOTHES.)

TURTLE DOVE. (Lev. i. 14.) A species of pigeon. By the Jewish law, the poor who could not afford a more costly sacrifice were permitted, to bring two turtle doves, or two young pigeons. (Lev. xii. 6—8.) By this the outward circumstances of Mary, the mother of Christ, are known. (Luke ii. 24.)

It is a bird of passage, (Jer. viii. 7,) and hence the allusion, Sol. Song ii. 12. Our translation of Ps. lxxiv. 19, would be more conformable to ancient versions, if it should read, *O deliver not the soul of him that confesseth thee*, &c. And this variation can easily be accounted for, only by supposing, that, in the Hebrew, one letter has been substituted for another very much like it. There is, therefore, a strong probability that the Septuagint and the Syriac have preserved the true reading in this place.

TYCHICUS. (Acts xx. 4.) A companion of Paul, and evidently a devoted and faithful disciple. (Eph. vi. 21, 22. Col. iv. 7, 8.)

TYRE, (Josh. xix. 29.) or TYRUS. (Ezek. xxvi. 2.) A city of Phenicia, now in the pachalic of Acre, about ninety miles north-west of Jerusalem, and eighteen miles south-west of Sidon, and a city whose antiquity is of ancient days. (Isa. xxiii. 7.) It was probably built thirteen hundred years before Christ. This, which was on the continent, and was destroyed by Nebuchadnezzar after a siege of thirteen years, must be distinguished from Insular, now Peninsular, Tyre, called *Sour*, (Sur.) The latter is about five miles distant from the other, and was the city which Alexander reached by means of a causeway from the main land, and entirely consumed, in accordance with prophecy. (Zech. ix. 3, 4.) Subsequently to this it revived, and belonged successively to Syria, and

Egypt, to the Romans, Saracens, crusaders, and finally was razed to the ground by the Mamelukes of Egypt, to prevent the ingress of Christians. The city has now about four thousand inhabitants, and has some commercial prosperity.

The luxury, vice, and destruction of this mighty city, which once had the entire control of the trade with India, and into whose lap the treasures of the world were poured, form the subjects of some of the most interesting prophecies, (Isa. xxiii. Ezek. xxvi. xxviii.;) and we are told by modern travellers that its desolation is complete. Messrs. Fisk and Jowett, missionaries, were there in the fall of 1823, and the former describes the town and harbour as environed by rocks, on the ledges of which are scattered in every direction the fragments of ancient columns. They counted not less than one hundred columns in one place on the rocks, and some ten or fifteen feet under water. The harbour is small and shallow, and they express their conviction that the waves of the sea now roll where once stood the vast and magnificent palaces of Tyrian wealth and luxury, and that the monuments of commercial enterprise and prosperity have been overwhelmed by the storm of divine indignation, and are as if they had never been.

ULAI. (See SHUSHAN.)

UNCIRCUMCISION. (See CIRCUMCISED.)

UNCLEAN. (See CLEAN and UNCLEAN.)

UNCOVER. (Lev. x. 6.) Uncovering the head was a token of mourning and captivity. (Isa. xlvii. 2.) Uncovering the thigh was removing the garments from it preparatory to passing through the water. Uncovering the arm (Ezek. iv. 7) was a preparation for the siege, by removing every encumbrance.

UNCTION (1 John ii. 20) denotes the grace of God's Spirit bestowed on believers, and used figuratively (in reference to the ceremony of anointing) to signify either health or purity, or as a token of rejoicing. (See ANOINT.)

UNDERGIRDING. (Acts xxvii. 17.) Encircling the vessel with a stout cable. Lord Anson mentions a Spanish man-of-war that was saved by throwing overboard one tier of guns, and taking six turns of a cable around the ship, by which she was prevented from opening.

UNDERSETTERS. (1Kings vii. 30.) Projections by which the brazen laver was ornamented and supported.

UNICORN, (Deut. xxxiii. 17,) or *one horned*. The animal designated by this name was evidently distinguished for its ferocity, (Isa. xxxiv. 7,) strength, (Num. xxiii. 22; xxiv. 8,) agility, (Ps. xxix. 6,) wildness, (Job xxxix. 9,) and the prominency of its horn. (Deut. xxxiii. 17. Ps. xcii. 10.) But whether the original word translated *unicorn* means any particular animal, or at least any animal now known, is very problematical. That it was not the *rhinoceros* seems generally agreed by modern critics and that it might have been the eastern buffalo is not improbable.

UNITY OF THE SPIRIT (Eph iv. 3) signifies a union of judgment, affection, and feeling, among those who constitute the one body of Christ. It is the

gift of God. (Jer. xxxii. 39.) It was remarkably enjoyed in the early ages of the church, (John xvii. 21. Acts iv. 32,) and is to be desired and sought after as among the chief of Christian graces. (2 Cor. xiii. 11.)

UNRIGHTEOUS MAMMON. (See MAMMON.)

UPHARSIN. (See MENE.)

UPPER ROOM. (See DWELLINGS.)

UPPERMOST SEATS. (See SYNAGOGUES.)

UR, (Gen. xi. 28,) called *Ur of the Chaldees*, was the birthplace of Abraham. Its connexion with the history of Abraham and Jacob, and the position of the only Haran now known, have induced modern geographers to place Ur in the north-west part of Mesopotamia, which was the *land of the Chaldeans*, (Ezek. i. 3,) where *Orfah* (formerly Edessa) now stands. A modern missionary tells us that Orfah is between twenty and thirty miles distant from Haran, and that the eastern Jews still make their pilgrimage to this place as Ur of the Chaldees, and the birthplace of their great progenitor. Orfah is known in modern history as the seat of war between the emperor Julian and the Persians. It has now a population of 30,000, and derives its sustenance from manufactures and the caravan of Aleppo.

URIAH, (2 Sam. xi. 3,) or URIAS (Matt. i 6.) The husband of Bathsheba, and an officer in David's army. His death was purposely brought about by an understanding between Joab and David, in order that David's guilt in the case of Bathsheba might be concealed, and that he might obtain her for his wife.

URIM AND THUMMIM (Ex xxviii 30.) These words literally signify *lights and perfections*. And whether they denote some divine manifestation made in or upon the breastplate itself, or whether it was a visible appendage to the breastplate, indicating its peculiar and sacred use in this respect, we know not. The utmost that can be satisfactorily known respecting the subject is, that it was the manner or thing through which a knowledge of the divine will was sought and conveyed. (Deut. xxxiii. 8. 1 Sam. xxviii. 6.)

USURY. (Matt. xxv. 27.) The word *usury*, by modern usage, means exorbitant or unlawful interest; but in the Scriptures it means any interest. The law of Moses prohibited the Jews from taking any interest of each other for the loan of money, or any thing else, though they were allowed to take it of foreigners. The exchangers of money were in the habit of receiving it at low interest, and loaning it at high interest, taking the difference for their gain. (Ezek. xxii. 12.) The practice of usury is severely denounced in the Scriptures. (Neh. v. 7. 10. Ps. xv. 5. Prov. xxviii. 8.)

UZ. (Lam. iv. 21.) A district of Arabia, which was probably settled by the posterity of Uz, or Huz, a descendant of Shem, (Gen. x. 23; xxii. 21,) and distinguished as the dwelling-place of Job, whose estate was like that of a modern Bedouin sheikh. It was probably an extensive district, (Jer. xxv 20,) and perhaps subject to Idumea. (Lam. iv. 21.)

UZZAH. (2 Sam. vi. 3.) A son of Abinadab, who was instantly killed, by the immediate act of God, for laying his hands upon the ark, in violation of the express provisions of the divine law. (Num. iv. 2-15.)

UZZIAH. (See AZARIAH.)

VAIL, or VEIL. (See TEMPLE, CLOTHES.)

VALLEY OF SALT. (See SALT.)

VASHTI. (Esth. i. 9.) Queen of Persia, and the repudiated wife of Ahasuerus. (See HADASSAH, pp. 14—16, by Am. S. S. Union.)

VENGEANCE. (Rom. xii. 19.) This word often denotes merely punishment, without any reference to the state of mind in which it is inflicted. In the passage cited, and elsewhere, (Deut. xxxii. 35,) the exclusive right of God to punish wrong-doers, and to vindicate the right, is plainly asserted. Hence every act of revenge is an interference with the divine prerogative. The word is applied to God in the same manner in which anger, hatred, &c. are applied; not as denoting a state or temper of mind, but as implying an act or course of proceeding such as usually indicates a particular state of mind, when done or pursued by man.

VERMILION. (Ezek. xxiii. 14.) A chemical substance, used for colouring red, and much valued for ornamenting dwellings (Jer. xxii. 14) and painting images. (Ezek. xxiii. 14.) Modern travellers mention that the custom of painting and sometimes gilding the ceilings of eastern houses is still prevalent.

VIAL. (See CENSER.)

VILLAGES. (See CITIES.)

VINEGAR. (Prov. x. 26.) The Hebrews seem to have had two kinds of vinegar; one of which they used as a drink, (Num. vi. 3,) which was probably a weak red wine; and the other as an acid diluted with water. Bread and cider formerly made a common article of food among labouring men in some parts of this country. Ruth ii. 14.) The first kind was probably provided for the Roman soldiers on the occasion of the crucifixion (John xix. 29.) The unpleasant sensation produced upon the teeth by vinegar illustrates the offensiveness of a sluggard to those who employ him. (Prov. x. 26.) And the effervescence occasioned when vinegar is poured upon nitre, or soda, represents the opposition or incongruity of mirth and sorrow, and the effect of attempting to mingle them. (Prov. xxv. 20.)

VINES (Num. xx. 5) and VINEYARDS (Ezek. xxviii. 26) have been highly prized in every country. We first read of a vineyard in the history of Noah. (Gen. ix. 20.) The cultivation of the vine had obtained to some perfection in very early times. In the accounts of Melchizedek, who set bread and wine before Abraham; of Lot, who was drunken; of aged Isaac, when regaled by his sons; in the prophecy of dying Jacob, and in the book of Job, we have the earliest accounts of wine as a common drink. (Gen. xiv. 18; xix. 32; xxvii. 25; xlix. 12. Job i. 18. Prov. xxiii. 30, 31. Isa. v. 11.)

The *vineyard* is commonly mentioned in the Bible in contradistinction from the field, and is occasionally used in speaking of ordinary gardens. Vines were usually planted upon heights and precipitous crags, (Jer. xxxi. 5,) where it was sometimes necessary to build walls in order to retain the soil.

The methods of planting the vine were various. They were usually propagated by suckers. The branches were sometimes suffered to creep upon the earth; or the vine stood upright without support: or a post was erected with a cross-piece;

or a trellis or arbour was set up, with four or more upright pillars, over which the boughs spread. We are told that the vines in Africa, Syria, and all Asia were left to trail upon the ground, and this method is observed in the region of Lebanon, and about Joppa. (Ezek. xvii. 6.) Very often, however, the Syrian vines are trained upon trellis, or frame-work, in straight rows, sometimes upon trees, and particularly the fig tree, whence the proverbial expression, to repose under one's own vine and fig tree, as an emblem of peace and security. (Mic. iv 4. Zech. iii 10.) Vines are found at Hebron trained in this manner, and bearing clusters of ten pounds weight. Sometimes they run up up in the sides of the house. (Ps. cxxviii 3. See WALLS.)

Vineyards were enclosed with a hedge or a wall, to defend them from the ravages of beasts, to which they are often exposed. A *tower* was also built as the station of a watchman. (Num. xxii. 24. Ps. lxxx. 8—13. Prov. xxiv. 31. Sol. Song ii. 15. Matt. xxi. 33. See TOWER.)

The Hebrews devoted as much care to their vineyards as to their agriculture. When Isaiah predicts the invasion of the Assyrians, he declares that the vineyard where there were a thousand vines for a thousand pieces of silver, shall be even for briers and thorns. (Isa. vii 23.) When he would represent sorrow, he says, *The new wine mourneth, the vine languisheth, and all the merry-hearted do sigh.* (Isa. xxiv. 7.) So Zechariah (viii 12) foretells future prosperity thus: *The seed shall be prosperous, the vine shall give her fruit.* (See also Hab. iii 17. Mal. iii 11.)

The *pruning* of the vine is a familiar operation, which we all know to be necessary in order to its fruitfulness. The law which forbade the Israelites to gather the grapes of the first three years. (Lev. xix 23.) gave occasion to the more careful and unsparing use of the pruning knife; hence the young stock came to much greater strength. A traveller mentions a custom of the vine-dressers to prune their vines thrice in the year, the first time in March, and when clusters begin to form, they again lop off those twigs which have no fruit; the stock puts out new twigs in April, some of which form clusters, and these which have none are again cut off in May; the vine shoots a third time, and the new branches have a third set of clusters. (See John xv 2, in which passage the word *purgeth* may be rendered *prunes it*.)

What remains of the culture of the vine is very simple. One or two in the season the plough was run through the vineyard, to loosen the earth, and free it from weeds; the stones were gathered out, and a proper direction was given to the growing branches. (Isa. v. 2.) The *vine-dressers*, or keepers of the vineyard, form a distinct branch of labourers. (2 Kings xxv. 12.)

The regular *vintage* begins in Syria about the middle of September, and lasts about two months. (Lev. xxvi 5. Amos ix 13.) Ripe clusters, however, are found in Palestine as early as June and July, although the regular vintage does not begin in September. This difference may arise from the three-fold growth of the vine already mentioned. The first gathering in Canaan is probably that mentioned in Num. xiii 20.

The vintage was celebrated by the Hebrews with still more festivity than the harvest. (Isa.

xvi. 9,) and was sometimes a season of wicked mirth. (Judg. ix. 27.)

VINTAGE. (See WINE, VINE.)

VIOL. (Amos vi. 5.) This was an instrument of music, and supposed to be the same with the psaltery. (See MUSIC.) Chanting to the sound of it was to make like sounds with the voice, modulating the tones so as to correspond with the sounds of the instrument.

VIPER. (Job xx. 16.) A venomous serpent, from two to five feet in length. Its bite is extremely painful, and, in many species, quickly and certainly fatal; so that it was anciently regarded as a special judgment from heaven to be bitten by one. (Acts xxviii. 1—6.) Hence the viper is an emblem of whatever is deceitful and destructive. (Matt. iii. 7; xii. 34; xxiii. 33. Luke iii. 7. See COCKATRICE.)

VISION. (Num. xxiv. 4.) In former times God was pleased to reveal himself, and communicate his will in what were called visions, which were caused either in the night in ordinary sleep, (Dan. vii. 1,) or by day in a temporary trance. (Acts xxvi. 13. See DREAM, TRANCE.)

VOW. (Num. vi. 2.) In the scriptural use, this word means a solemn religious promise, or covenant, by which one binds himself to do or suffer certain things, depending on God for power to accomplish it. Hence vows were made with prayer, and paid with thanksgiving. (Num. vi. 2—21. Judg. xi. 30, 31. Ps. lxi. 5. Acts xviii. 18. See NAZARITE. See also BIBLICAL ANTIQUITIES, vol. ii. ch. v. § 1, by Am. S. S. Union.)

VULTURE. (Lev. xi. 14.) A filthy, rapacious bird, unclean by the ceremonial law, (Deut. xiv. 13,) but useful for destroying substances which might otherwise produce pestilence. They flock to fields of battle to satiate themselves upon the unburied. (Isa. xxxiv. 6.15.) The extreme acuteness of the sense of sight in the vulture enables it to discern its prey at a great distance: and it is a striking instance in the accuracy of the Scripture writers, that while common sentiment attributes to the sense of smelling the peculiar faculties of this bird, its Hebrew name means *seeing*. And in the recital of God's wonders in the animal creation, in the book of Job, the characteristic of the eagle (one of the same tribe with the vulture) is, that *her eyes behold afar off*. The same peculiarity is referred to, Job xxviii. 7, *there is a path which the vulture's eye hath not seen;* implying that its vision is most acute and penetrating. Recent experiments by a naturalist in South Carolina, where vultures abound, prove satisfactorily that this bird is guided solely by its sight in the pursuit of its prey, and that its powers of vision are very extraordinary: thus sustaining the truth of Scripture, even in matters not of a religious or moral character; and this, in contradiction to the common opinion of mankind.

WAFER. (Ex. xvi. 31.) A thin cake of fine flour, used in various offerings anointed with oil. (See MANNA.)

WAGON. (Gen. xlv. 19.) Wagons, and similar vehicles, which are considered by us so indispensable in transportation, are not used at this day in the east, or in Egypt. Niebuhr states that he saw nothing of the kind either in Arabia or Egypt. In ancient times, however, they were well known, and frequently employed. (Num. vii. 3. Amos ii. 13.) We have figures of rude vehicles of this kind on monuments, supposed to be as ancient as the age succeeding that of Joseph.

WAIL. (Ezek. xxxii. 18.) To mourn with loud and violent expressions of distress and despair.

WALLS. (Gen. xlix. 6.) The walls of ancient times were generally built of earth, or clay, mixed with straw, and hardened in the sun. Hence it was necessary to build them of great thickness, in order to ensure their permanency. When any breach took place in such a mass of earth, either by heavy rains or some defect in the foundation, the consequences were very serious. (Ps. lxii. 3. Isa. xxx. 13.) The fact that bricks were made in such a rude and perishable manner gives force to the contrast presented in Isa. ix. 10; and as considerable straw entered into their composition, and the earth of which they were made was dry and porous, it is not surprising that they could be destroyed by fire. (Amos i. 7. 10. 14.)

The expression in Job xxiv. 11, is supposed by some writers to the low walls which were built in vineyards for the vines to run upon; and they maintain that the passage should read thus—'They work at midday among their walls or rows of vines.' It may be that oliveyards were enclosed with walls, as we know vineyards were, and then the passage would be plain as it stands.

The walls of vineyards were temporary, being probably designed chiefly to guard the enclosure against the jackals, which were numerous in Palestine, especially during the vintage, often destroying whole vineyards and fields of cucumbers. Hence the bitterness of the sarcasm of Tobiah, (Neh. iv. 3,) as if the wall the Jews were building for the protection of their capital, was scarcely better or stronger than a temporary vineyard wall to bar out jackals or foxes.

A *fenced wall* (Isa. ii. 15) is a fortified wall. (See CITIES.)

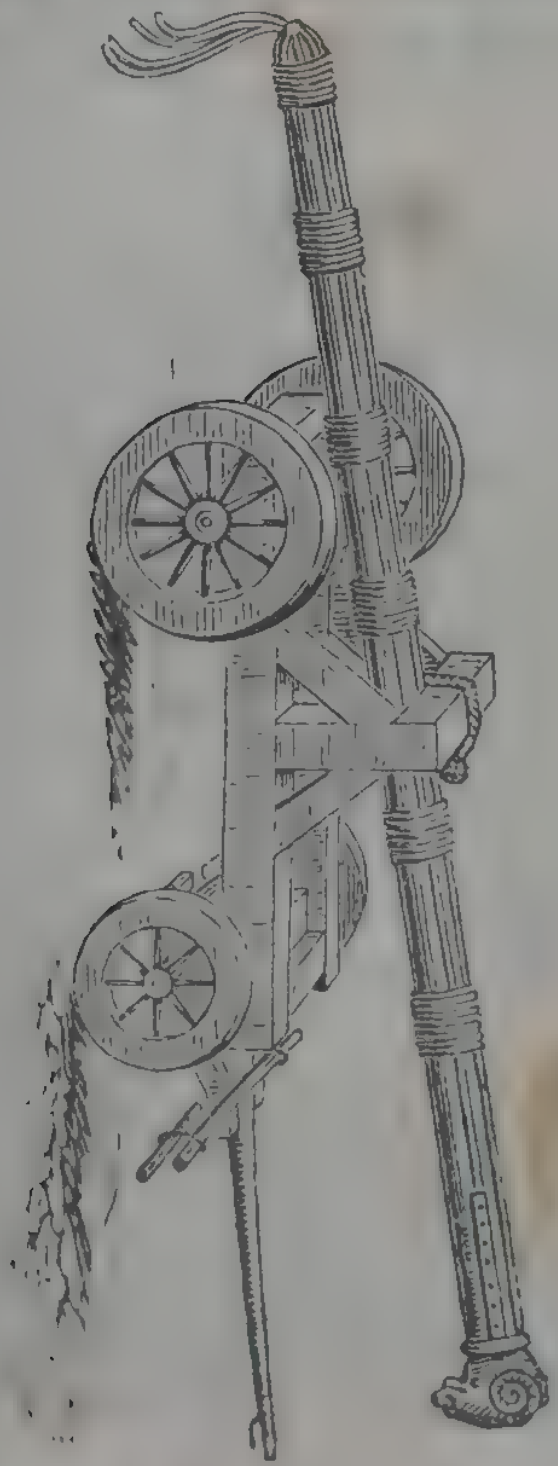
WAR. (Gen. xiv. 2.) We read of vast armies in the land of Palestine. (2 Chron. xiii. 3; xiv. 8, 9; xvii. 14—18; xxv. 5—7; xxvi. 11—15.)

From the nature of the arms and the customs of the ancients, their battles were truly murderous. In those times, heroes sought through the whole field for their personal enemies. Scarcely ever was any quarter given, except where the vanquished was retained as a slave, and consequently the number of killed was often immense. (2 Chron. xiii. 17.)

Although the military art was comparatively simple, yet ingenious stratagems of various kinds were practised. Enemies were then, as now, surprised and overcome by unexpected divisions of the forces, by ambushes, and by false retreats. (Gen. xiv. 15. Josh. viii. 12. Judg. xx. 36—39. 2 Kings vii. 12.)

Previously to the invention of fire-arms, it was found necessary to resort to many complicated and unwieldy machines for casting heavy stones, and other destructive missiles. We find, however, little allusion to these in the Bible. About the end of the ninth or the beginning of the eighth century before Christ, Uzziah *made in Jerusalem engines invented by cunning men, to be on the towers and bulwarks to shoot arrows and great stones withal.* (2 Chron. xxvi. 15.) These were obviously similar to those in use by the Greeks and Romans.

Among these was the batter



ing-ram. (Ezek. iv. 1, 2; xxi. 22.) This was nothing more than a long beam of strong wood, usually oak. It was intended to batter down walls, and the end with which the assault was made was armed with a mass of heavy metal, in the shape of a *ram's* head. Occasionally they were sharply pointed at this end. These great beams were at first carried by the soldiers, and driven against the walls; afterwards they were placed upon wheels; but in process of time, they were suspended by heavy chains, so that a comparatively small force would impel them with vast effect against a fortification. The men who worked the battering-ram were protected by a covering or roof, spread with something damp and tough, (as wet hides,) to resist the fire and the weapons of the besieged.

The *crow* was also the name of an instrument of war, a figure of which is here given.

It is supposed that Hushai (2 Sam. xvii. 13) alluded to a machine like the crow, when he said to Absalom, *If David be in a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.* The crow could only be effective where the walls of a town were not in good condition, or not well defended; and then if the besiegers were sufficiently numerous to work it, by applying a great number of ropes to the same beam, they could soon open a way for the besieging army. There certainly is reason to conclude that Hushai's proposition arose from his knowing that king David was almost deserted, and that the hearts of the men of Israel *were after Absalom*, and that the plan, though injudicious in itself, alluded to the use of some weapon of attack similar to the crow, which was worked by [illegible] so pointedly

mentioned in this otherwise obscure passage.

But there was no part of the ancient military preparations which was more terrible than the *chariot*. (Ex. xiv. 7. Deut. xx. 1. Josh. xvii. 16. Judg. iv. 3.) They were in common use wherever there was any cavalry. (2 Sam. x. 18. 1 Chron. xviii. 4. 2 Chron. xii. 3; xiv. 9. See CHARIOT.)

Walls and *towers* were used in fortifications, and the latter were guarded by soldiers, and are called *garrisons*. (2 Sam. viii. 6. Ezek. xxvi. 11. See WARD.)

As to the order of battle, we have no certain knowledge. The prophet alludes to it. (Jer. xlvi. 3, 4.) Among all ancient nations, it was customary to take previous refreshment of food, in order to give strength to the army. The soldiers, and especially the commanders, arrayed themselves in their costliest garments and fairest armour, except in cases where disguise was attempted. (1 Kings xxii. 30.)

Various passages lead to the opinion that divisions of the army were common, as in modern times. (Gen. xiv. 15. Judg. vii. 16. 1 Sam. xi. 11.) The most frequent division of the host was into *tens*, *hundreds*, and *thousands;* and each of these had its commander, or *captain*. (Judg. xx. 10. 1 Sam. viii. 12. 2 Kings xi. 4.) This is an ancient method, and is still common in Persia. Among the Hebrews these divisions had some reference to the several families, and were under the heads of families, as their officers. (2 Chron. xxv. 5; xxvi. 12.) The captains of hundreds and of thousands were of high rank, or (so to speak) *staff officers*, who were admitted to share in the councils of war. (1 Chron. xiii. 1.) The whole army had its commander-in-chief, or captain, *who was over the host*, and its *scribe*, or keeper of the muster-roll. (1 Kings iv. 4. 1 Chron. xviii. 15, 16; xxvii. 32—34. 2 Chron. xvii. 14; xxvi. 11.) In Isa. xxxiii. 18, the words translated *he that counted the towers* probably indicate what we should call a *chief engineer*.

Under David, the army of 288,000 men was divided into twelve corps, each of which was consequently 24,000 strong, and had its own general. (1 Chron. xxvii.) Under Jehoshaphat this was altered, and there were five unequal corps, under as many commanders. (2 Chron. xvii. 14—19.)

The *cohort* had five or six hundred men, and the *legion* embraced ten cohorts.

The *light troops* were provided with arms which they used at some distance from the enemy. They are designated 2 Chron. xiv. 8; while the *heavy armed* were those who *bore shield and spear*. (1 Chron. xii. 24.) The light troops were taken principally from the tribe of Benjamin, as appears from the last cited texts.

Kings and generals had *armour-bearers*, selected from the bravest of their favourites, and who not only carried their armour, which was in those days a necessary service, but stood by them in the hour of danger, carried their orders, and were not unlike modern *adjutants*. (1 Sam. xxxi. 4.)

The troops were excited to ardour and bravery by addresses from their priests, who were commanded to appeal to them. (Deut. xx. 2.) In later times, kings themselves were accustomed to harangue their armies. (2 Chron. xiii. 4.) Finally (perhaps after the sacrifices had been offered) the summons was given by the holy trum-

pets. (Num. x. 9, 10. 2 Chron. xiii. 12—14.)

It was the practice of the Greeks, when they were within half a mile of the enemy, to sing their war-song. A similar custom probably prevailed among the Jews. (2 Chron. xx. 21.)

Next followed the *shout*, or *war-cry*, which the Romans accompanied with the noise of shields and spears struck violently together. This war-cry was common in the east, as it is to this day among the Turks. It was the *alarm* or *shout* so often mentioned in Scripture. (1 Sam. xvii. 52. 2 Chron. xiii. 15. Job xxxix. 25. Jer. iv. 19.)

The frequent figurative allusions to the art and weapons of war, used by the sacred writers, are obvious without explanation.

The practice of offensive war in modern times cannot be defended by reference to sacred history. We have a new and better dispensation, which breathes forgiveness and forbearance; and the tendency and promised fruit of which is to banish wars and fightings from the earth, and make it the abode of peace and love. (For further information on this subject, see ARMS, ARMOUR. See also OMAR, ch. iii.—v., and BIBLICAL ANTIQUITIES, vol. i. ch. ix. § 6, both by Am. S. S. Union.)

WARD. (Gen. xl. 3. Acts xii. 10.) A prison, or an apartment thereof. Also a garrison or military post, (Neh. xii. 25,) or a class or detachment of persons for any particular service. (1 Chron. ix. 23; xxv. 8. Neh. xiii. 30.)

WARDROBE. (2 Kings xxii. 14.) The place where the royal robes or priests' vestments were deposited.

WASHING. (See BATH.)

WASHPOT. (Ps. lx. 8.) This word in its connexion signifies that the Moabites should be reduced to the most abject and degrading servitude.

WATCH. (Ex. xiv. 24.) The original division of the night was into the first, middle, and morning watch; but after the captivity, the Jews adopted the custom of Rome and Greece, which divided the twelve hours of the night into four watches, beginning with six in the afternoon. (Mark xiii. 35. See COCK-CROWING.) The time that passed between the watches seems to a person that sleeps soundly as but a single moment. (Ps. xc. 4.)

WATCHER. (Dan. iv. 17. 23.) This word is supposed to denote either the Divine Being himself (ver. 24) or his holy messengers. (ver. 13.) It imports the special universal providence of God, by which the affairs of the universe are ordered, and the rise and fall of kings and empires controlled. The twelve superior gods of the Chaldeans were called *counsellor gods*, and were supposed to watch over and interest themselves in the minutest affairs of men.

WATCHMAN. (Sol. Song v. 7. Isa. xxi. 11.) In Persia, the watchmen were required to indemnify those who were robbed in the streets, and hence they were extremely vigilant to give the alarm, and protect the city and its inhabitants from violence. (Ezek. xxxiii. 2-6.) The watchman was also required to call the hours of the night in a loud voice, as he patrolled the streets. This is customary to the present day in some large cities. In time of danger the watchmen were posted in towers over the gates of the city. (Isa. xxi. 8; lxii. 6.)

WATER. (Gen. xviii. 4.) The scarcity of water is one of the calamities of the eastern world, and the distress which

is often experienced by man and beast for want of it is indescribable. Park, the African traveller, tells us that after several days of privation, he had fallen asleep, and his fancy would carry him to the banks of some clear and beautiful river, which he surveyed with transport, and eagerly hastened to quench his parching thirst, and the fancied effort would wake him to the dreadful disappointment. How admirably does this illustrate Isa. xxix. 8.

In Prov. xxi. 1, the original term rendered *rivers* signifies *divisions*, *partitions*, *sections*, and refers to the ancient oriental methods of conveying water to orchards and gardens. This was by means of canals, or rivulets flowing in artificial channels, called in Hebrew *divisions*, i. e. *cuts* or *trenches*, which distributed the water in every direction, to irrigate abundantly their otherwise parched and barren soil. With a similar allusion, the psalmist (Ps. i. 3) says of the godly man, the lover of the divine law, that *he shall be like a tree planted by the rivers of water*, (divisions or sections of water,) *that bringeth forth his fruit in his season, and his leaf shall not wither*. The reference is doubtless to trees nourished by artificial irrigation, like those in the neighbourhood of Damascus. The gardens are thickset with fruit trees of all kinds, kept fresh and verdant by the waters of the Barady. This river, as soon as it issues out from the cleft of the mountain into the plain, is immediately divided into three streams, of which the middlemost and largest runs directly to Damascus, through a large open field called the *Ager Damascenus*, and is distributed to all the cisterns and fountains in the city. The other two, which are taken to be the work of art, are drawn round, the one to the right hand, and the other to the left, (*as the rivers of water are turned*,) on the borders of the gardens, into which they are let out as they pass, by little currents, (*divisions*,) and so dispersed all over the vast wood; insomuch that there is not a garden but has a fine quick stream running through it. A traveller describing the orange garden of the emir of Beyroot, observes that "it contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange trees, of a large spreading size. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone work were troughs very artificially contrived, for conveying the water all over the garden: there being little outlets cut at every tree, for the stream, as it passed by, to flow out and water it." With these items of oriental custom before us, we perceive at once the point of the comparison in the passage, Prov. xxi. 1. In Deut. xi. 10, it is said of the land of promise, *The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs*. The phrase *watering with the foot* may refer to the construction of channels and water-courses like those above mentioned, which was accomplished by the action of the foot in digging. So also in 2 Kings xix. 24, *I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places*; *i. e.* I have digged new channels by the labours of the

spade, have turned the rivers out of their ancient courses, which consequently were dried up, and thus have made my army to drink of *strange waters*, flowing in channels to which they had never before been accustomed. It would with us be a very bold figure to say that Cyrus dried up the Euphrates, the river of Babylon, *with his foot*; but when understood, as now explained, of digging a new channel, which was done with proper implements by the agency of many thousand feet, the expression would be by no means high-wrought to the imagination of an oriental. Another, and as some think, much more natural opinion is, that allusion is made to the machinery for drawing up water, by means of a rope or string of buckets attached to a wheel, which was turned like a modern treadmill; a description and cut of which may be seen in SCRIPTURE ILLUSTRATIONS, part I. pp. 22—39, by Am. S. S. Union.

In the hot countries of the east the assuaging of thirst is one of the most delightful sensations that can be felt, and hence the frequent allusions to it in the sacred writings. (Ps. cxliii. 6. Prov. xxv. 25, &c.) Every attention which humanity and hospitality can suggest is paid at the present day to furnishing travellers with water. We are told that public reservoirs or pools are opened in Arabia and Egypt, and in the Mohammedan villages of Palestine, bread and water were furnished by the pharisees gratuitously. In India, at this day, the natives offer water to weary travellers, in honour of the gods. Hence the force and beauty of the allusion, Matt. x. 42. Water was commonly drawn out of wells by females, and transported, upon the shoulder or head, in large leathern or earthen vessels. (See CONDUIT. See EVENING RECREATIONS, vol. II. pp. 110–114, and BEDOUIN ARABS, ch. II., both by Am. S. S. Union.)

WATER-SPOUTS. (Ps. xlii. 7.) This surprising phenomenon was not unfrequently seen on the Syrian and Jewish coasts. It is forcibly alluded to by the psalmist in the passage above cited. He represents the calamities that came upon him, according to the prediction, (2 Sam. xii. 11,) as like a violent storm at sea, where the torrents that pour down from above meet the columns of water that ascend from the depths beneath; the clouds above calling to the waters below, and exciting each other to join their force and overwhelm the desperate sufferer in hopeless destruction.

WAX. (Ps. xxii. 14.) A well known substance, easily softened and dissolved by heat. (Ps. lxviii. 2; xcvii. 5. Mic. i. 4.)

WEASEL. (Lev. xi. 29.) Generally agreed to mean the mole. (See MOLE.)

WEATHER. (Job xxxvii. 22.) The words *fair weather* might better be rendered *golden splendour*, and then the allusion to the *aurora borealis* is obvious.

WEDDING GARMENT. (Matt. xxii. 11.) The wedding garments were furnished by the host, and were required to be worn by those who were admitted as guests at marriage suppers. So holiness and righteousness are called the garments in which the guests must appear at the marriage supper of the Lamb. (See MARRIAGE.)

WEEK. (Gen. xxix. 27.) The word in this passage means the term of seven days, during which the marriage festival lasted, as it often had and. Attend to the ceremonies of

the present marriage first, and then commence another term of seven years service for Rachel.' The division of time into portions of seven days had its origin at the beginning of the creation, (Gen. vii. 4—10; viii. 10. 12,) and traces of it are found in every quarter of the world. It is to be observed that this is not a division of time suggested, like the day, month, or year, by the revolutions of the heavenly bodies. It is perfectly arbitrary, and yet in all the countries of the east, among ancient nations, before they had any knowledge of the sacred history, or even in the uncultivated tribes of Africa, this division is recognised, and the days of the week named.

The Jews gave no names for the days of the week, but simply the number, as the first, second, or third day. And this practice is adopted by many persons at the present day, especially by the society of Friends. The names of the days in modern use are derived from the Saxon language, in which they have a mythological signification.

Besides weeks of seven days, which were rendered from one Sabbath to another, they had a week of years, or seven years, and a week of seven times seven years, which brought in the fiftieth or jubilee year.

FEAST OF WEEKS. (See FEASTS.)

WEIGHTS. (See MEASURES.)

WELLS. (Ex. xv. 27.) These were very essential in a country of flocks and herds, and were generally provided at each place of pasturage. They were deep, (John iv. 11,) and expensive to dig and preserve, and hence were a valuable part of the husbandman's property. (Num. xx. 17—19.) They were sometimes owned in common. (Gen. xxix. 2,3.) To protect them from the sand, and from being used by others, they were covered usually with a stone. (Gen. xxix. 2. 8.) To stop them up was, and still is, regarded as an act of hostility, (Gen. xxvi. 15;) and to invade the right of property in them was often the cause of sore contention. (Gen. xxi. 25.) In a country where water was so valuable, and so difficult to be procured, it was an appropriate emblem of rich blessings. (Jer. ii. 13; xvii. 13.)

JACOB'S WELL. (See OMAR, pp. 110—114, by Am. S. S. Union.)

WHALE. (Job vii. 12.) In the Mosaic account of the creation, we are told that on the fifth day God created great whales. (Gen. i. 21.) The word probably means no particular species of animals, but the largest class of creeping things, whether inhabiting the land or the water. The geological investigations of the present day determine such to have existed, of a character different from any now known; and comparative anatomy proves their nature to be most accurately described by the term *great creeping things*. This use of a general word to denote some huge monster is supposed by some to occur in Ps. civ. 26. Ezek. xxxii. 2, compared with Matt. xii. 40, and also Job vii. 12. (See JONAH.)

WHEAT. (Judg. vi. 11.) This most useful and important of all grains was produced abundantly in the land of Canaan. In our translation it is often mentioned under the general name of corn. (See CORN. For a particular description of the grain, and a cut illustrative of it, see SCRIPTURE ILLUSTRATIONS, part i. pp. 11—15, by Am. S. S. Union.) The cut referred to shows the appearance of the grain, and

is probably not more rank and full than the common crop of Egyptian wheat, and it shows also that Pharaoh's dream about seven ears of corn coming up upon one stalk (Gen. xli. 5) was according to the course of nature.

The figurative allusions to this grain (Ps. lxxxi. 16. Jer. xii. 13. Joel ii. 24. Matt. iii. 12) are sufficiently obvious.

WHISPERERS. (Rom. i. 29.) Such as secretly excite suspicions against others, and propagate an evil report with an affected desire to speak of it only in a whisper.

WHITED SEPULCHRES. (Matt. xxiii. 27.) It was customary to whitewash the Jewish sepulchres annually, that they might be distinctly seen and avoided, inasmuch as coming in contact with them was the occasion of ceremonial defilement. (Num. xix. 16.) This practice gave them a neat and beautiful appearance, and presented a striking contrast to the dark and offensive mass of putrefaction within.

WIDOW. (1 Tim. v. 4.) By the Jewish law, (Deut. xxv. 5,) if a married man died leaving no children, his brother was required to marry the widow, in order—first, that the estate might be kept in the family; and second, that he might in their descendants perpetuate the name. There is reason to believe that more distant relatives were permitted to enter into the same relation for like purposes, as in the case of Boaz and Ruth.

WIFE. (See MARRIAGE.)

WILDERNESS (Ex. xiv. 3) and *desert*. These words do not necessarily import a mere waste, but rather extensive tracts not under cultivation, but affording rich and abundant pasturage. (Josh. xv. 61. Isa. xlii. 11.) The principal tracts of this description were the wilderness of Jericho, Judah, Engedi, Ziph-maon, Beersheba, Tekoa, Gibeon, and Bethaven. (See these under their respective heads.)

WILD HONEY. (See HONEY.)

WILL OF GOD (Mark iii. 35) signifies either his purpose or pleasure, (Eph. i. 11,) or his laws, (Matt. vii. 21,) or his revealed will contained in the Scriptures of the Old and New Testament. (Rom. xii. 2.)

WILL WORSHIP (Col. ii. 23) means the practice of such expedients for serving and pleasing God as are not required nor sanctioned by divine authority; but are such as man chooses for himself, independently of revelation, as deism, and the whole system of idolatry.

WILLOW. (Lev. xxiii. 40.) A well known tree, which flourishes best in marshy ground, and on the borders of water-courses. (Job xl. 22. Isa. xv. 7; xliv. 4. Ezek. xvii. 5.) The beautiful species known to us as the weeping willow, is called the Babylonian willow, in allusion to Ps. cxxxvii. 2.

WIMPLES. (Isa. iii. 22.) Supposed by some to mean a broad full mantle, or shawl, like the veil which Ruth had, (Ruth iii. 15;) and by others a veil, cowl, or hood, and this last is its German signification at the present day.

WIND. (Ex. xv. 10.) The *east wind* was injurious to vegetation, and dangerous at sea. (Ps. xlviii. 7.) The south wind brought heat, (Luke xii. 55;) the south-west and the north fair weather. (Job xxxvii. 9, 22. Prov. xxv. 23.) The character of the east wind may be inferred from Gen. xli. 6. Job i. 19. Ps. xi. 6. Isa. xxvii. 8. Jer. iv. 11—13. Ezek. xvii. 10; xix. 12;

xxvii. 26. Hos. xiii. 15. (See EUROCLYDON.)

WINDOW. (Gen. vi. 16.) In eastern houses the windows open upon the court within, and not upon the street without. (See DWELLINGS.) One of the objects in view is to escape the dust of the narrow eastern streets. This gives a melancholy aspect to the streets, as nothing but an unbroken line of blind walls is seen on either side. There is sometimes a projecting balcony, or porch, in front of the house, carefully closed by lattices of what is called Venetian work, and opened principally upon some festival. From such a place Jezebel is supposed to have been looking out when she was seized and put to death by Jehu. (2 Kings ix. 30.) And this was probably called the casement. (Prov. vii. 6. See also Sol. Song ii. 9.) Glazed windows were entirely unknown among the Hebrews, and are scarcely ever seen in the east at the present day. This is not wonderful, for in later times glass has been as costly as gold, and it was not until long after the Christian era that glass windows were used.

WINE. (Gen. xiv. 18.) There has been some controversy as to the nature and qualities of the liquor which is called wine in our Scriptures. The plain reader of the Bible will be satisfied, however, that it was unquestionably an intoxicating drink. (Lev. x. 9. Eph. v. 18. 1 Pet. iv. 3.)

The ancient Egyptians drank no wine, unless we give that name to the sweet, unfermented juice of the grape; such as Pharaoh's butler was accustomed to express into the cup in the king's hand, (Gen. xl. 9—11,) and which was mixed with water. Fermented wine they considered as the invention of an evil spirit, and it was not offered to their gods. Yet in very early times they had learned the art of brewing a kind of *beer* from barley, which, according to the Greek historians, was called *barley wine*. This beer is said to have been costly, and little, if at all, inferior to wine. It was also known to the Hebrews, who, however, had the less need of it, as their land was productive of the richest vintage.

Like all other countries, Canaan had wines of various strength; and a distinguished writer on Jewish antiquities observes, "the wines in those countries cannot easily be used without water." Another ancient author says, that "the wine at Aleppo resembles that of Cyprus, and is so fiery that when drunk unmixed it causes great inconvenience." It is very clear, however, that intemperance prevailed among the Jews, (Isa. v. 11; xxviii. 1—8; lvi. 12;) and it is not inconsistent with any known facts to suppose that their wines generally had the intoxicating principle. Whether the wine into which our Saviour miraculously changed the water at Cana (John ii. 3) possessed this principle or not we cannot know, nor would a decision of the question in the least degree affect the character of the transaction, any more than it would affect the prescription of the apostle to Timothy. (1 Tim. v. 23.) The process by which the juice of grapes, apples, pears, &c., becomes an intoxicating drink, is as kindly and benevolently provided as the process by which those fruits themselves come to maturity. And so far as the use of the liquid, after this process has taken place, tends directly or indirectly to the injury of body or soul, so far are we forbidden to use it on any pretence or

consideration whatever. The inquiry, therefore, what the wine of the Bible was in this respect, seems to be without any practical advantage, inasmuch as the injurious use of it is forbidden in a thousand forms; and when it possesses the intoxicating quality, the unnecessary use of it is inexpedient, if not sinful. (See DRINK.)

In the east casks were unknown. The wine was kept in jugs, or flagons, and improved by age, (Luke v. 39,) and by standing on the lees. (Isa. xxv. 6.) The original word rendered *lees* signifies *preservers*.

The *mixed wine*, often mentioned by the sacred writers, (Ps. lxxv. 8. Prov. xxiii. 30,) was not diluted with water, but on the contrary was increased in strength, or improved in flavour and colour, by a mixture of drugs, herbs, and spices (Sol. Song viii. 2.) Saffron is used at this day among the Persians to give a deep colour to their wines. Some suppose, however, that the phrase *mixed wine* denotes wine rendered stronger by being shaken up and mingled with the lees.

It was necessary for the liquor to remain on the lees for a time after the fermentation has ceased. Whenever this first fermentation has been deficient, the wine will have a richer and sweeter taste. Unless, however, it undergo a farther fermentation, the lying upon the lees will not secure strength or flavour, but after repeated partial fermentation, will run into a thin acid. This beautifully explains Jer. xlviii. 11.

Wine vessels. The Hebrews, as well as the Greeks, preserved their wine in large earthen vessels, or jars, which were buried up to their necks in the ground (See CELLAR.) These jars are quite large, containing often as much as one of our barrels. The *must*, or new wine, after being poured into such vessels, is stirred for about twenty days, thrice a day, with wooden rods. When wine is to be transported, the Persians sometimes decant it into flasks, or bottles, but skins are in common use, as they were among the ancients. The Hebrews poured even the *must*, or new wine, into skins; but for this purpose they used such as were fresh and flexible, and therefore not liable to be broken by the fermentation of the liquor. (Matt. ix. 17.)

By *new wine* (Joel i. 5) is intended sweet wine, which was purer and stronger, and more capable of preservation, and of course more inebriating. (Isa. xlix. 26. Acts ii. 13.)

Red wine is more esteemed in eastern countries than white.

The wines of Lebanon and of Helbon, near Damascus, were celebrated for their excellence, (Ezek. xxvii. 18. Hos xiv. 7,) and the former retains its character to this day.

Drinking wine in bowls (Amos vi. 6) is supposed to refer to the richness and magnificence of the vessel, and not to the quantity of wine drank.

WINE-PRESSES (Job xxiv. 11) were cavities in the ground, (Matt. xxi. 33,) built up or lined with mason work. They are now found in this form in Persia, eight feet square and four feet deep. In Isa. v. 2, and Mark xii. 1, the term wine-press rather means the open place or vessel which received the expressed juice from the wine-press. It was in one of these cavities that Gideon worked. (Judg. vi. 11.)

Eastern travellers tell us that the first vintage usually begins in the latter part of August, that they often see the black grapes spread on the ground in beds, exposed to the sun to

dry for raisins. While at a little distance, one or two, and sometimes as many as five men, are seen with feet and legs bare, treading the fruit in a kind of cistern, or vat, usually about eight feet square, and four feet high, with a grated aperture near the bottom, through which the expressed juice runs into a vessel beneath. (Isa. lxiii. 3. Hag. ii. 16.) The treaders sung and shouted, (Isa. xvi. 10,) while the red blood of the grape flowed around them, and thoroughly stained their garments. (Isa. lxiii. 1—3. Jer. xxv. 30; xlviii. 33. Lam. i. 15. Rev. xix. 13—15.)

The ancient Egyptian mode of expressing the juice of grapes may be learned from the following cut, from a monument in Memphis. The fruit is placed in a cloth, which is twisted and strained until the liquor is wrung out into a vessel below.

WINNOW. (Isa. xxx. 24.) The process of winnowing among the Hebrews was much like that in use at the present day. The grain was taken upon a shovel and thrown up in the wind, and the lighter chaff and straw separated, sometimes by the help of a fan. (Isa. xli. 15, 16. Matt. iii. 12. See Threshing Floor, Fan.)

WINTER. (See Seasons.)

WISE MEN. (Matt. ii. 1.) Men of wisdom and learning in things natural and divine; devoted to philosophy, especially to astronomy, and to the contemplation and worship of the Deity. They were of Persian origin, but had spread in Arabia and other neighbouring countries of the east; distinguished from other classes of their countrymen by their peculiar habits and pursuits. They worshipped the only one God; and so blameless did their studies and their religion appear to be, that the prophet Daniel, scrupulous as he was, to the hazard of his life, with respect to the Jewish religion, did not refuse to accept the office which Nebuchadnezzar gave him, of being master of the Magi, and chief governor

over all the wise men of Babylon. As they thus acquired great honour and influence, they were introduced into the courts of kings, and consulted on all occasions. They also followed them in warlike expeditions; and so much importance was attached to their advice and opinions, that nothing was attempted without their approbation.

WITCHCRAFT, (1 Sam xv. 23,) WITCH, (Deut. xviii 10,) WIZARD. (Lev xx 27.) A man who pretends to supernatural power, so that he can foretell future events, cure diseases, call up or drive away spirits, or disclose information beyond the reach of the natural powers, is called a wizard. A woman of like practices is called a witch, and the evil art itself is called witchcraft. No sin is more severely denounced by the sacred writers, not only under the Mosaic dispensation, (Ex. xxii. 18. Deut. xviii 11, 12.) but under the gospel. (Gal v 20.) Those who consult such foolish and wicked pretenders are partakers of their guilt, and are abominable in God's sight. (Lev. xx 6. Nah. iii. 4.) A famous pretender to supernatural power lived at Endor. (See SAUL.)

WITHS. (Judg xvi. 7.) A band of pliable twigs, (as of the willow or osier kind,) twisted closely together while green, and used instead of ropes. The marginal reading of the above passage is *small cords*.

WITNESS. (Gen. xxi. 30.) One who gives testimony. Two or more were required in judicial investigations, (Deut. xvii. 6, 7,) and when the sentence of stoning was pronounced, they were required to commence the process of execution. (Acts vii. 58. See STONING.)

The witness of the Spirit with our spirit (Rom. viii. 16) denotes the consciousness, more or less distinct, of the operations of the Spirit upon the mind, enlightening the understanding, and inclining the subject of them to do the will of God.

The expression *faithful witness* (Ps. lxxxix 37) is supposed to refer to the moon, (Jer. xxxiii. 20,) that rules the night, and will remain as long as the night itself, which, by the terms of God's covenant, shall not cease. (Gen. viii 22.)

John often exhibits the gospel in the light of a testimony, (1 John v 9,) and Christ himself is called *the faithful and true witness*, (Rev. i. 5; iii. 14,) not only to the glory and perfection of the Father, but also to his own divine mission, and to the universality and perpetuity of his kingdom.

WIZARD. (See WITCH.)

WO. (Num. xxi 29.) This term often denotes a feeling of compassion or sympathy, (Matt xxiv 19,) or a simple lamentation, as "Alas for me!" (Ps. cxx. 5.) In other connexions it is equivalent to the threatening of punishment. (Hab. ii. 6, 9, 15, 19. Zech xi. 17.)

WOLF. (Isa. xi. 6.) A fierce, cruel, ravenous animal, in size and general appearance resembling a dog, and a most terrible enemy to sheep. (Isa lxv. 25. Matt. vii 15, x 16. John x. 12. Acts xx 29.) The rapaciousness of the tribe of Benjamin was foretold by Jacob by a comparison with the wolf. (Gen. xlix. 27. See Judg. xx and xxi., and comp. 1 Sam. ix. 1, and xx 31, and Acts ix 1. Rom. xi 1. Phil. iii 5.) The sacred writers also illustrate the cruelty of Israel's oppressors by an allusion to the wolf. (Ezek xxii 27;) and the sallying forth of the evening wolf in search of prey (Hab. i 8) is emblematical of the destruction

which awaits wicked men. (Jer. v. 5, 6.) The allusion, Zeph. iii. 3, is to the circumstance that the wolf in its greediness often seizes on more than it can consume.

WOMAN. (1 Cor. xi. 8, 9.) The companion and helper of man, and by express command made subject to him. (Gen. iii. 16.) The word, when used as a term of salutation, as in Matt. xv. 28, implies no disrespect, but great tenderness and courtesy. It was thus that our Saviour addressed Mary under the most touching circumstances. (John xx. 15.)

WOOL. (See SHEEP.)

WORD. (John i. 1.) This is one of the titles of Jesus Christ. It may denote that he is the medium by which the Father declares his word or will. The Jews commonly used this term to designate the Messiah; and so prevalent was its use among the Gentiles also, that the evangelist is particular to define clearly the true doctrine respecting him to whom it was applied; and no language can more clearly express the idea of eternity and self-existence than the language he employs to describe the being and attributes of the Messiah. The Scriptures are figuratively called the *word of God*, (Rom. ix. 6;) the *word of righteousness*, (Heb. v. 13;) the *word of faith*, (Rom. x. 8,) and the *word of salvation*. (Acts xiii. 26.)

WORKS. (Ps. cxlv. 9.) The *works of God* are the things created and governed by his wisdom and power.

GOOD WORKS (Eph. ii. 10) are such as proceed from love to God, and are done in obedience to his law, and from a regard to his glory.

We are saved by faith; *but faith without works is dead*, *i. e.* it is without any evidence of life. Works constitute the evidence and determine the strength and character of faith.

WORLD. (1 Sam. ii. 8.) This term is used by the sacred writers in a variety of senses, each of which may ordinarily be determined by its connexion. Among them may be mentioned the following: The habitable earth, (Ps. xxxiii. 8;) time, (Isa. xlv. 17. Matt. xxviii. 20;) present existence, (John i. 9;) future existence, (Mark x. 30;) the nations and kingdoms subject to Rome in the time of our Saviour, (Luke ii. 1;) an indefinite number, (John xii. 19. Acts xix. 27;) close of the Jewish dispensation connected with the final consummation of all things, (Matt. xxiv. 3;) the corrupt sentiment, disposition, and practices of sinners. (James i. 27. 1 John iv. 5.)

WORMS. (Ex. xvi. 20.) A large class of animals without any of the senses belonging to other animals, except feeling. From the circumstance that one or more species of worms are found in putrefying flesh, we have the figurative expressions in Job xix. 26; xxi. 26; xxiv. 20. Isa. xiv. 11. Owing to the constant accumulation of filth and putrefaction in a valley near Jerusalem, it was always alive with worms, and fires were maintained day and night to consume the sources of pestilence. Hence the allusion, Isa. lxvi. 24. Mark ix. 44. 46. 48. At an advanced stage of some diseases, worms are bred in the flesh. (Job vii. 5; xvii. 14. Acts xii. 23.) The meanness of the worm, and its liability to be trodden down unnoticed, afford the illustrations in Job xxv. 6. Ps. xxii. 6, and Isa. xli. 14.

WORMWOOD. (Deut. xxix. 18.) A plant of which there are several species, and all distinguished for intense bitter-

ness, and probably some may be not only bitter and nauseous, but positively hurtful. Hence it is often joined with or used in the same sense as gall and hemlock, to denote what is offensive or injurious. (Deut. xxix. 18. Prov. v. 4. Amos v. 7; vi. 12.) To be obliged to use it as food expresses the extreme of suffering. (Jer. ix. 15; xxiii. 15. Lam. iii. 15, 19.)

WORSHIP (Matt. ii. 2.) This word, as used in our Bible, has various significations. In most instances it means simply an act of respect, (Matt. ix. 18. Acts x. 25,) and does not imply any religious emotion. Where the act respects the Divine Being, the only proper object of religious worship, the connexion shows it. (John iv. 24. Heb. i. 6. Rev. xxii. 9.) It is used, however, in relation to idol gods. (Dan. iii. 5, 12, 14. Acts xix. 27.)

WRITING. (Ex. xxxii. 16.) Writing by pictures is hieroglyphics; this is an art of very ancient date, and is even now common to many savage nations. An eye represented God as the Omniscient; an eye and sceptre, a king; a lion, courage, &c. This is common, in its most unimproved form, among our American aborigines; and was the common method used by the Mexicans, some of whose ancient pictures of this kind are preserved.

The most numerous and remarkable specimens of hieroglyphic writing exist in Egypt; they have been sought out by travellers, and copied in drawings and copperplates, but have baffled the ingenuity and labour of all ages, until within a few years, a distinguished French antiquary has succeeded in deciphering a great number of them, and his labours have thrown great light upon the Scriptures, and vindicated the Mosaic history from a multitude of objections.

It is not improbable that these pictures, which were at first accurate resemblances of objects, became at last merely signs of ideas, and that hence alphabetical writing came into use. It is the prevailing opinion that the Israelites were acquainted with letters when they were in Egypt as bondmen; and when they took possession of the land of Canaan they found a city called *Kirjath-sepher*, which means the city of *books* or *letters*, and indicates the existence of the art among that people. Through all the Mosaic history, books and writing are mentioned as in familiar use. The practice of employing an amanuensis was much more common in ancient days than now. Hence Paul notices it as a special circumstance that he wrote the letter to the Galatians with his own hand. (Gal. vi. 11.) This fact also explains Rom. xvi. 22. 1 Cor. xvi. 21. Col. iv. 18, and 2 Thess. iii. 17. (See BOOK.)

YAR

YARN, LINEN. (1 Kings x. 28.) There is a diversity of opinion as to the meaning of this term. There is very strong reason to doubt the correctness of the rendering in our translation, though we have mentioned it without comment in the article LINEN.

YEA

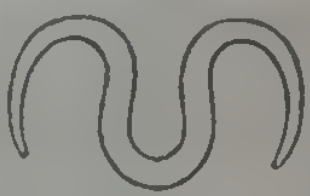
YEAR. (Gen. xvii. 21.) That space of time wherein the sun finishes his course through all the signs of the zodiac circle of the heavens, consisting of the four seasons of spring, summer, autumn, and winter. It consists of three hundred and sixty-five days five hours forty-

nine minutes. Julius Cæsar fixed the Roman year at three hundred and sixty-five days and six hours, which in four years make one day, and in the fourth year is added to February, and occasions that year to be called *leap-year*. By this year we still reckon our time; but as it includes about eleven minutes too much, this, in one hundred and thirty years, runs the reckoning forward one day, and in our reckoning had run forward the year full eleven days, till this was rectified by the introduction of the new style among us, as it was in several countries abroad, by pope Gregory, almost two hundred years ago. In prophetic language, a *year* signifies three hundred and sixty years, and a *month* thirty, a *day* being put for a year; and so three years and a half, and *times, time, and half a time*, or forty-two months, or twelve hundred and sixty days, denote the twelve hundred and sixty years duration of antichrist. (Rev. xi. 2, 3; xii. 6. 14.) With the Jews the year was civil or sacred, solar or lunar. (See MONTH.)

FALLOW YEAR. In the seventh year all agricultural labour was suspended, and spontaneous productions were left to the poor, the traveller, and the wild beasts. (Lev. xxv. 1—7.) This was, (1.) For the sake of the ground; (2.) For the preservation of wild beasts; and, (3.) To make the people provident and sensible of dependence. The people could fish, hunt, take care of bees and flocks, repair buildings, manufacture clothes, and carry on commerce. This year was religiously observed. (Deut. xxxi. 10—13.)

YEAR OF JUBILEE. (See FEAST.)

YOKE. (Gen. xxvii. 40.) The yoke was laid upon the neck of the beast, and fastened with thongs to the animal, and to the plough-beam. It thus became a lively image of slavery, subjection, imprisonment, and severe rule, while the removal of the yoke indicated the corresponding deliverance. (Jer. ii. 20.) Breaking the yoke also represents the rejection of authority. (Jer. v. 5. Nah. i. 13.) The following cut represents the ancient Egyptian yoke.



ZAANAN. (Mic. i. 11.) Most probably a city of Judah, the same as *Zenan* mentioned in Josh. xv. 37, situated in the valley or plain towards the Mediterranean coast.

ZAANANNIM. (Josh. xix. 33.) A city of Naphtali, in the *plain of Zaanannim*. (Judg. iv. 11.) north-east of Kedesh, near the waters of Merom.

ZACCHEUS. (Luke xix. 2.) A rich Jew resident in Jericho, and chief officer of the tax or tribute collectors in that place, and hence he is called a sinner, for the Jews regarded all publicans or tax-gatherers in this light. His curiosity to see Christ was so much excited, that he took pains to climb into a tree by the road-side, that he might have a fair view of him as the crowd passed. Jesus, knowing his character and motives, proposed to spend the day with him, to which Zaccheus gladly assented. His

mind was probably brought at once under the influence of the Spirit of God, and on that very day he and his family became interested in the salvation of the gospel. (Luke xix. 1—10.) The expression *forasmuch as he also is a son of Abraham* probably denotes that he was not only a natural descendant of the patriarch, but that he had now become a partaker of the like faith and promises.

ZACHARIAH, 1. (2 Kings xiv. 29,) was son and successor to Jeroboam II. king of Israel. He reigned but six months, and then fell by the hand of Shallum, who took the throne. (2 Kings xv. 8—11. Comp. Amos vii. 9.)

2. (Ezra v. 1.) *The prophet*, was the son of Barachiah, and the grandson of Iddo. (Zech. i. 1.) The expression in Ezra is consonant to the Jewish usage of calling a descendant son or daughter, and an ancestor father or mother, though they might be removed two or three degrees from these relations. Zechariah returned from Babylon with Zerubbabel, and prophesied contemporaneously with Haggai.

PROPHECY OF, is the last but one in the order of the books of the Old Testament. Its grand design is to encourage the Jews in the re-establishment of their national institutions. Though the language is often obscure, and the style seemingly unconnected, it contains several animating predictions of the future glory of Christ's kingdom, in terms remarkably full and explicit.

ZACHARIAS. 1. (Matt. xxiii. 35. See BARACHIAS.)

2. (Luke i. 5.) A priest of the family of Abia, (see ABIA,) the father of John the Baptist. The character of himself and his wife is given us in the simplest yet most expressive language. (Luke i. 6.) The birth of John was announced to him in a miraculous manner, and seemed so beyond the range of probability, that his faith failed, and he asked for some extraordinary sign that the promise should be accomplished. He was immediately deprived of the power of speech, and remained dumb until the eighth day after the birth of the promised child; when being asked to give the infant a name, in obedience to the angelic direction he called him John, and forthwith the power of speech was restored to him, and he employed it in a strain of the most devout gratitude and praise. (Luke i. 57—80.)

ZADOK, (2 Sam. viii. 17,) the successor of Abiathar in the Jewish priesthood, was the son of Ahitub, of the family of Eleazar. (Comp. 1 Sam. ii. 30—36. 1 Kings ii. 27. 35.)

ZALMON, (Judg. ix. 48.) or SALMON. (Ps. lxviii. 14.) A hill near to Shechem, which, it appears from the above passage in Psalms, was covered with snow. It is also the name of a person. (Matt. i. 5.)

ZAMZUMMIMS, (Deut. ii. 20,) or ZUZIMS. (Gen. xiv. 5.) A tribe of people of gigantic stature and strength, who inhabited the country east of the Jordan and the Dead Sea. They were attacked and routed by Chedorlaomer, and afterwards expelled by the Ammonites.

ZANOAH. (Josh. xv. 34. 56.) There were probably two cities of this name, both in Judah; one in the *valley* or low country, the other in *the mountains*, or interior.

ZAPHON. (Josh. xiii. 27.) or SHOPHAN. (Num. xxxii. 35.) One of the cities of Gad, situated in the valley, lying along the east side of the Jordan.

ZARED, (Num. xxi. 12,) or ZERED. (Deut. ii. 13.) A brook

rising in mount Abarim, and emptying into the Dead Sea, south of Arnon, in the land of Moab. On its banks the Israelites encamped, on their journey from Egypt to the promised land.

ZAREPHATH. (See SAREPTA.)

ZARETAN, (Josh. iii. 16,) or ZARTANAH, (1 Kings iv. 12,) or ZARTHAN, (1 Kings vii. 46,) or ZEREDA, (1 Kings xi. 26,) or ZEREDATHA, (2 Chron. iv. 17,) or ZERERATH, (Judg. vii. 22,) all supposed to denote one and the same place, viz. a town on the west bank of the Jordan, at the place where the Israelites crossed, when the waters were gathered into a heap on either side. It was near Bethshean, and opposite to Succoth, and was distinguished as the birthplace of Jeroboam.

ZEBOIM. (Gen. x. 19; xiv. 2.) One of the cities of the plain, destroyed with Sodom and Gomorrah. There was also a city and valley of this name in the lot of Benjamin. (1 Sam. xiii. 18. Neh. xi. 34.)

ZEBULON, (Gen. xxx. 20,) or ZABULON. (Rev. vii. 8,) the sixth son of Jacob and Leah. The portion of his descendants in the promised land was assigned prophetically by his father and their ancestor. (Gen. xlix. 13.)

TRIBE OF, possessed that district of Canaan which lay between the sea of Galilee (Matt. iv. 13) and the Mediterranean; bounded south by Issachar, and north by Asher and Naphtali. This last tribe allied itself to the tribe of Zebulon, and joined the forces of Barak and Deborah against the army of Jabin. (Judg. v. 18.)

The town of Zebulon (Josh. xix. 27) was within the territory of Asher, but was probably a possession of the tribe of Zebulon. Elon, a judge of Israel, was of this tribe, and was buried within its bounds. (Judg. xii. 12.)

ZECHARIAH. (See ZACHARIAH.)

ZEDAH, or ZEDAD. (Num. xxxiv. 8.) A comparison of this passage with Ezek. xlvii. 15, shows the place to have been on the north-eastern frontier of the land of Israel, but its exact position is not known.

ZEDEKIAH, (2 Kings xxiv. 17,) the last king of Judah, was the son of Josiah, and the uncle of Jehoiachin, his immediate predecessor on the throne. His proper name was Mattaniah, but Nebuchadnezzar changed it to Zedekiah. He commenced his reign at twenty-one, and reigned eleven years. (2 Chron. xxxvi. 11.) He is represented as a very wicked man, and the nation during his reign was remarkably bold and obdurate in sin. For this cause the prophet Jeremiah was commissioned to threaten them with severe judgments; which were visited upon them in the most fearful manner. In the ninth year of his reign, he revolted against Nebuchadnezzar, in consequence of which the Assyrian monarch marched his army into Judea, and took all the fortified places. In the eleventh year of his reign, on the ninth day of the fourth month, (July,) Jerusalem was taken. The king and his people endeavoured to escape by night; but the Chaldean troops pursuing them, they were overtaken in the plain of Jericho. Zedekiah was seized and carried to Nebuchadnezzar, then at Riblah, in Syria, who reproached him with his perfidy, caused all his children to be slain before his face, and his own eyes to be put out; and then loading him with chains of brass, he ordered him to be sent to Babylon. (2 Kings xxv. 1—11. 2 Chron. xxxvi. 12. 20.) It is worthy of special remark, that two pro-

phecies, seemingly irreconcileable, were both literally fulfilled in the case of Zedekiah. (Jer. xxxii. 4, 5; xxxiv. 3. Comp. Ezek. xii. 13.)

There were two or three false prophets of this name, one of whom withstood Micaiah in a most insolent manner. (1 Kings xxii. 11—37. See also Jer. xxix. 22.)

ZELOTES. (See SIMON.)

ZEMARAIM, MOUNT, (2 Chron. xiii. 4,) was in mount Ephraim, and a city of the same name was in the southern section of the territory of Benjamin, near Bethel. (Josh. xviii. 22.)

ZENAN. (See ZAANAN.)

ZEPHANIAH (Zeph. i. 1) was the son of Cushi, and lived in the days of Josiah.

PROPHECY OF, is the thirty-sixth in the order of the books of the Old Testament. It was uttered in the early part of the ministry of Jeremiah, and is designed mainly to excite the Jewish nation to repentance, in view of threatened judgments, and to comfort the people of God with promises of the final triumph of righteousness. (See ELISAMA, pp. 46, 47, by Am. S. S. Union.)

ZEPHANIAH, (Jer. xxix. 25,) the son of Maaseiah, who is called the *second priest*, (2 Kings xxv. 18,—see HIGH-PRIEST,) was put to death by Nebuchadnezzar at Riblah. (2 Kings xxv. 18—21.)

ZEPHATHA, VALLEY OF, (2 Chron. xiv. 9—13,) was in the south-western section of the territory of Judah, near Mareshah, and is memorable for the battle of the Jews with the Ethiopians. There was also a city of this name (*Zephath*) within the bounds of Simeon. (Judg. i. 17.)

ZERAH. (2 Chron. xiv. 9.) An Arabian king, who, with an immense army, invaded the kingdom of Judah in the reign of Asa. The pious king of Judah, depending on the arm of the Lord, went out against him without fear, and obtained a signal victory. The prayer of Asa on this occasion is worthy of all admiration. (2 Chron. xiv. 11.)

ZERED. (See ZARED.)

ZEREDA. (See ZARETAN.)

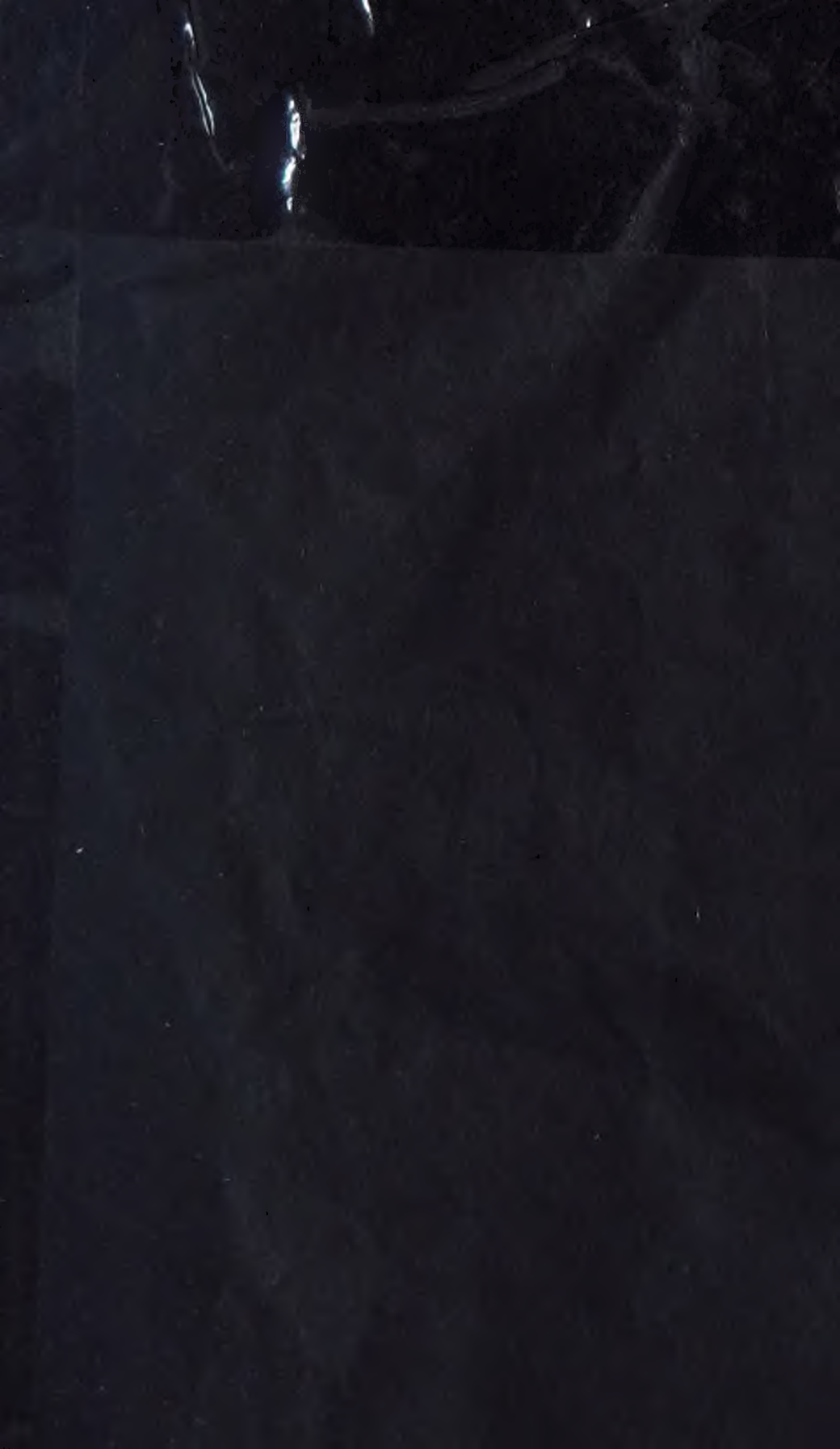
ZEREDATHAH. (See ZARETAN.)

ZERESH. (Esth. v. 10.) The wife of Haman, and his counsellor and instigator in iniquity.

ZERUBBABEL, (1 Chron. iii. 19,) or ZOROBABEL, (Matt. i. 12,) was the leader of the first colony of Jews that returned from the captivity in Babylon, (Ezra ii. 2,) and was of the family of David. To him Cyrus committed the sacred vessels that were returned to Jerusalem. He laid the foundations of the temple, (Zech. iv. 6—10,) and was chiefly instrumental in restoring the usual religious rites of the nation. (Ezra iii. 2—13. See TEMPLE. See also ELISAMA, ch. viii. and ix., by Am. S. S. Union.)

ZIBA. (2 Sam. xix. 17.) A servant of Saul, whom David appointed a sort of steward to Mephibosheth. (2 Sam. ix. 2—12.)

ZIDON. (See SIDON.)

ZIF. (See MONTH.)

ZIKLAG. (Josh. xix. 5.) A city in the southern extremity of the territory of Judah, though allotted to Simeon. In the time of Saul it was in the hands of the Philistines, and Achish, their king, granted it to David as a temporary residence when he was flying from the persecution of that wicked monarch. (1 Sam. xxvii. 6.) During the absence of David and the principal men on a campaign, the Amalekites burned the city, and made the women and children prisoners. David pursued them under di-